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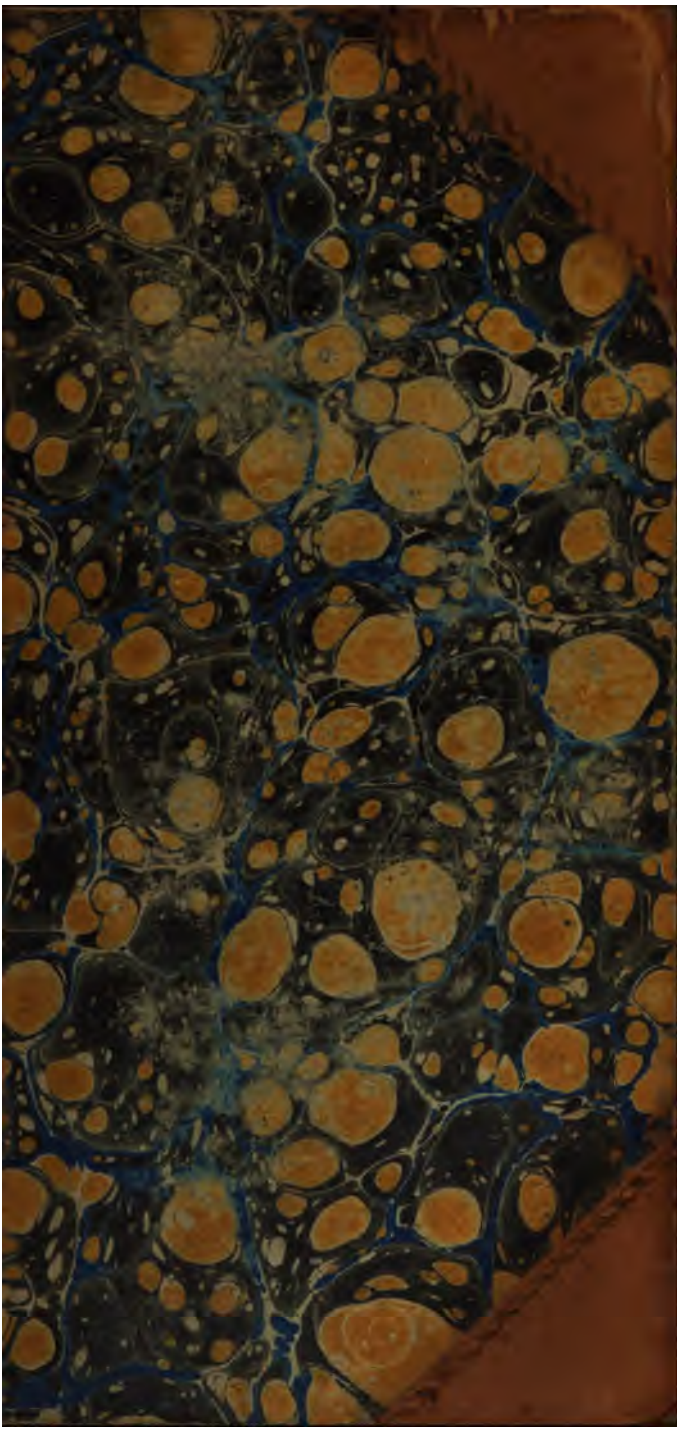

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THE

CHRISTIAN'S PENNY MAGAZINE,

AND

Friend of the People:

ISSUED BY

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

To break through this—to shed the light around,
Till every man shall feel himself a man,
And share the common joy,
As one sun shines for all!

This be our task!—As thousands toil for one,
So one must toil for thousands!

THIS PUBLICATION IS DESIGNED TO BE THE FORERUNNER OF THE "CHRISTIAN WITNESS."

PROFITS DEVOTED TO AGED MINISTERS.

VOLUME I.

BODLEIAN LIBRARY OXFORD

LONDON:
JOHN SNOW, PATERNOSTER ROW.
1846.

TYLER & REED,
PRINTERS,
BOLT-COURT, FLEET-STREET.

TO

THE PEOPLE OF ENGLAND.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES, at its Autumnal Session, held last year, in Manchester, resolved on the establishment of the CHRISTIAN'S PENNY MAGAZINE, AND FRIEND OF THE PEOPLE; and you have justified the deed by demanding, within the short space of twelve months, about ONE MILLION TWO HUNDRED AND EIGHTEEN THOUSAND FOUR HUNDRED COPIES, which gives an average monthly circulation of about ONE HUNDRED AND ONE THOUSAND FIVE HUNDRED.

These are facts to which, in the history of Religious Periodical Literature, there is no parallel,—facts, whose intellectual and moral value reflecting men will not fail to appreciate. This result is here recorded with profound gratitude to Him—whose glory it was sought to promote by the measure—for the favour he has been pleased to give it in the sight of his people, while fervent acknowledgments are also tendered to all, of every rank and class, who have, in any way, contributed to the success of the enterprise.

This Volume, then, the first of a series, which may probably extend through many generations, we dedicate to you! For you it was created—your welfare is the star by which its march has hitherto been guided—your countenance shed the light by which that march has hitherto been cheered—your approving breath has raised it to its present position, and the continuance of your favour is indispensable to the maintenance of its commanding elevation. As a pledge it is given—as a pledge receive it,—a pledge of fidelity to those great principles of which it is the organ and the advocate. Of those principles, the foundation of all hope, present and future, for the human race, be ye the conservators! Those principles are

at present everywhere in a state of conflict and consequent danger, requiring the utmost vigilance and vigour for their defence and propagation, while many generations of labour, sacrifice, and suffering, may be necessary to subdue opposition, and command for them the cordial homage of the human race. Be it so:—the emancipation of a world is reward enough for the toil of innumerable ages. The virtuous of each of the long chain of generations, will see enough in the grand result to satisfy for their respective shares in the mighty struggle.

Satisfied!—Yes; they and only they will be the subjects of this felicity. The benefactors of their species alone will look back to earth and time with satisfaction. Let it not be vainly imagined "that in a state of exalted purity and wisdom, the founders of mighty dynasties, the conquerors of new empires, or the more vulgar crowd of evil-doers, who have sacrificed to their own aggrandisement the good of their fellow-creatures, will be gratified by contemplating the monuments of their inglorious fame—theirs will be the delight—theirs the triumph—who can trace the remote effects of their enlightened benevolence in the improved condition of their species, and exult in the reflection, that the prodigious change they now survey, with eyes that age and sorrow can make dim no more—of knowledge become power—virtue sharing in the dominion—superstition trampled under foot—tyranny driven from the world—are the fruits, precious though costly, and though late reaped, yet long enduring, of all the hardships and all the hazards they encountered here below!"*

Friends and fellow-countrymen! At what time soever the battle of truth goes adversely, let us think on these things, and be comforted! Truth is of God, and, therefore, immortal; and because immortal, omnipotent! Whatever the might, or the multitude of her foes, they must ultimately perish! How prolonged soever her struggles, they can have but one issue—victory!

JOHN CAMPBELL.

December, 1846.

* Lord Brougham.

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THE

CHRISTIAN'S PENNY MAGAZINE,

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FRIEND OF THE PEOPLE.

Cabinet of Things New and Old.

THE JEWELS OF GOD.

Jewels are highly prized. They are very rare; they are not found everywhere, but only in particular localities, and are procured with great trouble. They are very costly. They are very beautiful. How they dazzle the sight, and enkindle the imagination! They are preserved with great care; the casket is placed in the securest spot, and guarded with the most faithful vigilance. Such are earthly jewels—the jewels which mortals hold so dear, and with which they adorn themselves. But we are to speak of the jewels of the Lord of hosts. Men's jewels are diamonds, and all manner of pleasant stones; but the Lord's jewels are more precious and beautiful than these. These will do to grace the brow of an earthly sovereign, but the King of kings and the Lord of lords must put on richer ornaments. The streets of the city where his immediate presence manifests itself are gold, and the gates of the city are pearl—the wall is of jasper, and the foundations of it are of the choicest gems. What then must *jewels* be amid golden pavements, and jasper walls, and gates of pearl! If *common* things in that world are so bright and beautiful, what must be the brilliancy and beauty of Jehovah's dearest possessions!

Well, among the Lord's people are his jewels. Yes, he takes the lowliest of mortals, and makes of that mortal a jewel for his crown. He takes a sinner, all covered with the rubbish of sin, and defiled by its stains, and by a process of infinite wisdom and grace, aye, and at infinite expense too, he washes him, and puts a new life within him, and assimilates him to his own nature, and transfers him to the glories of the heavenly world, and makes of him there a jewel of the Lord of hosts! Surely this is a glorious privilege and honour of the saints of the Most High! They need care little for the distinctions and possessions of this life, who have before them prospects so glorious. But are these the prospects of all that wear

the name of Christ? No. For now, as of old, all are not Israel that are of Israel. Many a one has found a place in the church of Christ who will have no part or lot in the New Jerusalem which shall come down from God out of heaven. Nor are these the prospects of all who by grace shall be saved. All, indeed, whose blessed portion it shall be to enter into the everlasting kingdom of God's dear Son, will pass to high honours and happiness; sorrow and sighing shall flee away, and God will dry all their tears; they shall no more go out; they shall sit under the tree of life, and drink of the river of life, and worship for ever before God and the Lamb. But it is only a particular class who in that day shall be JEWELS of the Most High. Oh, how brightly these shall shine amid the countless numbers of the shining ones!

But who are they? Let us go back to the days of the last of the prophets. Malachi lived in a most degenerate period. The heart grows sick at the recital which he gives of the prevailing sins. Impiety was bold and reckless—men wronged each other with unblushing faces; they were covered and defiled with vices and abominations. Even the priests had gone out of the way—the messengers of the Lord of hosts had caused many to stumble. Hypocrisy and vice entered into the most solemn acts of the national worship. The nation had robbed God, and were cursed with a curse. But though this was the general picture, there were a few fairer lines. God had reserved some to himself who had not yielded to the current and given themselves up to sin. Though the proud were called happy, and they that wrought wickedness were set up, and they that tempted God were even delivered, these few chose rather the despised paths of piety, and remained stedfast in their faith. "Then," for so runs the beautiful narration, "then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name; and THEY shall be MINE, saith the Lord of hosts, in the day when I make up MY JEWELS; and I will spare them as a man spareth his own son that serveth him." We have found, then, who they are that are to be jewels of the Lord of hosts. They are the few that cleave to Christ when the many go astray. The few they are who, amid prevailing indifference, and worldliness, and scoffing, live continually by faith—the few who at such times come together to deplore the fall of Zion, and to seek the blessing of God upon his Israel, ever faithful among the faithless;—when they speak to one another the Lord hearkens and hears, and their names are written before him, and *these* shall be his *jewels* when the ransomed are gathered home to himself. Oh, what pastor is there who cannot look over his flock, and single out here and there one on whom he has leaned in times of prevailing declension—whose sympathies in periods of exhausting labour have cheered him—whose prayers have held him up—and, as his eye rests upon them, does

not feel that these are to be God's jewels! The power of their faith has been proved. They have loved Jesus more than the world. They have used five talents well, and shall have ten. Happy, happy they, who determine, by God's blessing, to be among this faithful few! Reader! is that prospect thine?

THE BELIEVER'S CONSOLATION.

A MAN shall be as "rivers of water in a dry place, as a shadow of a great rock in a weary land." While the "rock," in climates and countries such as the prophets alluded to, shadows forth the strength and protection which the Lord Jesus Christ offers to his people, "rivers of water," beneath a burning sun, and on a burning soil, equally shadow forth comfort and consolation. In passing through the world, however, the people of the world, surrounded by its joys, courted by its friends, backed by its good opinions, may be enabled to delight in it; but to the children of God it is oftentimes "a dry and barren place." There are so many causes, externally and internally to make it so. There are times when trials, and afflictions, and anxieties, press closely upon us; when those we love are laid upon beds of sickness, or followed to an early grave; when our prospects are darkened by disappointment, or marred by adversity; when the world, at all times destitute of the real consolations of the Christian, becomes more barren and more desolate than the wide and waste howling wilderness itself. At times like these, whither can the child of God betake himself? You look not to earthly succour; it is vain to look, for all those whom you love are perhaps plunged in the same calamity, borne down by the same trials as yourself. How blessed, then, to feel that there is One who visited this world of ours, and lived as you are now living; who carried about with him a body of infirmity and death; who grieved for the same losses, and wept over the same affliction from which you are weeping; and is presented to you, in the word of God, as man, that you may feel assured of his sympathy; while he is also presented to you as God, that you may feel certain of his power. Does your soul, then, in these dry places, thirst for consolation and succour? That man is proclaimed in the text to be as "rivers of water in a dry place;" that man, in the days of his flesh, "stood and cried, if any man thirst, let him come unto me and drink," and "the water that I shall give him, shall be in him a well of water springing up into everlasting life."

Here, then, is your consolation: as your safety is to be found in Christ, so, also, is your comfort. He shall be to you not only a covert from God's wrath, but a river: nay, more, *rivers*—to show the abundance of his consolations—"rivers of water," when you are fainting under the trials or anxieties or distresses of the world. Now, reader, do you know anything of the blessedness of this

source of consolation? It is not enough that the river is running at your feet, but you must know that it is there; you must drink of its waters, or they will not assuage your thirst. Recollect a beautiful illustration of this in the history of Hagar, when driven from the tent of Abraham. You will remember that when she was cast out into the wilderness with her child, and had looked in vain for a supply of water; when all that was in the bottle was spent; when the streamlets were dry, and the clouds promised no rain, she sat down in utter hopelessness and helplessness, having cast the child under one of the shrubs, that she might not see it die. And we are told, that as she lifted up her voice and wept, the angel of the Lord called to her out of heaven, and said, "What aileth thee, Hagar? fear not:" and God opened her eyes, and she saw a well of water, sufficient, amply sufficient, for the need both of the mother and the child during their whole sojourn in the wilderness. How beautiful an instance of the mercy and the power of God! How apt a type of the Christian's situation here below! You may at this moment be sitting by "the river of water" of which we are speaking, and yet be as ignorant, as practically ignorant of its existence, as Hagar was; as little benefited and as little blessed as if its healing waters were still a sealed fountain which had never been opened, or a river locked in everlasting ice, and whose streams never poured fourth rich abundance at your feet. What aileth thee, that thou seest it not? Repent and believe the gospel, and lift up your soul to Him who alone can open your eyes. Pray to God, for his dear Son's sake, to show you the well which stands beside you for ever flowing, and of which, if any man drink, he shall never thirst. Beseech him to reveal to you the Son of his love as a full and sufficient Saviour—one who will not only bear all your sins, but all your sorrows; and not only be your strength and your salvation, but your joy, your peace, your strong consolation.

THE SAINT'S HOPE.

The psalmist, seeing the vanity of all other expectations and pursuits of men, at length runs to this:—"And now, Lord, what wait I for? my hope is in thee." He finds nothing but moving sand everywhere else; but he finds this eternal rock to be a strong foundation. It is true the union of the heart with God is made up by faith and love; but yet both these in our present condition of absence and distance from God, act much by the third grace, which is joined with them, and that is hope. For faith is conversant about things that are not seen, and in a great part that are not yet, but are to come; and the spirit of faith, choosing things that are to come, is called hope. It is true they are deferred; but they possess the pledge and earnest, a small thing in respect of that eternal inheritance they look for. What they have here is of the

same kind with what they expect, although it is but a little portion of it—the smiles and glances of their Father's face, a foretaste of heaven, which their souls are refreshed with; but these are rare, and but for a short time. Hope is the great stock of believers; it is that which upholds them under all the faintings and sorrows of their mind in this life, and in their going "through the valley and shadow of death." It is "the helmet of their salvation," which, while they are looking over to eternity, beyond this present time, covers and keeps their head safe amidst all the darts that fly around them. In the present discomfort and darkness of mind, and the saddest hours they meet with in this life, hope is that which keeps up the soul, and is that which David cheered up his soul with. "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him for the help of his countenance." And even in this point "the children of the world" have no great advantage of the "children of God" as to the things of this life; for much of their satisfaction, such as it is, hangs for the most part on their hope: the happiest and richest of them do still piece it out with some further expectation, something they look for beyond what they have, and the expectation of that pleases them more than all their present possessions. But this great disadvantage they have—all their hopes are but heaps of delusions and lies; and either they die and obtain them not, or, if they obtain them, yet they are none the happier, they are so far short of what they fancied and imagined of them beforehand. But the hope of the children of God, as it is without fail sure, so it is inconceivably full and satisfying, far beyond what the largest apprehension of any man is able to reach. "Hope in God," what is wanting there? This hope lodges only in the pure heart: it is a precious liquor that can only be kept in a clean vessel, and that which is not so cannot receive it, but what it seems to receive it corrupts and destroys. It is a confidence arising from peace, agreement, and friendship, which cannot be betwixt the God of purity and those who allow unholiness in themselves. It is a strange impudence for men to talk of their "trust and hope in God," who are in perfect hostility against him! Bold, bad men go through dangers here, but it will not be so hereafter. "They turn to me the back, and not the face; yet in their trouble they say, Arise and save us." They do it as confidently as if they never had despised God; but they mistake the matter; it is not so. "Go and cry," says he, "to the gods whom ye have chosen." When men come to die, then they catch hold of the mercy of God; but from that their filthy hands are beat off: there is no help for them there; and so they fall down to the pit. A holy fear of God, and a happy hope in him, are commonly linked together. Behold, the eye of the Lord is upon them that fear him; upon them that hope in his mercy. Gracious Lord, fire our hearts with that hope!

PARENTAL AUTHORITY.

PARENTS and masters, you are required to maintain authority in your families. Be well assured that, when this is gone, there is an end to your government. A ruler must never be despised, nor is it desirable that he should be hated; while he is feared, let him also be loved. We should, however, understand the nature of our authority, as also its extent, and the end for which it is conferred. A domestic tyrant is a disgusting object. The rights of parents and of masters result from their duties. Seeing it is the duty of a parent to instruct his children, to instil principles, to form character, and provide means for future subsistence, he has a right to all the authority necessary to the accomplishment of these ends. According to the law of nature, the parent's duty towards his children is the foundation of his right over them. These rights, always following the duty, belong likewise to grand-parents, other relations and guardians; the same principle applies to masters. It is their duty to permit no iniquity to reign among their domestics, that they can possibly suppress by proper discipline and direct interference. Servants living under the roof, and those merely performing contracts of labour, are not in the same position. The authority of the master is greater, or less, according to the nearness of the relation which obtains between him and his servant. If he belongs to the household, then the *authority* of the master assumes, in a high degree, a parental aspect; for this just reason, the *duties* of the master now assume in the same degree a parental aspect. The authority of masters and parents, then, is founded in their duties towards servants and children; this is the law of nature, or, to speak correctly, it is the will of God. The government of the Christian household, therefore, is most strictly a government according to law. It is not a despotism; your families are to understand that your authority is of God, and that, after all, obedience to you is only obedience to him; that in this there is nothing harsh or severe; for you are clothed with this power simply for their good. Maintain, then, the authority which God has given you, and suffer nothing to impair it. It is a trust committed to you, and you cannot resign it without sin; and from that moment you render yourselves incapable of discharging your highest duties. You also rob and ruin your household; for what is duty on your part, is privilege on theirs; and the privilege results from the discharge of the duty.

We entreat you, then, to commit your authority to your character. If this be such as it ought to be, it will amply preserve your authority; if it is otherwise, no vigilance, no violence, no exertion of prerogative can support it. The more of Christ that appears in you, in your knowledge, holiness, and general consistency, the greater will be your authority. It will even seem to grow out of your character, and to be a rightful debt due to your excellence. True

piety, displayed in a very high degree, exercises a power over the hearts of men not to be resisted. How strikingly is this exemplified even in Herod. "Herod *feared John, knowing that he was a just man, and a holy, and observed him.*" Sin will render you contemptible and vile; but the fear of God will make you honourable. Beware, also, of showing weakness by passion or by imprudent words. A strong government will not cause its power to be questioned by acts of violence or expressions of passion. The more calm the administration of justice and the execution of law, the more impressive and terrible. Respect, then, yourselves, your station, and your religion; be studious of Christian propriety and dignity, even in small things. Avoid too much familiarity with servants; let them never be tempted to forget that you are a master; and even with your children use discretion, and suffer not the parent to sink into the playmate. Domestic government is subservient to the government of the church and of the world, as all government is subservient to the universal government of God, to promote the obedience of his commands; therefore, should you, as heads of houses, well understand his written word, that you may act according to it. Then your domestics will discover that in serving you they serve God. Let love also pervade all your rule, and they will perceive that obedience is their interest.

Let your government be throughout, holy; which will follow as a matter of course, if you be holy; for our dispositions determine the character of our actions; as is our being, so will be our doing. Only a friend to holiness will set up a holy order in his home, and manage his affairs in a holy manner. Be devoted to the Son of God, and set him ever before you. Always proceed as travellers to eternity, whose sole business on earth is to provide for heaven. Never trifle with sin, nor suffer others to trifle with it.

The evil consequences of sin are nowhere more terribly manifested than in cases of parental unfaithfulness. In these cases, unlike many others, the calamity is twofold, ruinously affecting both the parent and child. Well has Baxter said, "We lie all as overwhelmed with the calamitous fruit of this neglect." There is surely an inadequate conception of this great subject amongst many heads of families. Multitudes have not sufficient confidence in the truth of God, to trust his promise of blessing holy efforts. Very many pray for the salvation of their offspring, who yet do not labour for it. They look only at the obstinate disease of sin, not sufficiently taking into account the power of grace, and the efficacy of prayer; and then they sink into a state of hopeless dejection. Others too much look upon it as simply an affair of sovereign grace, to the exclusion of means, and very devoutly surrender their children up to the dominion of sin. Correct views, while they dissipate error, will supply motives to exertion.

Authority, then, is an instrument, and the training up of children in the way that they should go, is an end. God has given you just

as much of the former as is necessary to the latter, and no more. Many exercise the authority, while they withhold the instruction. This is a government, not of truth, but of terror; and children so situated, when they outgrow the passion of fear, having no principles dwelling in them, are left to the dominion of their own hearts. The exercise, the violent, the cruel exercise of *mere authority* on the young, can produce no lasting good. While we rule we must teach, that when with rising years our authority expires, the truth of God in the heart may govern. Experience proves that families reared in the way that is here condemned, are in after years generally more wicked than families wherein there is less cruelty, although no more instruction. Authority is principally valuable, therefore, as it ministers to instruction.

PARENTAL DUTIES.

THE duties which result from this large authority are next to be considered. The authority must always sustain the duty. When this is the case, and both combine with example, a portion of success will ever follow the effort. Of this we have an encouraging illustration in Gen. xviii. 19, where God, speaking of Abraham, says, "I know him that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment." You are a species of pastors, and your families are your flocks. Every parent and every master possessing the religion of Jesus Christ, is under the most solemn obligation to imitate the example of our father Abraham, and is as seriously charged with the souls of children and servants as any Christian minister with the souls of his flock; and if, through your negligence, they live and die in their sins, their blood will as assuredly be required at your hands! It is not enough that you provide them well in food and clothing; "He that provideth not for his own, and especially for those of his own house, has denied the faith, and is worse than an infidel," 1 Tim. v. 8. What we state is, that it deeply concerns you who are parents and masters of families, to exercise special care over your children and households, and by a diligent and systematic discharge of religious duties to train them up in the fear of God. Boundless good will follow this; when God speaks, as above, of Abraham, He adds, as the result and the reward, "That the Lord may bring upon Abraham that which he hath spoken of him." A holy household is always a happy one; whereas "the curse of the Lord is in the house of the wicked," Prov. iii. 33. The blessing of God always rests upon those families who serve him. As the Lord blessed Obed-Edom, and all his household, for the ark's sake, so certainly doth the Lord withhold no good thing from those who live in his fear all the day. "Godliness is really profitable unto all things, having promise of the life that now is, as well as of that which is to come:" for the truth of this we may most safely appeal to experience. What honours have been forfeited, what businesses ruined, what fortunes lost, what woe has been brought upon families by sin! May we not convert the apostle's terms,

and say, "Sin is unprofitable unto all things, having the disgrace, the shame, the misery, of the life that now is, as well as of that which is to come?" All the distress of this afflicted world is attributable to sin. Oh, would men be candid, and take an extended survey of the families of the land, and enumerate the broken-hearted parents, the ruined characters, and blasted prospects of youth, with all besides which chiefly constitutes domestic calamity, it will be found that all arises from sin, and none of it from the fear and service of God. The entire course of providence is inscribed with this motto: "The house of the wicked shall be overturned, but the tabernacle of the upright shall flourish," Prov. xiv. 11.

Dear friends, take this as your encouragement, and your guide, "Blessed is he that feareth the Lord, and walketh in his ways, for thou shalt eat the labour of thine hand; happy shalt thou be, and it shall be well with thee," Ps. cxxviii. 4. Servants hold the happiness of families very much in their hands. From their number and their functions, they have much in their power, whether for evil or for good. No small share of domestic inquietude arises from this cause alone. Whatever makes for the increase of a generation of true, honest, upright, gentle, and obedient servants, ought to be viewed as a great public benefit, as an instrument for the advancement of human welfare and happiness. The gospel of Christ is a universal remedy for all disorders of this class. Now, there is no way whereby this gospel is brought home with such efficacy as by domestic instruction Here there is no escaping; they are hemmed in; they are shut up. In this duty, as much as in any, the sower is the reaper; and when you do most for your servants, you will be found in the end to do most for yourselves.

Then as to children, the sorest griefs as well as the choicest satisfactions are from them: "A wise son maketh a glad father." Now this wisdom consists solely of the fear and love of God. Here again, therefore, the sower is the reaper, who rejoices in a rich harvest of filial obedience and affection. Living and dying, this must be to all parents, who walk in the ways of the Lord, a source of the purest satisfaction. A son, a servant of the living God, can be left without fear, even in this wicked world, and parted with in the cheerful hope of meeting him again! A daughter who has tasted that the Lord is good, is in no alarming danger of allurement from the charms of a world's fashions, and a world's follies. In a word, masters and parents, whether it respects the charge God has laid upon you, whereof you must give an account unto him at the day of judgment, or the felicity and substantial benefit you yourselves will reap thereby, you will see ground, both just and good ground, to be diligent and constant in the discharge of holy duties amongst your families.

This, however, is only one side of the picture; at least, the other is only slightly exhibited. It is, therefore, necessary that we glance at the manifold mischiefs and calamities which usually, and, to some extent, invariably follow the neglect of family duties and domestic instructions. Hence domestic broils and contentions. Where there is no union with Christ, there can be no real and spiritual union with each other. All such families, more or less, resemble a body that is subject to convulsions;

the calamity may come on at any moment, and none can hinder it. The fear of God is an adequate substitute in a nation, a city, or a family, for all artificial provisions for preserving peace. Oh! it is a dreadful sight to witness parents at variance with children, husbands with wives, masters with servants! Yet the world is full of such sights as these; just because it is full of iniquity. Where God is served with purity of heart, there is peace; and "the voice of joy and thanksgiving is heard in the tabernacles of the righteous." When we examine into the history of the profane and dissolute multitude, we find that almost without exception, they have been reared in homes of ungodliness, polite or vulgar; and many of them as if in a "seminary of little devils, a household of fiends." Here it is that human beings are trained for the colonies, the hulks, and the gibbet! When families leave God, God leaves them. Where the service and altar of God have no place, there sin and the servants of sin occupy the dwelling. Then the neglect of duty is followed by the punishment of permission to commit sin. In our times the complaints are great and just against the disobedience of children, the selfishness and dishonesty of servants; the deficiency of these two classes are matters that are seen and felt—they are productive of immediate suffering. But were children and servants as much alive to the things of eternity, as parents and masters are to the things of time, we should have complaints far more loud, bitter, and full of desperation. The wrongs they suffer are infinitely more grievous than the wrongs they commit; the latter are confined to time, the former extend to eternity! In one of the Addresses prefixed to the Westminster Confession of Faith, we find it written: "Wherever thou goest, thou wilt hear men crying out of bad children and bad servants; whereas indeed the *source of the mischief must be sought a little higher: it is bad parents and bad masters that make bad children and bad servants; and we cannot blame so much their untowardness as our own negligence in their education.*"

Dear brethren, these are stirring words! Let us dread the application of them to us. If in any case they have applied, O let them apply no more. It may contribute at once to rebuke, instruct, and encourage us, to survey the practice of the church in past ages with respect to this great matter.

L.

A CHURCH OF CHRIST, WHAT IT IS.

THE term Church, as applied to religious assemblies, has two, and only two, distinct significations. In the first sense, it denotes the whole of God's elect, the general assembly and church of the first-born, whose names are written in heaven, as in the following Scriptures: Heb. ii. 12., xii. 23; 1 Cor. xii. 28; Col. i. 18. In the second acceptation, it signifies a society or congregation of believers, meeting statedly for religious purposes. The term is thus applied in Acts ix. 31, xiv. 23, xvi. 5; 1 Cor. xiv. 23, xvi. 19; Rom. xvi. 23. The Church of Rome found it convenient to alter the language of Scripture, when she subverted the authority of Christ, and destroyed the church of God. The term was then employed to denote a *building* set apart for worship; thus substituting unconscious matter for the living stones of the spiritual temple! This change

served several gods to the Papacy. Words are the safeguards of things; having disposed of the former, the latter became more manageable. This perversion aided to establish both the thraldom of the people, and the power of the priests; but above all, it facilitated the abolition of a most momentous distinction,—the distinction of mankind into two classes, the *godly* and the *ungodly*, as expressed by the Scripture terms, the *church* and the world,—a step which, up to this hour, has been attended with the most ruinous effects to the souls of men. Having destroyed this existing distinction between the friends and enemies of God, all the ordinances of the gospel were perverted to harmonize with the new arrangement. The church became the world, and the world the church. Every creature of every nation, who acknowledged the Papal creed, was pronounced a Christian, without any regard to knowledge or to character. The scriptural import of the term *church* was utterly abolished. Christianity ceased to be an affair of the soul and of repentance toward God, and faith in Jesus Christ, and was wholly an affair of country. Churches every where became national; and to belong to the nation was to belong to the church. She affected to regenerate and make all Christians whom she baptized; and with admirable consistency, in life and death she took their spiritual destinies into her own hands. The Romish clergy "violated the law of the Lord, and profaned his holy things; they put no difference between the holy and profane; neither did they show difference between the unclean and the clean." Ezek. xxii. 26, 27. The awful consequences of this procedure are still manifest, more or less, in every section even of the Reformed Protestant churches. They are not confined to any one party, although parties greatly differ in the degree of their culpability. The Church of Rome also applied the term *church*, to designate the pope and his clergy, as the ministers of the gospel, so called, came to be denominated. The object and the dire results of this, may be seen in the pages of ecclesiastical history. After the Reformation, the term *church* received a modification, but its primitive use was not restored; ceasing to be the Church of Rome, it became the church of nations. Each nation of the Reformed had its own church as a nation, and each parish, its own church as a parish, the national church being the sum total of the parochial churches. Many of the Reformers well understood the nature of a *gospel* church; and, notwithstanding the connexion which obtained between the church and the state in those nations, considerable provision was made in some, if not in most countries, for the pure administration of ordinances. The corruptions, therefore, which have prevailed in established churches have arisen as much from worldly patronage in the matter of pastorship, and the consequent carnality and sloth of the bulk of their ministers from age to age, as from defects in their articles, creeds, confessions, and rituals. The term has also been applied to a number of congregations unconnected with the state, maintaining the same faith and order, and subject to the same ecclesiastical jurisdiction, as the Moravian Church, &c. All this, however, is the language of division; for such modes of expression were unheard of in earlier times. Paul knew nothing of the church of a country, but only as churches of Christ resi-

dent and meeting in some particular locality. He wrote to the "churches of Galatia," not to the *Galatian church*, or the church of Galatia. John wrote to the "seven churches in Asia," not to the *Asian church*, or the church of Asia. It is therefore time to return to the wholesome dialect of purer periods.

P.

WHY I DARE NOT CONFORM TO THE CHURCH OF ENGLAND.

I. BECAUSE it is not a proper scriptural church, but a political system instituted by worldly men for worldly ends, and is altogether a worldly body.

I prove this, first, from the Articles of the Church itself, which say, "The visible church is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance." Now the Church of England is a society formed by Act of Parliament, and made up of all sorts of people. The ministers, or *priests*, as they are profanely called, are very few of them faithful men. Puseyism, or Popery, in place of the pure word of God, is preached in many of the buildings ignorantly called churches; while a rite similar to the Lord's supper, which papists and churchmen call the sacrament, and try to persuade men (oh awful delusion!) will, if properly given and taken, save the soul, is offered to people the most wicked, therefore it cannot be a true church, our accusers themselves being judges. How can I, then, dare to belong to it? But not only I say, Out of thine own mouth do I judge thee.

But that it is no church I prove, secondly, from the Bible. Christ says, "My kingdom is not of this world:" but the Church of England plainly is. The state ruler, even if living in the grossest vice, is its honoured head; its order and rule, its faith and ordinances, are all laid down by common law; its officers, high and low, are all appointed, and paid, and governed by the state, like the police; while who are its members the law determines, and not the Bible. Can I dare to belong to it? The parsons trade for "*livings*" as dealers in a market, and keep, or exchange, or sell the souls of a parish like worldly goods. The Queen's prime minister adds to his power and party in parliament, whether Whig or Tory, by making the bishops, and giving them everything worldly; while luxurious lords and fox-hunting 'squires, as ignorant of real religion as the heathen, oftimes put, for companionship in sin, men of like minds and habits with themselves, into a parish pulpit, to blind by their teaching, and deprave by their example, the poor slaves of their spiritual power: so it is clear, that if, for my soul's sake, I wish to find a true church, I dare not join this unchristian system, but look to the Dissenters.

II. Because it claims to rule my conscience, which my Bible tells me is wrong; it bids me reverence and obey, as a Christian teacher, without doubting his authority or questioning his teaching, a man, it may be, of bad character, ignorant of, and, perhaps, hating, the gospel, who has sought the office merely for bread, and been put into it by the man to whom the state has given the power of putting a parson over a parish, without giving me a voice in the matter, and forbids my hearing the pure gospel fully preached by men plainly called by the Holy Ghost, but not in bondage by government hire: so

this nominal church makes *what* a man preaches to be of less matter than who appoints him; puts its own authority higher than Christ's, who warns us not to hear false teachers; and perils precious souls by hiring the blind to lead the blind, so as for both to fall into the ditch. How can I dare to uphold such claims?

III. Because I take my Bible as my rule of faith. The Church of England pretends to have power to decree rites and ceremonies, and authority in matters of faith; therefore Queen Elizabeth dared her clergy to believe or preach but as she ordered; and even now, every one of them is bound to sign and swear to what half of them doubt and none obey. Were kings inspired and infallible, or were the Bible sent only to them, there might be some excuse; but our Lord tells us to "search the Scriptures" for ourselves; and Paul, that "they are able to make wise unto salvation, through faith." Men have their own ends to answer who tell us to listen, before the Bible, to those they have bribed and schooled themselves; and the sooner I free myself from the ungodly imposition the better.

IV. Because of its trifling ceremonies, such as bowing towards the east, praying in a white gown and preaching in a black; going from the desk to what is impiously called the altar to read the communion service; signing the form of the cross in baptism; kneeling to take the Lord's Supper; and often changing the posture in divine service, which appear childish and trifling, a religious mummery, or an irreligious formalism, and not a worship of Him who "is a Spirit, and must be worshipped (with the heart) in spirit and in truth."

V. Because it teaches the awful untruth that its ministers can save souls by baptism! This is solemnly avowed before God when a babe is *christened*, as people paganly term it, and is taught the poor child ever after: an impious and deadly heresy, as those will feel with horror when the souls they are blinding shall accuse them as their eternal destroyers before their just and common Judge! Besides, it makes sponsors "promise three things," which are so strictly divine, that were they not in heathenish darkness they would shudder to say. For a church to ask such lying promises, is a deadly crime against the parties, against the truth, and against God.

VI. Again; in order to gain power for its priests, it exceeds the sin of Korah, Dathan, and Abiram, whom God destroyed in anger, *only* because they assumed to be priests; but this church makes its ministers assume to be God, for in the rite of confirmation and ordination its lord bishop (poor, sinning, mitred mortal!) pretends to give the Holy Ghost. O what a fearful mockery! what an awful sin!

VII. Again; by the absolution service a poor dying criminal is led to think that the minister's reading a form of pardon gives him a passport to a happy eternity; and the minister, perhaps, is himself befooled to think that he can pardon sin—an error which we who know the truth can only look upon with agony, when we think that many, trusting to it rather than to Christ, may find their awful mistake when they open their eyes in hell!

VIII. Lastly; I might condemn its teaching us transubstantiation, its excommunicating good men of other churches, and its forbidding me to hear

the gospel; but these are nothing to the evil of the Burial Service, which has often been read over the corpse of an atheist, an infidel, a thief, a drunkard, a prostitute, as though it were that of an eminent Christian; and the holy God is defied to his face by a man, daring to call himself a minister of Christ, thanking him for taking a reprobate to glory! What an outrage on religion! What a lie to souls! What a shame to Christ! "O Father, forgive them, for they know not what they do." Now, can I, as a Christian, belong to such a church?

Appledore T. S.

The Letter Box.

DUTY OF BELIEVERS TO JOIN CHURCHES.

Letter to two Friends.

Church fellowship is no less a duty than the observance of the first-day sabbath, as the same reasons may be advanced for one as for the other. If a believer remain without visible connection with some Christian society, he is guilty of direct disobedience against his rightful Lord.—J. A. JAMES.

MY DEAR FRIENDS,—For some time past your case has not a little exercised my thoughts, and love to your souls compels me now to address you, as your minister and friend. It is demonstrable from the New Testament, that the conversion of sinners to God was always accompanied by separation from the world. This separation was commanded and enforced by the most affecting considerations, 2 Cor. vi. 17. It was not, however, a *mere* act of obedience; although a commanded, it was a voluntary deed, a compliance with the resistless impulses of a new nature. Desirous of displaying their love to Christ, they hastened to escape from the camp of his enemies, and took up their station in his visible kingdom. Nor was this all; they were powerfully attracted by love to each other. They could not live apart; mutual love led to mutual fellowship. Such love was the infallible test both of divine life and of discipleship, 1 John iii. 14; John xiii. 35. As fellowship is the appointed, so it is the only way of making a public profession of the faith and hope of the gospel. It is by this step, that, as a believer in Christ, you openly declare such faith and hope. This measure speaks a language which both the church and the world distinctly understand. Attendance on divine worship is *not a profession of religion*, because it is not what the word implies, viz., a *confession*, a public avowal of faith before men. The irreligious themselves do not deem it a profession. It is the practice of men of every shade of decent character; nay, of multitudes who avow themselves unbelievers. Such an attendance is not a profession; it is the opposite of a profession; it is a tacit, but public and persevering refusal to comply with the laws of Christ,—an act at variance with the Christian character. You are either ignorant of your duty, or you neglect it. Your conduct is unaccountable, unless on principles which directly impeach either your information or your piety. You cannot escape from this dilemma! There *may* be piety in your heart, but your conduct renders its existence even doubtful; it is assuredly in a very feeble and sickly condition! In apostolic times you would certainly have been looked upon with a mixture of pity and wonder. Oh! how faint must be your conceptions of the Saviour's claims, love, and glory! How lightly you treat his authority on a subject of vital importance to the very existence of his kingdom!

Hear the parable of the prince. A prince whose throne had been usurped, and his dominions ruled by a foreign

despot, commenced a war for his rightful throne. He sent forth a body of faithful adherents to promote his interests throughout the kingdom. By their means, small bodies of brave men in many parts of the country were won over; and, as they became patriotic and loyal subjects, they declared for the legitimate sovereign. They took the required oath of allegiance; they signed a declaration of adherence; they separated from the vassals of the despot; they organized themselves according to a body of laws transmitted to them by their prince; and they assumed an appropriate uniform, proclaiming whose they were, and whom they served. A great multitude mixed with those bodies; attended their less and larger gatherings; and professed the utmost esteem for the sovereign, and ardent desires for his success; but, though urged and persuaded, they always declined, and refused to take the oath, and the steps that followed it, on which success so entirely depended. Professing love to the prince, and hatred to the despot, they still ranked and numbered with the enslaved subjects of the old despotism. They not only remained useless for the objects of associated action; but, by the weight and authority of their example, they exceedingly impaired the force and retarded the progress of public opinion, and obstructed the success of the royal cause. Judge ye what the prince thought of these men's loyalty; and whether he deemed that their conduct amounted to a profession of it; and whether the royal cause could ever have triumphed by such means and such men;—judge also in what light the king viewed such persons, after his ascension to the throne, in spite of their apathy and heartless pretension! I speak as to wise men, judge ye what I say.

Friends, ye who profess to believe in Christ, consider! Extend your principle and look at it, and learn its nature by its results. Were believers generally to follow your example, all the churches of Christ on earth would be dissolved in one day. These lights of the world would be extinguished, and leave it once more to the horrors of darkness! These abodes of the Spirit would be sundered into their elements! The schools of the prophets would be closed, and the order of the ministry expire for ever! The fonts of baptism would be dried up, the tables of the Lord moulder into dust, the institutions of education and philanthropy, created and supported by the gospel spirit, would vanish away, and Christianity perish from the earth! These would be the results of your principle, as it respects Christ, and his church, and the world, on the hypothesis of its universal extension; must it not, then, even *now* be attended with a perilous probability as to yourselves? From the words of Christ you may learn your desert and prospect: "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven; but *whosoever shall deny me before men, him will I also deny before my Father which is in heaven*," Matt. x. 32, 33. C.

DIRECTIONS FOR ENTERING INTO FELLOWSHIP.

To a Brother.

They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten. —Jer. l 5.

MY BELOVED BROTHER,—How I rejoice to hear that the word of God has reached your heart! There are, however, points in your letter which create some anxiety in my mind, and induce me to lay my views at length before you. Union with Christ must precede union with his church. The instant you pass from death unto life, that you repent and believe the gospel, you become a member of the Saviour's body. You are, therefore, from that moment a fit subject of fellowship; and you have a right to admission. Union to Christ is everything! He is the source of life and power. Oh! endeavour after that most important attainment —self-acquaintance. Books may help you, but prayerful study of the Scriptures, and honest, reflective self-scru-

tiny by the light of the word, are worth all other means united. You cannot be deceived, unless you *desire* to be so! If your character be changed, so is your state: justification and sanctification are inseparable. See that you have power over *sin!* O my brother, take heed that no sin have dominion over you! He who is the slave of one sin, is not fit for church fellowship. Endeavour to form a proper estimate of your own spiritual condition. Question yourself closely as to the grounds of your hope. Collect the reasons from which you conclude that you are a Christian. Compare them with the Scriptures. If sincerely satisfied that you are a new creature, although but a babe in grace; come forth without delay, and follow the Lord fully. Seek an interview with your minister, and lay your mind open to him with simplicity and confidence.

1. *Be not afraid!* You may rely on finding a friend in the servant of Christ. He can fully enter into your feelings, and sympathize with you on every point. Go to him in the spirit of sincerity and humility; in a few minutes you will feel yourself at ease and comfortable, and upon a second interview you will be perfectly at home!

2. *Be not ashamed!* There is nothing so honourable as the profession of penitence for sin and love to Christ; let the sinner be ashamed, but stand thou forth, and declare, with humble and modest gratitude, what the Lord has done for your soul! Many obstacles will present themselves, but break through them all, in the strength of the Lord. The hour of decision will be an hour of conflict. The enemy of your soul will not be idle; he will assail you in ways you little think of; he will stir up the whole mass of your corruption, that you may fall into sin once more; he will rouse the wrath of your enemies, and oppose you through the tender instrumentalities of friends, who, while they subserve his purposes, know not what they do. But pray without ceasing, and walk right on!

3. *Beware of pride!* The fear of rejection keeps back multitudes. They prefer to live in uncertainty and in sinful neglect, to an interview with a pastor, and a possible delay of their admission. What infatuation is this! If you are a Christian, even of the humblest standing, your Christianity can be ascertained, and made to appear, and then you cannot be rejected. Though "weak in faith," yet since you are *in* the faith at all, you must and will be received, Rom. xiv. 1. You are to enter the church, not because you *are* strong in the faith, but that you may be fed, nourished, and *become* strong. If even a little delay should be deemed necessary, it will issue in your profit. This has often occurred to persons who have afterwards become burning and shining lights. Go to your minister, and put yourself entirely into his hands, in the confidence of love, leaving it with him to judge of your views and experience: to admit you immediately, or to put you on a course of improvement, as the case may require. He will do as he thinks most for your good, and he will do it delicately and tenderly; you will enjoy the benefit of his knowledge and experience; and, whether the result be immediate admission or longer probation, there will be no repulse, no rejection; there will be nothing but discretion and kindness. He will suggest hints, recommend books, introduce you to the society of experienced and godly persons, and otherwise aid you in the most material manner.

4. *Beware of procrastination!* Oh, what misery this has led to! Thousands have so far yielded to the commands of Christ, and the dictates of conscience, and the impulses of the Spirit of God, as to resolve on professing the faith of Christ; but when the time has come, they have found, or feigned, a reason for putting it off. This has occurred several times in succession, and a season of spiritual deadness has followed, perhaps for years, when the Holy Spirit has withdrawn from them! Again he has visited them; and again they have resolved, and again they have broken their resolutions! Thus have they lingered on till death has stepped in and put an end to this conflict.

E.

The Fragment Basket.

RULES.—1. Come by faith to the blood of Christ, that all your sins may be pardoned, Lev. xvii. 11; Heb. ix, 14, 22; Eph. i. 7; ii. 13; 1 Pet. i. 19; 1 John i. 7.

2. Seek by prayer the help of the Holy Spirit, Luke xi. 13; Rom. viii. 26, 27; Gal. v. 22, 23; Eph. ii. 18; James iii. 17.

3. Try to recollect continually that God is always present, knowing every thought you think, every word you speak, and observing everything you do, Prov. xv. 3; Ps. cxxxix. 2—4, 12; Ezek. xi. 5; Heb. iv. 13.

4. Live upon Christ as the life-giving root of all true holiness, John vi. 47—58; xv. 4—8; Col. ii. 3—9

5. Before you speak, ask these three questions:—Is what I am going to say true? Is it useful? Is it kind? Ps. cxx. 2; cxli. 3; Prov. xv. 1, 2; Eph. iv. 15, 25, 29, 31, 32.

6. Pray for a calm and thoughtful state of mind, trusting always in the Lord, for you know not what a day may bring forth, Job xxii. 21; Isa. xxvi. 3, 4; Hag. i. 5; Matt. xi. 29; John xiv. 26, 27; Phil. iv. 5—7; Jas. i. 2—7.

7. Remember, if religion has done nothing for your temper, it has done little for your soul; and see, therefore, that your temper be kind, merciful, cheerful, meek, and affectionate, Rom. xiii. 10; James i. 26; 1 Pet. iii. 8—11.

8. Work while it is called to-day for the glory of God and the good of men, John ix. 4; 1 Cor. x. 31; Gal. vi. 10.

THE BLIND AND DEAF GIRL AND HER BIBLE.—A young woman, completely blind and deaf, was brought before a number of eminent surgeons to see if anything could be done for her. Her sad condition had been suddenly produced by a violent pain in the head. The only method of communicating with her was by tapping her hand, which signified *no*, and by squeezing it, which signified *yes*. The surgeons concluded that her case was incurable, and in reply to her earnest inquiries, she received the unwelcome *tap*. She immediately burst into tears and wept aloud in all the bitterness of anguish. "What," said she, "shall I never again see the light of day, or hear a human voice? Must I remain shut up in darkness and silence as long as I live?" and again she wept. It was an affecting sight. If she had been able to *see*, she might have been pointed to the promises of the Bible; if to *hear*, they might have been cited for her comfort. At length a friend who was present took up the Bible and pressed it to her breast. It was a touching and beautiful act. She placed her hands on it, and asked, "Is this the Bible?" Her hand was squeezed in reply. She immediately clasped the Bible in her hands, and held it to her bosom, and exclaimed—"This is the only comfort I have left. I shall never more be able to look upon its blessed pages, but I can think of the precious promises I have learnt from it in the sabbath-school," and then began to repeat some of its promises. "Cast thy burden upon the Lord, and he shall sustain thee. Call upon me in the day of trouble, and I will deliver thee. My grace is sufficient for thee," &c. She dried her tears, became submissive to the will of God, and was happy.

THE DUST AND THE FLIES.—Mr. Cecil, riding one day with a friend, in a very windy day, the dust being very troublesome, his companion wished they could ride in the fields, where they would be free from dust, and this wish he repeated more than once while on the road. At length they reached the fields, when the flies so teased his friend's horse that he could scarcely keep his seat on the saddle. On his bitterly complaining, "Ah! sir," said Mr. Cecil, "when you were on the road, the dust was your only trouble, and all your anxiety was to get into the fields; you forgot that the fly was there. Now, this is a true picture of human life, and you will find it so in all the changes

'ou make in future. We know the rials of our present situation, but the ıext will have trials, and perhaps vorse, though they may be of a diffe- 'ent kind."

ROWLAND HILL'S MODE OF REPROVING TEMPER.—On one occasion Mr. Hill recommended his friends who had troublesome tempers to put the thirteenth chapter of the First of Corinthians between their bread and butter at breakfast-time, and they would find the advantage of it during the whole day. When the Religious Tract Society published "The Important Discovery; or, Temper is Everything," Mr. Hill mentioned from the pulpit that he had bought a good supply of these tracts; and that as he understood some of his hearers were troubled in their tempers, he should be happy to present them with a copy, if they would call on him at the chapel house. Notwithstanding this kind offer, no applications were made for the little book.

TIT FOR TAT.—There was a clergyman in 1728, the vicar of a parish in Shrewsbury, who committed what the Puseyites would call an act of sacrilege, for he went so far as to remove from his church a picture of the crucifixion, which hung over what these persons call the altar; and on the following day the Roman Catholic priest issued a lampoon, and circulated it all over the town:—

"The parson's the man,
Let him do what he can,
Would for gain leave his God in the lurch;
Could Iscariot do more
Had it lain in his power,
Than turn the Lord out of the church?"

The parson, however, gave wit for wit, for he immediately replied:—

"The Lord I adore
Is mighty in power,
The One only living and true;
But that Lord of yours,
That I turn'd out of doors,
Had about as much knowledge as you.

"Yet since you bemoan
This god of your own,
Cheer up, my disconsolate brother!
Though it seem very odd,
Still, if this be your god,
Why, the painter can make you another."

HEAVEN.—If all the earth were paper, and all the plants of the earth were pens, and all the sea were ink, and if every man, woman, and child were a ready writer, yet were they not able to express the thousandth part of those joys that saints shall have in heaven. All the joy we have here in this world is but pensiveness to what we shall have in heaven; all sweetness here, to that but bitterness.—*Brooks.*

CERTAINTIES.—He who cannot find time to consult his Bible, will find one day that he has time to be sick; he who has no time to pray, must find time to die; he who can find no time to reflect, is most likely to find time to sin; he who cannot find time for repentance, will find an eternity in which repentance will be of no avail.—*H. More.*

DR. OWEN.—"Oh! brother Rayne, the long-looked-for day is come at last, in which I shall see that glory in another manner than I have ever yet done or been capable of doing."

RISDON DARRACOTT.—"Well, I am going from weeping friends to congratulate angels and rejoicing saints in heaven and glory. Blessed be God, all is well."

DEATH.—A Christian in this world is but gold in the ore; at death the pure gold is melted out and separated, and the dross cast away and consumed. —*Bland.*

PAST AND PRESENT.—Measure not life by the hopes and enjoyments of this world, but the preparation made for another: rather looking forward to what you shall be, than backward to what you have been.

Poetry.

THE MOTHER'S GRIEF.

BY REV. T. DALE.

To mark the sufferings of the babe
That cannot speak its woe,
To see the infant's tears gush forth,
Yet know not why they flow;
To meet the meek, uplifted eye,
That fain would ask relief,
Yet cannot tell of agony—
This is a mother's grief.

Through dreary days and darker nights
To trace the mark of death,
To hear the faint and frequent sigh,
The quick and shorten'd breath;
To watch the last dread strife draw near,
And pray that struggle brief,
Though all is ended with its close—
This is a mother's grief.

To see in one short hour decay'd
The hope of future years;
To feel how vain a father's prayers,
How vain a mother's tears;
To think the cold grave now must close
O'er what was once the chief
Of all the treasured joys on earth—
This is a mother's grief.

Yet, when the first wild throb is past
Of anguish and despair,
To lift the eye of faith to heaven,
And think, "My child is there!"
This best can dry the gushing tears—
This yield the heart relief;
Until the Christian's pious hope
O'ercomes a mother's grief.

THE SPIRIT'S HOME.

Mysterious in its birth,
And viewless as the blast,
Where has the spirit fled from earth?
For ever past.

We ask the grave below,
It keeps the secret well;
We call upon the heavens to show,
They will not tell.

Of earth's remotest strand
Are tales and tidings known;
But from the spirit's distant land
Returneth none.

Winds bear the breath of flowers
To travellers o'er the wave,
But bear no message from the bowers
Beyond the grave.

Proud science scales the skies,
From star to star doth roam,
But reacheth not the shore where lies
The spirit's home.

Impervious shadows hide
This mystery of heaven;
But where all knowledge is denied
There faith is given.

MONTGOMERY.

WHAT IS OUR LIFE?

What is our life?
A smile, a tear,
A dimly dark foreboding fear,
A thought of death, still drawing near
A whisper of the tomb.

What is our life?
A troubled dream,
A hope, a promise, and a gleam,
A shadowy, dark, and changeful stream
Still hastening on its course.

What is our life?
A passing sigh,
A wish, and yet a fear to die,
An upward glancing of the eye
'Midst sorrow, doubt, and gloom.

What is our life?
A struggle brief,
A pain which soon must find relief,
A passing, transitory grief,
A tear soon wiped away.

What is our life?
A gleam of light
Passing athwart the wearied sight,
Till lost in an unending night
Of darkness and despair.

What is our life?
The *gate* of heaven,
The *land* where sin's dark chain is riven
The *land* where mortals are forgiven
Through *Jesus' death*. *This, this* is life

A. L. H.

The Children's Gallery.

DEATH OF SUSAN F——.

To the Children of Sunday Schools.

DEAR CHILDREN,—We are now to give you a short account of the life and happy death of Susan F——, who was born on the 5th of January, 1832, of parents in the middle order of society, in ———, Southwark, where she lived a peaceable life, and died a happy death. When between six and seven years of age, she was sent by her parents to the British Girls' School, Fair-street, Horselydown, on the week-day, and was a scholar in Dockhead Sunday-school, and subsequently of Union Chapel Sunday-school. She was a girl of a meek and gentle disposition, and consequently much beloved by her several teachers. She was kind and affectionate to her parents, and obeyed their commands in all things. Mark this, dear children, and imitate her. "Obey your parents," for "this is right." Though naturally of a very cheerful temper, she seldom joined in frivolous amusement with any of her companions; generally preferring to read instructive lessons from little books, which she had received at different times as rewards for her good conduct at the Sunday-school. During the severe illness of her mother, which took place about twelve months since, Susan was almost her only attendant, acting in the twofold capacity of nurse and companion. Before the indisposition of her mother she, with three sisters and a brother, was taken ill with the scarlet fever—one of them died. This violent attack so shook her frame that she never recovered it. The fever having left such a weakness in one of her knees, she was alarmed lest she should become a cripple. About the beginning of May, her knee becoming so much worse, she was obliged to absent herself from the Sunday-school, and finally take to her bed. During this time she amused herself by reading a little book, entitled "Original Poems," some lines in which, headed "The Little Cripple's Complaint," seemed to strike her very much. On turning over the leaves of her little volume, when she came to those lines she exclaimed, 'Oh mother, these lines are on me." Her mother being about to leave the room she said, "Oh pray stop, mother, and hear it." She then read the lines, and on coming to that part which speaks of the poor little cripple being compelled to use crutches, her mother said, "But you are not come to that yet Susan." She replied, "But you know I might, mother." She did not, however, for she was on her death-bed, and her spirit was about to flee into the mansions of eternal rest. At this time her teacher visited her, and gives the following interesting account of Susan on her death-bed:—

Having inquired of one of the scholars, as to the cause of her absence, I was informed she was slightly indisposed with a bad knee. I therefore called at her home on the following Friday, and to my great surprise found her labouring under the effects of brain fever, and quite delirious. Her medical attendant at this time considered her past recovery. I called again on the following Sunday evening, and was told she had revived, and had been sensible the whole of the day. When I entered the room, her parents said, "Susan, here is your teacher," she made an effort to raise herself in the bed; but being unable, stretched out her feeble arms, and said, "Dear teacher, come nearer." Her countenance at this moment beaming with joy, she clasped me round the neck, and said, "God bless you, God bless you, my dear teacher, God bless you." I then expressed myself exceedingly thankful that the Lord had once more restored to her her senses, so that I might speak to her concerning her soul. I said, "Susan, you are young, but old enough to know that you are a sinner. You have been taught at school that all are born in sin; have you prayed to God to pardon your sins for the sake of Jesus Christ, who died for the sins of the whole world,—died that you might

live with him in heaven?" She said, "I have been praying all day," and immediately began to pray with great apparent fervour, saying, "Pray God, pardon my sins,—make me a good girl, —and bless me for the sake of Jesus Christ. Oh, blessed, blessed Jesus Christ!" During this affecting period, tears rolled down the cheeks of her afflicted parents, as they gazed on the pallid countenance of their dear child. On uttering the last sentence, her voice faltered, and she became dreadfully convulsed for some time. On recovering she said, "Dear father and mother, do not cry. Pray God, bless them; pray God, bless my dear brother and sisters. God bless teacher! God bless all my kind friends," naming each of them. She then commenced the Lord's prayer. When she came to "thy will be done," her mother said, "Oh, Lord, enable us to say, 'Thy will be done.'" She then said, "Poor father and mother, come and kiss me." When they had done so, she said, "God bless you." Then complaining of her head, she said, "Oh, my poor head, where shall I rest it? where can I lay it?" Where could she rest it, but on the bosom of Christ, through whom alone she hoped to be saved?

"Jesus can make a dying bed
Feel soft as downy pillows are."

Speaking seemed to exhaust her very much, but still she continued to pray. She then repeated parts of Dr. Watts's hymns, especially one commencing:—

"There is beyond the sky
A heaven of joy and love;
And holy children when they die
Go to that world above."

After sucking an orange she seemed refreshed, and said,

"And now another day is gone,
I'll sing my Maker's praise;
My comforts every hour make known
His providence and grace."

With many other verses, which I cannot now recollect.

Her parents speaking of the kind visits and prayers offered by Mr. ——, she said, "Where is he?" I said, I believed he was at chapel, to which she replied, "God bless him, God bless him." I then took my leave of her, in doing which, she clasped me round the neck, and said, "God bless you, my dear teacher." On my promising to see her again the next day, she said, "Do come early, and stop long with me." After I had left she gradually grew worse, and lay in shrieking convulsions several hours, but being sensible at intervals continued to pray to the last. As she lay in great agony and groaned bitterly, the nurse said, "Oh, that the Lord would give you rest!"—thinking her insensible at the moment, to which she responded aloud, "Oh, blessed, blessed Jesus Christ, take me to my rest."

Shortly after, at a few minutes past eight o'clock in the morning, it pleased her heavenly Father to take her to that rest prepared for the children of God, where sickness and sorrow are felt and feared no more, and where all tears shall be wiped from their eyes, and they shall be the sons and daughters of the Lord God Almighty.

Thus died Susan F——, at the early age of twelve years and five months, after three weeks' painful illness.

It is now well with her, and she "being dead yet speaketh;" and the question sounds forth from her tomb, "Fellow-scholars! is it well with you?" What would become of you were you to die this moment? Would you see Susan F——? The voice from her grave says, If you wish to be able to say, "It is well," you must "prepare to meet your God!" How solemn to meet God! It is a very great thing to look forward to meet friends gone into eternity, and to meet with angels; but to meet God, —to meet him unprepared, is eternal death,—to meet him prepared, is eternal life! When, like Susan's, your bodies lie in the cold, cold grave, shall we be able to say, "It is well—they are gone to be for ever with the Lord?" Will the Saviour welcome each girl or boy, as we believe he did Susan F——, and say—

"Come in, thou happy spirit, come!
Thou now shalt dwell with me at home;
Ye blissful mansions make her room,
For she must stay for ever!"

May this be the case—may we all meet

in heaven, and meet to part no more —meet and be clothed in beautiful white robes, and receive a crown of glory; and sing with those that are gone before, "Glory, glory, to him that sitteth upon the throne, and to the Lamb for ever," who when on earth invited little children to come unto him.—Amen.

DEATH OF DEENO.

To a Youthful Son.

MY DEAREST WILLIAM,—At our last missionary prayer-meeting, a touching account was given of the death of a boy eleven years of age. He had been instructed by Mr. Lessel the missionary, whom I know, and whom you may have seen in our house before he went to India. Deeno was a boy of great gifts, and his industry was equal to his talents. Young as he was, he had made considerable progress in learning three languages, the Hindooee, the Bengalee, and the English. He was a boy of a strong spirit and of great courage, which occasionally manifested itself in reproving sin in persons of mature years; and when reminded by his father that such freedoms were not becoming in a child like him, he would say, "Father, they know not that they do wrong; but if told of their faults, they will refrain from such conduct." If the sircar were absent at morning prayer, or late in coming to school, he would commence the devotional service, and carry it through with a propriety which could only have been produced by the habit of private prayer. His illness was protracted, and the missionaries had a better opportunity of seeing the work of the Holy Spirit developed in him than in the other children, whose sickness was short, and whose death was sudden.

To his grieving parents he said, "Weep not for me; weep for yourselves. It will be well with me: I am going to the Saviour." The evening previous to his death, when he was thought dying, and was almost speechless, a lady, as she held his emaciated hand, said, "Deeno, are you happy?" He replied, "Yes." "Do you feel your love to God increase?" "Yes." "There will be no weakness in heaven, no sin in heaven, Deeno." His intelligent eyes brightened, and with much emphasis he said, "No, no." She inquired if he desired anything to eat; and hastened home to send what he had requested. He ate a little; and, feeling revived, he looked at his father, and said, "Father, I am not yours, I am the Lord's. Father, did Jesus die for sinners? then believe in him, pray to him." He spoke no more, and shortly after slept in Jesus.

My dearest boy! You will mark the lesson which this history sets before you. Great things were expected of Deeno from his abilities and piety, but he was cut down as a flower wet with the dews of the early morning. From you, too, we are expecting usefulness to the cause of our gracious Lord; but our hope may soon be cut off, and the grave may quickly close over you. Look well then to your foundations, and see that you are resting your all on the finished work of Christ, and living a life of lively faith on him, and whether your day be long or short, it will close in peace, and introduce you to a blessed immortality. That the Lord may give you the grace of his Spirit thus to do is the fervent prayer of your affectionate father.

X. Y. Z.

THE SAILOR'S TREASURE.

A ship bound to New Orleans was overtaken by a tempest, and after combating for some time with the storm, went ashore on the rocky coast of England. The wind soon abated, and they were enabled, by fixing a spar from the ship to the rocks, to reach the shore; the men were weak from excessive labour, and it was as much as they could do to crawl along the spar to the shore. One of them who had a bundle tied round his waist, was asked on reaching the shore, what it was. "Oh," said he, "I have been wrecked a number of times, but thanks be to God, I have always managed to save this—I am afraid they are wet." The bundle contained a Bible and prayer-book and hymn-book.

A LION IN THE WAY.

BY REV. JOSEPH ALDEN, D.D.

"YES, there is always a lion in his way," said Mr. Hall to a gentleman with whom he was conversing in the parlour. Justin entered the parlour at that moment. He heard the remark of his father, but was a good deal puzzled as to its meaning. He had read about lions, and, like most children, was greatly interested in them. He would have gone farther to see a lion than to see any other animal.

He wished very much to know to whom his father had reference in the remark above quoted, but he could not think of asking him while he was engaged in conversation. Some boys would have said at once, in violation of good breeding and good grammar, "Who are you talking about?"

But Justin had been well brought up, and, besides, had a good natural sense of propriety. He sat down and kept silence, hoping that he should hear something which would enable him to infer the fact which he wished to know. In general, he loved to *think out* things instead of troubling his friends with numberless questions. It was a good trait in his character.

Justin did not succeed in thus learning the fact desired; so as soon as the visitor had departed, he came up to his father, and rested his elbows on his father's knees, and acted as though he wished to ask a question respecting the propriety of which he had some doubt.

"You have some request to make, my son," said Mr. Hall.

"Yes, sir, I wish to ask you of whom you were speaking when you said there is always a lion in his way."

Mr. Hall saw from Justin's manner that he understood the expression literally. He was somewhat amused at the idea, but refrained from laughing lest he should hurt Justin's feelings, or discourage his laudable curiosity. He replied to Justin's question, "I was speaking of Mr. Harris: you must be careful and not let a lion get in *your* way."

"If a lion had a mind to get in my way how could I help it? I am not as strong as a lion."

"What kind of a scholar is Robert Carr?"

Justin wondered what led his father to ask that question, and his wonder prevented him from replying with his usual promptness. He finally answered in a hesitating manner, "I don't know."

"Don't know! don't you belong to the same class with him?"

"Yes, sir."

"How does it happen, then, that you don't know what kind of a scholar he is?"

"I thought I ought not to say anything against my class-mates."

"That is very well; you should never say anything to the disadvantage of another unless it is true, and unless you are required by some good reason to tell it. But while you try to obey this rule, you should not transgress another one by saying what is not true. I know that Robert is not a good scholar, and yet he has a very good mind: why is he not a good scholar?"

"Because, sir, he has no resolution. If the lesson looks long, he will say, 'I can't get it,' and won't try: and if he comes to a hard place in the lesson, he gives right up."

"There is always a lion in his way, then?"

Justin's eye brightened, for now he understood the reason of his father's asking about Robert, and the meaning of the expression, *a lion in the way*. "I know what you mean now by telling me not to let a lion get in the way: when I undertake a thing I must not get discouraged, and give it up."

"That is it."

"What, if the thing is wrong?"

"You must not undertake it."

"What if I don't find it out till after I have begun?"

"Then stop short."

"Some young lions get in your way sometimes, don't they, Justin?" said his mother, who entered the parlour in time to hear the latter part of the conversation

"I don't know, ma'am," said Justin doubtingly.

"Have you finished your kite yet?"

"No, ma'am."

"Have you finished weeding your flower-bed?"

"Not quite."

"Have you read your new book through?"

"Partly."

"What has hindered you—the little lions?"

"I guess so," said Justin smiling, though he felt the reproof contained in his mother's remarks.

Justin, like a great many other boys, began a great many things which he never finished. This is a very bad habit: it should never be formed, or, if formed, should be corrected at once, otherwise it will grow worse and worse. There are some men whom you never can depend upon to get anything done. In boyhood they fell into the habit of beginning things and not ending them.

"How shall I keep the little lions away?" said Justin.

"By always finishing everything which you begin," said his father.

"But I get so tired of some things."

"No matter, you must finish them for the sake of the habit; must finish them for the sake of finishing them. If you always keep to this rule, you will be more careful about beginning things. You will think more before you act, and will plan more wisely. When I was a boy I was very much like you. They used to call me great at beginning, but I seldom completed anything. My father saw it, and took me in hand, and made me finish whatever I began, if possible. In that way I corrected the habit, and I should be glad if you would correct it in your case, my son, without the interposition of my authority."

Justin resolved that he would follow his father's example.

A LEAP IN THE DARK.

A MINISTER of the gospel one day speaking of that active, living faith, which should at all times cheer the heart of the sincere follower of Jesus, related a beautiful illustration that had just occurred in his own family. He had gone into a cellar which in winter was quite dark, and entered by a trap-door. A little daughter only three years old was trying to find him, and came to the trap-door, but on looking down, all was dark, dark; and she called, "Are you down cellar, papa?"

"Yes, would you like to come, Mary?"

"It is dark. I can't come, papa."

"Well, my daughter, I am right below you, and I can see you, though you cannot see me; and if you will drop yourself I will catch you."

"Oh! I should fall; I can't see you, papa."

"I know it," he answered, "but I am really here, and you shall not fall, or hurt yourself. If you will jump, I will catch you safely."

Little Mary strained her eyes to the utmost, but she could catch no glimpse of her father. She hesitated, then advanced a little farther, then, summoning all her resolution, she threw herself forward, and was received safely in her father's arms.

A few days after she again discovered the cellar door open, and, supposing her father there, she called, "Shall I come again, papa?"

"Yes, my dear, in a minute," he replied, and had just time to reach his arms towards her, when, in her childish glee, she fell shouting into his arms, and, clasping his neck, said, "I *knew*, dear papa, I should not fall."

And now, my dear young reader, the Lord Jesus is calling you to come to himself. Many of you, I trust, have already obeyed his call, and chosen him as your portion; but he is still saying, "Suffer little children to come unto me, and forbid them not;" and "They that seek me early shall find me." Though, like little Mary, you cannot *see* him visibly present, yet he assures you he is willing and waiting to receive you, and you have only to drop yourse ves into the arms of his sovereign mercy, and he will as surely receive you

now, as when, while on earth, he "took little children in his arms, laid his hands on them, and blessed them."

A WONDERFUL LETTER.

A LITTLE child from C——, in Germany, who had just lost his father, found himself left by this sad event without the means of continuing his education. He was particularly desirous of entering an institution founded by the pious Christians known under the name of Moravians: it was his mother's wish likewise. But without money, without friends, without protectors, poor and unknown, he had but little hope in the world. Fortunately for this young orphan, he had heard of "Him who is rich toward all who call upon him" —of that Friend of the unfortunate—that great and powerful Protector who disposes of the gold and silver, as he does of the heart, according to his good pleasure—of Jesus, who says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The child trusted entirely on the word of this good Saviour; he believed in him, and desired to petition him. "But how shall I go to Jesus?" said our little orphan to himself. "I will write him a letter, in which I will tell him all." This he did in nearly these words:—

"My dear Lord Jesus Christ,—I have lost my father, and we are very poor; but thou hast said in thy word, that whatsoever we should ask of God in thy name, he will grant it to us. I believe what thou hast said, Lord Jesus. Therefore, I pray thee, my God, in the name of Jesus, to furnish my mother with the means of placing me at the Moravian institution. I should like so much to continue my education. I pray thee, good Jesus, to grant my request. I love thee already, but I will love thee still more. Give me, likewise, wisdom and all that is good. Adieu, &c."

The child folded the letter, and addressed it "To our Lord Jesus Christ in heaven." Afterwards, seriously, but with a heart full of hope, he carried it to the post-office. The post-master, on seeing the address, thought it must be the letter of some lunatic, and threw it aside; but after finishing his work he took it up again, and attentively examining the writing, observed it was that of a child. He opened it, and was strongly affected by reading his infantile prayer, which he communicated to a Moravian of his acquaintance. The latter read the letter in a society of the brethren. The Baroness of Lippe, who was present, considered these circumstances as an appeal addressed to her by the Saviour. She took the young orphan under her protection, and placed him at the much desired institution. Thus the letter arrived at its destination, and was answered.

THE PRAYING BOY.

A GENTLEMAN was not long since called upon to visit a dying female. On entering the humble cottage where she dwelt, he heard in an adjoining room an infant voice. He listened, and found that it was the child of the poor dying woman engaged in prayer. "O Lord, bless my poor mother," cried the little boy, "and prepare her to die! O God, I thank thee that I have been sent to a Sunday-school, and there have been taught to read my Bible; and there I learn, that 'when my father and mother forsake me, thou wilt take me up!' This comforts me now that my poor mother is going to leave me; may it comfort her, and may she go to heaven—and may I go there too! O Lord Jesus, pity a poor child! and pity my poor dear mother! and help me to say, 'Thy will be done.'" He ceased, and the visitor, opening the door, approached the bedside of the poor woman. "Your child has been praying with you," said he; "I have listened to his prayer." "Yes," said she, making an effort to rise; "he is a dear child. Thank God he has been sent to Sunday-school. I cannot read myself, but he can; and he has read the Bible to me, and I hope I have reason to bless God for it. Yes, I have

learned from him that I am a sinner; I have heard from him of Jesus Christ; and I do—yes, I do, as a poor sinner, put my trust in him. I hope he will preserve me. I hope he has forgiven me! I am going to die, but I am not afraid: my dear child has been the means of saving my soul. O how thankful am I that he was sent to the sabbath-school!"

THE DIFFERENCE.

A Hindoo was lying upon his bed, expecting soon to die. He was full of thought where his soul would go after death. He had been wholly given to idolatry, and now he felt that he was not happy. A priest came to see him, and the dying man said, "What will become of me?" "Oh," said the priest, "you will live in another body." "And where shall I go then?" he asked. "Into another." "And where then?" "Into another, and so on through thousands of millions." The thoughts of the dying man darted across all these many changes, as if they were but the work of an instant, and cried, "Where shall I go last of all?" The priest could not reply, and the unhappy idolater died with no one near him to answer his anxious question.

A little Burman girl was near death. Lifting her dim eyes to a kind lady who was her teacher, she said, "I am dying, but I am not afraid to die; for Christ will call me up to heaven. He has taken away all my sins, and I wish to die now that I may go and see him. I love Jesus more than any one else." What made the difference between the little Burman girl and the dying Hindoo? One had heard the gospel from the lips of the missionaries, and had received it into her heart; the other lived and died an idolator, for none had told him of "the only true God, and Jesus Christ whom he has sent."

FILIAL GRATITUDE.

Gratitude is a principal ingredient in filial affection. It often reveals itself in a most striking manner, when parents moulder in the dust. It induces obedience to their precepts, and tender love for their memory. A little boy was once passing the ornamental garden of a rich man. He was observed to look earnestly and wistfully at some sprouts that were germinating on the trunk of an old poplar. On being asked what he wanted, he said, "My mother loved flowers and every green living thing. She has been dead two years, yet I have never planted one where she sleeps. I often wish to. I was just thinking how pretty one of these would look there." The gentleman kindly gave him a rose-bush, and the fresh wand of a weeping willow. Then the poor little fellow lifted up his streaming eyes, and gave thanks in a broken voice for himself, and for his dear dead mother.

THE WRECKED SCHOLAR.

When the steam-boat Shepherdess struck she immediately filled with water. There were from fifty to one hundred lives lost; and few supposed, at one time, there was a way of escape for any. The Rev. Mr. Peck was a passenger, and described the scene with accuracy and interest. Among the incidents he mentions is the following: When the danger was very imminent, and the terrified passengers were crying for help, a little boy prayed with great earnestness, and correctness of language, by my side. Mr. Peck inquired if he had been in the Sunday-school. "Oh yes," said he, "thank God, I have been to the Sunday-school. I know my Saviour; he is able to save us all; if I die here I shall go to heaven; but I believe God will preserve us." "I cannot say," adds Mr. P., "whether this interesting youth got to land." It is worth something to be able, in such an hour of distress, to commit soul and body to a kind heavenly Father, who has promised to make all things work together for good to them that fear and serve him.

AN HONEST BOY.

That "honesty is the best policy" was illustrated, some years since, under the following circumstances:—A lad was proceeding to an uncle's to petition him for aid for a sick sister and her children, when he found a wallet containing a sum of money. The aid was refused, and the distressed family was pinched with want. The boy revealed his fortune to his mother, but expressed a doubt about using any portion of the money. His mother confirmed his good resolution—the pocket-book was advertised and the owner found. Being a man of wealth, upon learning the history of the family, he presented the whole sum to the sick mother, and took the boy into his service; and he is now one of the most successful merchants of the day. Honesty always brings its reward—to the mind, if not to the pocket.

A HEROIC SAILOR.

The following account of the rescue of a mother and her child is a correct illustration of the generosity and intrepidity for which the sailor is noted the world over:—After the schooner had been knocked down, and the vessels attending her had taken off, as they supposed, all who were alive, the captain and a seaman by the name of Abraham Heath were consulting how they should manage for the night, which was then upon them, when Heath said he thought he heard a faint knocking. He said to the captain, "There is some one alive on board that vessel, and here goes to save her, or go with her!" The boat put back and put him again on board the Oraloo. His only instrument was an axe. He descended through the hole previously cut, about sixteen inches square, into the cabin, and forced himself into the berths. These he was compelled to clear. The cabin was full of water, except when she rolled, when a small triangular space of about sixteen inches along the upper edge would be cleared for a moment, and gave him time to take breath. In this situation he cut through the partition at the head of the berth but found no one. He then found his way to the foot of the berths, cut through another partition, and still found no one. Finding himself cramped for want of room in the second tier of berths, and, labouring to extricate himself, he lost hold of his axe, and it immediately sank to the bottom of the vessel. He dived for it, found it, and immediately commenced working at the partition at the foot of the berth, which separated it from the cook's dish-room, a small place four feet and a half one way, by three feet and a half the other, and four and a half high. Into this room Mrs. Ford had gone to aid the cook in keeping his dishes up on the shelves before he was called to assist on deck. When the vessel capsized, the door was shut upon her by the rushing water, and held fast; and but little water could have entered the room at first, for, when the partition was knocked open, the room was not more than two-thirds filled with water. As soon as the first opening was made, the first sound that greeted the generous sailor's ears was the voice of the little boy, saying, "Mother, I see daylight." The next time the vessel rolled the whole room was filled with water. The generous Heath seized hold of them both; after dragging them through three small openings—sometimes under water, and sometimes above it—finally, at the imminent peril of his own life, he succeeded in saving the mother and child, and saw them safe on board the accompanying vessel—an act of heroism and generosity worthy to be written in letters of gold, and handed down for the admiration and imitation of mankind. The act was more commendable from the fact that the generous tar was not a hand, but a passenger on board one of the other vessels, and volunteered to do what all others shrank from attempting.

AWFUL VISITATION.

Some time ago Nottingham and its vicinity was visited by one of the most extraordinary storms which have happened for a considerable number of years past. A most awful occurrence took place at the Milton's Head inn, on the Derby-road. A man, named Alfred Greenwood, of Radford, a lacemaker, who was drinking there, was using some of the most disgustingly blasphemous language conceivable. Amongst other things, he said that he wished a thunderbolt would fall through the roof, and kill everybody in the house. One of the bystanders rebuked him for his impious wish, and he replied, "I don't care: I fear neither God nor devil." When he had spoken these shocking words he sat down, and remained about ten minutes with his eyes steadily fixed upon the ceiling, and appeared like one greatly amazed; he then gradually reeled and fell into the arms of a soldier who was sitting against him. He was struck blind! His eyes were then firmly closed, but in seven or eight minutes he opened them for about a quarter of a minute, when they closed again, and he ejaculated, "The Lord forgive me!" to which every one in the room, about twenty in number, responded "Amen." A surgeon was instantly fetched, who bled him and administered other remedies; but the unhappy man appeared nearly frantic. He was soon after removed home, and since then to the General Hospital.

WHERE SHALL I SPEND ETERNITY?

A LADY had written on a card, and placed it on the top of an hour-glass in her garden-house, the following simple verse from the poems of J. Clare. It was when the flowers were in their highest glory:—

"To think of summers yet to come
That I am not to see!
To think a weed is yet to bloom
From dust that I shall be!"

The next morning she found the following lines, in pencil, on the back of the same card. Well would it be if all would ponder upon the question,—act in view of, and make preparations for, an unknown state of existence:—

"To think when heaven and earth are fled,
And times and seasons o'er,
When all that CAN die shall be dead,
That I must die no more!
Oh, where will then my portion be?
Where shall I spend ETERNITY!"

ANNA FELL.

CHILDREN, perhaps you never heard
Of little Anna Fell;
Then listen to the simple tale
Which I 'm about to tell.

Anna had once a happy home,
A father good and mild;
But he is gone, and she is left
The lonely widow's child.

They have no cottage by the rill,
With jes'mine round the door,
And wild flowers scatter'd everywhere,
Like some whom we call poor.

But in the crowded city street
She and her mother dwell;
Their little room, so dark and damp,
It makes me sad to tell.

She sees the rich man's costly dome,
Where wealth and power abide;
And in the street his children pass
Her by with looks of pride,

Because her frock is old and worn,
Her bonnet faded too:
Alas! 't is hard to suffer want
With plenty in our view!

But Anna is a happy child,
Far happier it may be
Than some who wear the jewell'd robe
'Mid scenes of revelry.

For in the sabbath-school she learns
That Jesus blest the poor,
And that, far more than glittering gold,
He loves the heart that 's pure.

And so she shares her mother's toil
From early morn till even,
Cheerful and happy, for she knows
That she shall rest in heaven.

And when at night she lays her down
Upon her little bed,
She thinks that Jesus had no home,
No place to lay his head.

Children, amid your happy homes,
Where love and plenty dwell,
Come, learn to love your Saviour's name,
Like little Anna Fell. V. G. R.

THE PURSE OF GOLD.

Two friends once were walking in sociable chat,
When a purse one espied on the ground;
"Well, come," said he, "thank my good fortune for that,
What a large sum of money I 've found!"
"Nay, do not say *I*," said his friend, "for you know
'Tis but justice to share it with me;"
"I share it with you!" said the other, "How so?
He who *found* it the owner should be."
"Be it so," said his friend,—"but what sound do I hear?
Stop, thief! one is calling to you;
He comes with a constable close in the rear."
Said the other, "O what shall we do?"
"Nay, do not say *we*," said his friend, "for you know
You claim'd the sole right to the prize;
And since all the *money* was taken by you,
With you the *dishonesty* lies."

When people are selfish, dishonest, and mean,
Their nature in dealing will quickly be seen.
If the business in question be pleasure or profit,
Then each thinks, of course, *he* should have the whole of it;
But if it should happen 't is danger or toil,
Then, indeed, they will vote for dividing the spoil.

THE DYING CHILD'S REQUEST

"MAMMA!" a little maiden said,
Almost with her expiring sigh,
"But no sweet roses round my head
When in my coffin-dress I lie."

"Why not, my dear?" the mother cried;
"What flower so well a corpse adorns!"
"Mamma!" the innocent replied,
"They crown'd our Saviour's head with thorns." MONTGOMERY.

Cabinet of Things New and Old.

THE MIRACLE OF THE LOAVES.

On two different occasions the Saviour multiplied bread miraculously. The history of one of these miracles is given by every one of the four evangelists. It may be found in Matt. xiv. 13—21; Mark vi. 32—44; Luke ix. 10—17; and John vi. 1—14. We make Mark's account the basis of our meditations, referring to those of the others as we have occasion. Jesus and his disciples had gone to a desert place on the shore of the lake, "to rest awhile: but the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him." "And Jesus, when he came out, (of the ship,) saw much people;" and "they were as sheep not having a shepherd." The words express the view which the Saviour took of the temporal and spiritual condition of the people. And how simple, comprehensive, affecting the language! It is the description of those who are either in the power or exposed to the violence of cruel enemies, with no talent to provide for or to protect themselves. It describes the condition of all who are not within the one true fold, especially the condition of those who are destitute of genuine means of grace, and particularly *that of the whole heathen world.* The millions of the heathen are all "as sheep having no shepherd." The Saviour, seeing the multitudes, "was moved with compassion toward them." O that heart! always true to emotions of benevolence. It was "moved"—it beat, heaved, glowed with pity and kindness. Just so now in heaven the Saviour feels for the "lost sheep" of our ruined race. He is deeply interested in the cause of its salvation. And, thus moved, "he began to speak unto them of the kingdom of God, and to heal their sick," Luke ix. 11. This is just like the Saviour again. His is no idle compassion. And he carried on his labours of love among them till the approach of night. And "when the day was now far spent," his disciples become interested in another want of the multitude. "They have nothing to eat;" and not only is "the day well nigh gone," but the place is desert. The disciples are uneasy at the prospect of the people's suffering hunger; and perhaps they feel that their Master is a little forgetful, and they remind and hasten him. How simple and fair their kindness!

The millions of the heathen have spiritually nothing to eat—are perishing for lack of the gospel. And it is well that any of the professed disciples of Christ have awaked from the utter ignorance and indifference of the rest of the church, arrested by the startling view. They are weary and anxious, and, perhaps, go sometimes in prayer to the Lord, and humbly remind him that he is letting many of the

heathen perish. And, perhaps, they wonder that He who rules the world, and has all the resources of the universe at his command, suffers this state of things to continue. "Master, they have nothing to eat."

Well, what do the disciples, in their concern, propose? "Send them away." What! to perish? Oh no—"into the country round about, and into the villages, that they may buy themselves bread." We need not condemn the disciples; but this account is such a vivid picture of the charity often felt for the heathen. "They have nothing to eat—send them away." There is no offer to give them food, no proposal to aid them in seeking it, no inquiry whether they have the means to buy. Depart in peace; we wish you well; get supplied as well as you can. Has this been the amount of our interest for the heathen? Has it led us to put up a few prayers, the real point of which was that the Saviour would take the heathen off from our hands? And has their deplorable state of sin and ruin excited in us only a sort of impatience to see the work going on by others' instrumentality? To this proposal of the disciples to send the people away, our Saviour replies, (Matt. xiv. 16,) "They need not depart: give ye them to eat." Like the Saviour again! He is not accustomed to send the needy elsewhere for help. Hear, ye needy, ye heathen; he has compassion; he will teach you, and heal you, and see that you are fed too. "Come unto ME, all ye that labour." This is the difference between man and God—between Christians and Christ. The plan of the disciples is dismissed at once. "They need not depart: give ye them to eat." Here was a simple direction, perfectly intelligible. The multitudes were to be fed with what the Saviour and his disciples could furnish. It is also true—whether taught here, is another question—that, according to the will and command of Christ, the perishing heathen are to be supplied with the bread of life *through the church*. And no language could more beautifully or forcibly express the mind of Christ and the duty of Christians on this subject than these words: "They need not depart" (to seek supplies elsewhere): "give ye them to eat." Upon US, if we are Christians, our Master has laid this duty. *Through the church* the supply of the world must come. Lazarus is laid at our gate,—and if he dies neglected there, terrible will be our reckoning with our Master.

A BROKEN HEART.

"A broken heart, my God, my King,
Is all the sacrifice I bring;
The God of grace will ne'er despise
A broken heart for sacrifice."

WHAT is a broken heart? It is a heart of deep contrition and self-abasement. It is such a heart as Job had, when he said, "Behold, I am vile;" and again, "I have heard of thee by the hearing of the

ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." It is such a heart as David had, when he said, "I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight." It is such a heart as Ezra had, when he said, "I am ashamed, and blush to lift up my face to thee, my God; for our iniquities have increased over our heads, and our trespass is grown up into the heavens." It is such a heart as Isaiah had, when he said, "Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the king, the Lord of hosts." It is such a heart as the publican had, when he "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner!" It is such a heart as the prodigal had, when he said, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." It is such a heart as Mary had, when she fell at the Saviour's feet, and washed them with her tears, and wiped them with the hairs of her head. It is such a heart as Paul had, when he exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?" The person who has a broken heart feels that he has sinned against the best of beings, broken the best of laws, and violated infinite obligations. He feels that if he is cast off for ever, it will be perfectly just; and that if he is saved, it must be by grace, through the merits of Christ, and he casts himself at the foot of the cross, and pleads for mercy, and mercy only.

This is the best sacrifice which we can offer to God. What other sacrifice can we offer? Alas! we deserve to die; and when we have done all that we can do, we shall still deserve to die. If we justify ourselves—if we excuse or attempt to palliate our sin, we do but aggravate our guilt, and provoke the Divine indignation. There is no course for us to take, but to fall down, and submit, and sue for mercy as guilty rebels. This is the best sacrifice that we can bring; it is all that we *can* bring, and all that we *need* to bring. We are not required to make atonement for our sins. The law is magnified and made honourable; and God now can be just and justify sinners who believe in Christ. What is now necessary on our part is, to come to Christ in the exercise of a broken heart.

The sacrifice of a broken heart God will not despise. It is the sacrifice with which he is pleased. He is ever ready to receive, to favour the repenting and returning sinner. Was not the prodigal received when he returned to his father with a broken heart? Was not the publican heard and forgiven when he said, "God be merciful to me a sinner?" And did ever a sinner come to a throne of grace with a broken heart in vain? No; "God resisteth the proud, but giveth grace to the humble."

"Thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him

also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." God will bind up the broken-hearted; he will speak peace to their souls; he will forgive their iniquities, and remember their sins no more. He will clothe them with his righteousness; he will beautify them with salvation; he will be their Father and their God. They shall drink at the river of his pleasures. Is it not for such that all the consolations of the gospel are provided, and crowns of glory are reserved? Yes, these are the men whom God delighteth to honour; for "he that humbleth himself shall be exalted." These are they who shall sing the song of redeeming love. And in ages hence, when the proud pharisee, who trusts in himself that he is righteous, shall lift up his eyes in torment, the broken-hearted sinner shall rest in the paradise of God.

Reader, do you know anything of a broken heart? Does your religious experience accord with that of Job, of David, of the publican, and of Paul? Are you willing to be saved on the humbling terms of the gospel? Have you renounced all dependence on any righteousness of your own; and is your whole dependence on the righteousness of Christ? If so, happy is your condition; for "though your sins be as scarlet, they shall be white as snow; and though they be red like crimson, they shall be as wool."

INQUIRING SAINTS.

I WAS asked the other day, whether I had had any recent meeting for inquirers? I replied that I had not; that there were few inquiring sinners in the congregation, and I judged the reason to be, that there were few inquiring *saints*. "Inquiring saints! that is a new phrase. We always supposed that *inquiring* belonged exclusively to sinners." But it is not so. Do we not read in Ezekiel xxxvi. 37, "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them?" By the house of Israel—that is, by his people, by his church. You see that God requires and expects his covenanted people to inquire. It is true that saints do not make the same inquiry that sinners do. The latter ask, What they must do to be saved? whereas the inquiry of Christians is, Wilt thou not revive us again? It is a blessed state of things when the people of God are inquiring. It is good for themselves, and it has a most benign influence on others. When the people of God inquire, presently the impenitent begin to inquire. That question, Wilt thou not revive us? is soon followed by the other, "What must I do to be saved?" Yes, when saints become anxious, it is not long ere sinners become anxious. The inquiry of three thousand on the day of Pentecost, "Men and brethren,

what shall we do?" was preceded by the inquiry of the one hundred and twenty, who "all continued with one accord in prayer and supplication." Generally, I suppose, that is the order. First saints inquire, and then sinners. And whenever, in any congregation, religion does not flourish, one principal reason of it is, that the saints are not inquiring. They do not attend the inquiry-meeting appointed for them. The saints' inquiry-meeting is the prayer-meeting. In that Christians meet together to inquire of the Lord, "to do it for them;" that is, to fulfil his promise about the new heart and the new spirit of which he had been speaking. Now, when this meeting is crowded and interesting, when the inquiry among Christians is general, earnest, and importunate, the sinners' inquiry-meeting usually becomes crowded and interesting. O that I could make my voice to be heard by all the true people of God in the land on this subject, I would say, "You wonder and lament that sinners do not inquire; but are *you* inquiring? You wonder that they do not *feel;* but do *you* feel? Can you expect a heart of *stone* to feel when a heart of *flesh* does not? You are surprised that sinners can sleep; it is because you sleep beside them. Do you but awake, and bestir yourselves, and look up and cry to God, and you will see how soon they will begin to be roused, and to look about them, and to ask the meaning of your solicitude." O that the saints would but inquire! That is what I want to see.

CHRIST BEHIND THE DOOR.

A WOMAN being once invited to make a visit at the house of a friend, said, "I will go, provided you do not keep Christ behind the door." She felt, as all Christians should feel, that she could not be happy in company to which her Saviour could not also gain admission. And, I would ask, is there not among Christians, in their social intercourse, too much of this *keeping Christ behind the door?* Is not the subject of personal religion too often banished from social circles by a kind of tacit mutual consent, as if it were a theme of no possible interest or importance? Is not the Saviour often treated with indifference or neglect, as if his professed followers felt ashamed even to mention him in good society? If out of the abundance of the heart the mouth speaketh, does not the conversation of some professed Christians prove that their hearts are full of everything else, while religion, the most important of all themes, finds no place in their affections? So far was Paul from being ashamed of his Saviour, that he gloried in nothing save in Jesus Christ and him crucified; and the devoted Payson would seldom if ever visit in company where he supposed his Saviour would not be as welcome as himself.

I do not mean to intimate that Christians should never converse save upon subjects strictly religious—that they should never open

their mouth save to offer a prayer, to confess a sin, or to preach a lecture; but I do mean to rebuke that cold indifference, that sickly fastidiousness, that excessive timidity, which excludes Christ and his religion from an honourable mention, and shuts up such themes behind the door. While we live in the body the things of this world will demand a share of our attention; but must we therefore give them *the whole?* Social intercourse, and the proper exercise of social affections, is a Christian duty, and this duty may be so performed as to promote and not to injure the spirituality of Christians. In order to this, they must be careful not to cast their pearls before swine, by obtruding religious subjects upon the attention of others at an unseasonable time, or in an uncouth and repulsive manner; and equally careful, on the other hand, not to keep the Saviour too much *behind the door.*

AFFECTING STORY OF POOR JACK.

THE following account is given, as related by a minister in a meeting of the British and Foreign Bible Society:—A drunkard was one day staggering in drink on the brink of the sea. His little son by him, three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his poverty, and the criminal cause of it, in a kind of rage occasioned by his intemperance and despair, hurled the little innocent into the sea, and made off with himself. The poor little sufferer, finding a floating plank by his side on the water, clung to it. The wind soon wafted him and the plank into the sea.

A British man-of-war passing by discovered the plank and child, and a sailor, at the risk of his life, plunged into the sea and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of Poor Jack. He grew up on board that man-of war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action of the late war, an aged man came under his care, nearly in a dying state. He was all attention to the suffering stranger, but he could not save his life.

The aged stranger was dying, and thus addressed the kind young officer:—"For the great attention you have shown me, I give you this only treasure that I am possessed of (presenting him a Bible bearing the stamp of the British and Foreign Bible Society.) It was given me by a lady, has been the means of my conversion, and has been a great comfort to me. Read it, and it will lead you in the way you should go." He went on to confess the wickedness and profligacy of his life before the reception of the Bible, and, among other enormities, how he cast his little son, three years old, into the sea, because he cried to him for needful food.

The young officer inquired of him the time and place, and found here was his own history. Reader, judge, if you can, of his feelings,

to recognise in the dying old man his father, a dying penitent under his care; and judge of the feelings of the dying penitent, to find that the young stranger was his son,—the very son whom he had plunged into the sea, and had no idea but that he had immediately perished. A description of their mutual feelings will not be attempted. The old man soon expired in the arms of his son. The latter left the service, and became a pious preacher of the gospel. On closing his history, the minister in the meeting of the Bible Society bowed to the chairman, and said, "*Sir, I am Poor Jack!*"

PERSONS OF WHOM A CHURCH CONSISTS.

"Ye are builded together for an habitation of God through the Spirit."—Eph. ii. 22.

A CHRISTIAN church is an entirely spiritual structure. Every member of it is the fruit of spiritual operation. By the Spirit he is quickened, illumined, taught, and moulded to accord with the foundation-stone upon which, by faith, the church is built. "The body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ; for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free," 1 Cor. xii. 12, 13. Every penitent believer in the Son of God is born of the Spirit, and "baptized into this one body;" and is, therefore, a proper person to constitute a member of a church. All such persons of right belong to the church, and are entitled to the privileges of citizenship. Although babes in Christ, they are admissible, and the church is commanded to receive them. Where faith is real, its weakness is no bar to admission, Rom. xiv. 1. Such persons, and such only, as far as man could judge, composed the apostolic churches, Acts ii. 41, 47; iv. 32; Rom. i. 7, 8; 1 Cor. i. 2; Eph. i. 1—9, 12—15; ii. 1—7; iii. 14—21; Philip. i. 1—6. Such was the fact, and it rested upon strong reasons; for such characters alone could enjoy the privileges,—promote the objects,—and discharge the functions of Church Fellowship, 2 Cor. vi. 14—16.

This is a fundamental question, and a question upon which mere opinion or custom goes for nothing. It must be determined by the Scriptures. It matters very little *what* be the form of government, if this point be neglected; and *whatever* be its name or form, Christian pastors have no authority to dispense with spirituality in the character of applicants. It is at their peril if they do! Paul refers to this subject in these fearful words, "I have laid the foundation," that is, he had formed the church of Corinth; "and another buildeth thereon;" that is, added members subsequently. Now, says he, "if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. * * * Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself," 1 Cor. iii. 10—18.

madverted upon before they have drawn after them (as they are likely to do) others which must incur the total loss of character; the progress of the transgressor is arrested before he has reached the point from which retreat would be impossible. Thus sin, not being finished, does not bring forth death.

It is not to be doubted, we imagine, that a very large proportion of the evils under which some of our churches are labouring result from the relaxation, or rather the total neglect, of discipline in this respect. The degree in which this evil prevails is such as to render it not impossible that the revival, and especially the exercise of the spirit of watchfulness, would be regarded, by some individuals of the body, as annoying and impertinent.

3rdly. A church should exercise discipline by executing the law of Christ upon offending members.

Discipline, in this point of view, aims to uphold the honour of Christ; to prevent any discredit becoming attached to religion; to awaken salutary fear in the Christian body; and to secure the repentance, and thus the pardon and salvation, of the offender himself. The latter is, beyond all question, the direct, if not the main object to be aimed at. It is, indeed, essential to the securing of all the rest. The glory of Christ and the honour of his religion are most effectually upheld and vindicated by the repentance and reformation of the transgressor. Let our aim be to secure this object, and we shall be less likely to fail in regard to others. And if such be our aim, we shall not, through the influence of mistaken zeal for the credit of religion, lay upon a transgressor a larger measure of church censure and punishment than the case requires. How can excessively severe inflictions do credit to the religion of love, or to the gracious Being from whom it emanated?

Let the laws of Christ be observed and executed. We shall in this way do more honour to him than by adding to the amount of punishment for the credit of his religion. He is wiser than we. Cannot he be trusted to uphold his own glory and the honour of his own institutions? Who are we, that we should condemn when the Master censures not, or inflict fifty stripes when the Master demands twenty only?

I have said that the exercise of discipline (which we are now contemplating) is the infliction upon the transgressor of *the sentence* by which the great Head of the church *has guarded his own laws*. It will be found, it is imagined, of vast practical importance to our churches to remember this, to recollect that they are not legislators; that Christ has not invested them with authority to enjoin what he has not enjoined; to condemn what he has not condemned; or to seek to support his own laws by inflicting punishment, differing either in amount or in kind from that which he assigns to disobedience. If a case of assumed transgression could occur in any church, with respect to which no general or specific directions could be found in reference to the mode of procedure, (no such case can, however, occur,) it could not in these circumstances act; for to act would be to *make* law, and not to *execute* law. Great benefit, as it has been said, will result from the practical remembrance of these statements. It will lead the churches to a more careful examination of the law and the testimony, that they may be prepared to act in any emergency. It will prevent

the suggestion of various modes of proceeding, in reference to cases of offence, which do not even assume to have the authority of the New Testament in their favour: for when a person knows that he must support, by scriptural authority, the opinion he expresses in reference to the mode of proceeding, he will probably be less prone to speak than swift to hear. It will powerfully tend to secure a unanimous decision; for where conscience is in subjection to the word of God, and where that word is appealed to as the exclusive guide, there is not room for much diversity of judgment. It will give to a minister an influence in guiding the decisions of a church which he can never obtain, and ought not to attain, by a mere exercise of the prerogative; and, finally, it will clothe these decisions with a power of awakening the conscience of the offender not easy to be resisted; for while the church, in obedience to the law of God, pronounces the sentence of expulsion, he will hear, proceeding from the mouth of the Lord himself, the terrible words, "Whatsoever my church thus binds on earth shall be bound in heaven."

DR. PAYNE.

The Letter Box.

A NEW YEAR'S PASTORAL ADDRESS.

To the Congregation assembling with the Church of Christ in —— Chapel.

BELOVED FRIENDS,—I embrace the opening of a new year once more specially to address you on the concerns of your souls. The gospel salvation consists of two blessings, justification and sanctification—justification is a change of state, and sanctification is a change of character—in justification men receive a title to heaven, and in sanctification a meetness for it. The moment you believe in the Lord Jesus you obtain through him the first blessing, and the enjoyment of the second at the same instant commences. The faith which justifies, likewise sanctifies. The belief of holy truth, through the power of the Spirit of God, makes holy the heart of the believer. Dear friends, your eternal all depends upon these few simple principles! Examine, then, yourselves, whether you be in the faith. Are you conscious penitents? Are you conscious believers? Do you hate all sin? Do you follow all holiness? Do you love the people of God? Do you place implicit confidence in the testimony which God has given concerning his Son? Are you now living lives of faith upon him? Have you in all things the answer of a good conscience? Beloved friends! is it, in the sight of God, really so with you? Then, peace be to all such, and to the Israel of God! You are Christians; you are children of the Most High; you are heirs of the grace of life! Be of good comfort, for your sins are forgiven you, and you are heirs of the kingdom! Are there those among you who are able to answer these questions in the affirmative? Then all such must come forth and confess the Lord Jesus before the sons of men.

On the subject of a public profession of the gospel, ignorance prevails to an awful extent and at a fearful expense of harm and loss to the souls of individuals, as well as to the churches of Christ. Have any of my dear friends fallen into this snare? Let us then reason together for a moment on the following points. My object is, first, to lead every one of you to the cross of Christ, and to bring those who have believed, through grace, into the fellowship of the church. Both classes are in danger of perverting the ordinances of

Christ, although in different ways and with different results.

1. *The Ordinance of Baptism.* I hope you are not trusting in your having been the subjects of this ordinance for acceptance with God. Thus it is that many are deceiving their souls. They consider that this constitutes them Christians; but it is not till with a penitent heart you believe in the Lord Jesus Christ that baptism "verily profiteth." Until you do this, your baptism remains a simple sign, only a seal by anticipation contingent on faith, an accident of your birth—an act of others to which you were no parties, and which can bring you no deliverance from guilt and wrath, notwithstanding the privileges which it implies, and the obligations which it involves. The word of God declares that "in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but a new creature;"—that "in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love;"—and that "circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." These scriptures bring out the whole question of human salvation. The Jews placed as much confidence in circumcision as any of you can do in baptism; and Paul corrects the fatal mistake by these solemn assurances; and, seeing that baptism is to us what circumcision was to them, it irresistibly follows that neither will baptism avail you anything nor the want of baptism, but regeneration by the Holy Spirit, repentance towards God, faith in the blood of Christ, and obedience to his commandments. Circumcision in its own place was important, and so is baptism; but when it ceases to be a shadow, and is converted into a substance,—when instead of a sign and a seal, it is made a substitute for the blood of Christ, for a new heart, a holy life, and the love of God, it becomes an instrument of soul destruction.

2. *The Lord's Supper.* This ordinance is, in some measure, the test of modern Christianity; it is, at least, a negative test, which will too generally hold true. Its regular observance is a duty binding on all believers. Their obligation thus to act rests on the clear, positive precept of the Head and Lawgiver of the Christian church, who hath said, "This do in remembrance of me." The universal practice of the first churches illustrates their ready obedience to the Divine command. Here the principle of obedience is immutable. You can make no explicit, decided profession of the gospel without visible communion with the followers of the Lamb in this great ordinance. The observance of the Lord's supper is as imperatively binding as the observance of the Lord's day. The duty of the Lord's day observance rests chiefly on the fact that such was the practice of the apostolic churches, for the Scriptures are silent upon it; but for the observance of the supper, there is, in addition to this, the solemn mandate of the Son of God. The Author of the world's redemption has commanded all its participants, without exception, to commemorate his dying love. The reasons of this superior regard to the supper are as obvious as they are weighty and affecting. If you believe on Christ, the whole weight of his supreme authority is laid upon you to show forth his death. Your duty is most explicit, most imperative,—that duty is one of uniform and universal obligation. Your disobedience in this great matter is a transgression of one of the most solemn and momentous commands of the Son of God. You "deny the Lord that bought you," before an ungodly world. Ah, brethren! what if he, in turn, deny you before his Father in heaven? Read, brethren, read the records of the better ages of the church, and you will find, that then the Lord's supper was regarded not only as a principal instrument of edification and comfort, but as the prime object for which they assembled every first day of the week. It is still a chief means and expression of Christian union, and the most discriminating and decisive badge of distinction between the followers of Christ and the world that lieth in wickedness. In the first ages there was no such thing as a believer who was not a member of a church, and an observer of all the ordinances of Christ. Some persons say, as an apology for their neglect, "It is not

a saving ordinance." Foolish thought! No ordinance is saving. Salvation is solely in Christ; and this ordinance was instituted for the benefit of those who are already saved. Salvation, moreover, is not merely a thing of state, but of character; it is begun in the believer's heart on earth, although perfected only in heaven. The spirit and the practice of universal obedience is salvation itself. But why this phraseology? Is sabbath observance a saving ordinance? Is baptism a saving ordinance? Is social worship a saving ordinance? No ordinance, in itself considered, is saving,—then why not neglect them all?

Brethren, what delusion is here! Is not the Lord's supper distinguished by a magnitude and solemnity of importance wholly peculiar to itself? The supper stands at the head of all the ordinances of Christianity as much as did the passover at the head of all the ordinances of Judaism. The supper is among Christian ordinances precisely what the atonement is among Christian doctrines. It gave being to them all; it sustains them all. It is the symbol of the atonement; it derives all its honour, excellence, and power from the atonement. How then,—how can a man by faith receive the atonement, and live on from year to year in neglect of the supper? Brethren! this is surely the last command with which love will trifle, and the last act of homage with which the Saviour will dispense! Can you doubt for a moment that this is, above all the rest, the ordinance to which the mind of the man Christ Jesus most fondly clings? It is, as a symbol, the alpha and omega of Christian rites! O brethren, are these times for hesitant homage, for half consecration, for reduced profession, and for a practical denial of the Saviour of men? Your guilt is very great; your danger is equal to your guilt! What shall be said of your ingratitude? Surely it is the wonder and grief of angels in heaven! Are you willing to die and go to judgment, without showing forth the death of Christ? How can you meet the apostles, and martyrs, and the myriads of ransomed spirits, the substance of whose everlasting song in glory is the atoning blood of the Lamb? Leaving the earth on which that blood was shed, resolute despisers at once of his authority and of his love, by a persevering refusal to show forth his death, how can you approach his presence? Is the state of heart from which such conduct flows a satisfactory one? Is it a safe one? No! The evil is in the heart. That heart must be renewed and revived! The observance of the letter of the law in such a state is an act of doubtful quality. This and all obedience must flow from love. Your hearts must remain strangers equally to solid peace and settled hope while you remain in this awful condition. O friends! repent,—believe,—look to the cross,—look, look to your crucified Lord, till you are moved, melted, transformed, and filled with grateful love! Then, then, come—come one and all to the table of the Lord!

3. *Church Fellowship.* Many of you, I fear, entertain most erroneous ideas respecting the fellowship of the saints. You think believers are associated simply for the observance of the Lord's supper, and that this is the only duty and the only privilege connected with it. This is a serious mistake. Church-fellowship would have been a grand system of duties and privileges, even if the supper had never been appointed, or even if it were now to be abrogated. Its foundation is laid in renovated nature. Mutual love leads Christians to seek for each other's society. By union they secure each other's edification and welfare; and properly to accomplish this, the Head of the church requires every soul who bears his image and possesses his spirit to be enrolled in his kingdom, where it is not rendered impracticable by circumstances. The ordinances of his appointment are the fixed channels of Divine grace. Ever since the ascent of Christ to heaven this has been his method of imparting the rich communications of his sovereign favour. The doctrine has ever been this:—"They that be planted in the house of the Lord shall flourish in the courts of our God;" and the fact has always accorded with the doctrine. In the records of piety have you met with one distinguished saint who de-

clined to confess Christ before men, and who lived and died unconnected in fellowship with any church?

It is wholly through church-fellowship that Christ carries on his government among his people, and extends his kingdom on earth. Churches alone can support, preserve, and diffuse the gospel. It is through the church that the Saviour bestows his blessings upon the world. Their property, prayers, and efforts are the appointed means of fulfilling his prophecies. Thus, too, he performs his promises to his people. Most of the promises made *to* believers are such as, without miracle, can only be performed *by* believers. The promises made to one class, rightly understood, are precepts to another class. Thus it is that God performs his word to the widow and the orphan, the sick and the distressed. You will learn, then, dear friends, from all this, the fearful condition in which you are placed. Are you unbelievers? Then you are under the wrath of God! Are you believers? How do you reconcile your profession to your conduct? Push the principle to its legitimate results, and see the consequences. From this hour let no church on earth receive another member: let death go on to destroy till he hath cut down the last survivor—what then will follow? The visible kingdom of Christ will disappear from the world! The sanctuary will moulder into dust! The sabbath will expire! The messengers of mercy will be heard no more! The fountains of charity, which Christianity has opened, will be dried up! Idolatry will regain its ascendency, and paganism will erect its standard upon every shore, and carry its conquests through all lands!

In conclusion, let me implore you, my dear friends, to betake yourselves to the serious consideration of those things which belong to your peace. Oh! make a business of your religion. Your all is at stake! Once lost, there is no recovery of the soul! Oh! let me not be to any of you a savour of death unto death! I cannot be satisfied with simply being "pure from your blood." This is better than guilt, but it is still a sorrowful consolation. It is more allied to misery than to happiness! What more is it than the consolation of the naval commander who is overtaken by a hurricane, who loses his vessel, his crew, and his earthly all, but saves his life! Do, then, repent, and believe the gospel! Flee from the wrath to come! Seek salvation where God has placed it—in the death and righteousness of his Son! Be reconciled to God—be filled with his Spirit—be ruled by his love! Grace, mercy, and peace be with you all! Amen. C.

THE NURSE-MAID; HER CLAIMS AND DUTIES.

My dear Susan,—I am very glad you have succeeded in getting your new situation. It should be considered an honour to live in such a family; and you will be to blame if it be not a privilege. Its worldly respectability is, in my view, not the most important circumstance; it is a house where God is feared, and Christ is loved, and, therefore, a house where earthly comfort is combined with spiritual good. While the former advantage is not to be lightly thought of, yet the latter, as connected with the pearl of great price, is the principal thing. You will therefore, I trust, be duly thankful for such blessings, and daily make them the subject of heartfelt thanksgiving; but you will doubtless not be less concerned about your duties than about your privileges. Your duties are of a very weighty nature, involving the most serious responsibilities; so much so, indeed, that, notwithstanding your sex and situation, you may, and you ought to, "magnify your office." *Your* place is incomparably the most important in your master's establishment; such, by thoughtless persons, it will not be considered, but such, in fact, it is, and you should know it. In your individual case there are special reasons for this: time was when we little dreamt that you should ever have to address another in the language of servitude; but a wise and gracious Providence otherwise ordained; and now the question for you to determine is, how you can best turn your reverses to promote the Divine glory. You are, therefore, not to con-

sider your situation beneath you, but rather the contrary. You are not to consider your education, even had it been completed, as thrown away, but rather to consider yourself as deficient for the honourable and responsible place you are called to fill. In my view it is exceedingly to be desired that every person occupying such a place should have not only your moderate measure of competency, but be especially trained for its duties. The day will doubtless come when this opinion will very generally prevail, and when it will be deemed that such a provision lies at the very foundation of the nation's welfare, and extends to the highest interests of the church of God. It is difficult adequately to estimate the importance which attaches to those intrusted with the control of the rising minds of nations; as compared with them, the commanders of fleets and armies are really but insignificant agencies. The preparation of nursery-maids and nursery-governesses is, therefore, a subject worthy the most grave consideration of all who have at heart the world's welfare. This is a point on which female education ought most fully to bear, and the compensation awarded to such labours should be such as to yield proper encouragement.

In the absence of such training, something may be effected by systematic counsel. It is, therefore, with not a little satisfaction I commend to your attention a small publication recently issued by the Tract Society, entitled "The Careful Nursemaid; with Hints on the Management of Children,"—a judicious embodiment of large experience and careful observation, presenting a general view of all the duties connected with the office. I shall embrace the first opportunity of transmitting to you the work itself; which I trust you will read, and read again, until its main provisions are thoroughly impressed on your memory. In the meantime I have much pleasure in transcribing for you the chapter on

MORAL TRAINING.

When you take a little baby in your arms, look at it, and ask yourself, "For what purpose did God make such a creature, with a body and a soul?" Was it not "that it might know him and serve him here on earth, and dwell with him and be happy hereafter in heaven?"

There are three mistakes against which you should guard.

1. Do not suppose that a child is too young to receive any moral training. As soon as it is born, the training *is* begun; the beginning is made, either for right or wrong, for good or evil.

2. Do not suppose that it is your business only to nurse the child, and the business of the parents and governess to teach it: it learns as much from you as it possibly can from them. You *are* always teaching it; and, whatever pains *they* may take, it greatly depends on *you*, whether their instructions and endeavours are successful or frustrated.

3. Do not suppose that children are only, or principally, to be taught by set lessons. They learn more in one year, from your conversation, manners, and example, than they can learn from books in seven years. Considering this, how very circumspect ought you to be in all your words and actions!

In order that you may do the children good, and train them in the right way, it is necessary that you should secure their respect, love, and obedience. They will respect you, if they see that you are always concerned to do what is right, and afraid of doing what is wrong: if they observe that your conduct is all of a piece; that you do not speak or act differently when you are in the presence of their parents and when you are alone or in the company of your own friends and fellow-servants; and that you never attempt to deceive.

They will love you, if you are uniformly kind and gentle to them; if you do whatever you have to do for them in the way most agreeable to their feelings, and so as to prove that you are reasonable, just, and firm in your requirements; not capricious, or insisting on a thing merely for the sake of having your own will; not sometimes checking them in what is innocent, and at others humouring them in what is improper; not indulging one child and thwarting another; not giving way to their teazing or their violence; but

steadily, and gently, and uniformly requiring obedience to what is right, and being always satisfied when that obedience is rendered.

If you would teach children obedience, you must deal with them on one uniform method: kindly granting them whatever they may safely and properly enjoy; and, at once, firmly refusing them what is improper. This will save yourself and the children a great deal of trouble at the time. When a child understands, from experience, that what is *once* required *must* be done, and what is *once* denied *cannot* be obtained, it will not often practise resistance or violence, which it knows will be in vain. But this is not all. It is something for the nurse to be spared unnecessary trouble, and for the children to be spared unnecessary vexation and screaming, and for the family to be spared unnecessary noise and confusion: but these are not matters merely of an hour, a day, or a year. Whether or not the child, in the first few months of its existence, is properly taught subjection and obedience, is a matter that affects its *whole life*, and the happiness of all connected. Remember, then, by your good or ill-management in the nursery, you are not only making a child or a family pleasant and comfortable, or the reverse; but you are forming the temper and character of the brother or sister, the husband or wife, the master or servant, for future life.

When you witness in a grown person instances of violence, turbulence, self-will, oppression, or ill-behaviour of any kind, you will do well to accustom yourself to think—"It is to be feared that person was neglected in his infancy, and that the seeds of all these vices were suffered to grow, without proper efforts to root them up, and to plant the opposite virtues." Possibly this may not have been the case; but when people in mature life are continually sinning against society, if it were possible to trace their early history, it would, in most cases, be found to have been so; and every such instance should make you more alive to a sense of your own important responsibility, in reference to the moral character of your charge, and more anxious faithfully to fulfil it. If you would do this successfully, you must act from principle yourself, and you must endeavour to teach the little ones to act from principle too. Do things because they are right, and not merely because you will be exposed to inconvenience by doing otherwise. Accustom yourself to say—not, "I must not do it, for mistress has forbidden it, and *I shall be scolded if I do*;" or, "*It is as much as my place is worth*;"—but, "I must not do it, for my mistress has forbidden it, and *it is my duty to obey her*." Do not coax the children to be quiet or obedient, for the sake of appearance.—"There 's company in the parlour; what will be thought of you, if you make such a noise?" "Now, Miss, you must make a curtsey, and speak prettily, and then they will think you are a good little girl." But teach them to be always civil and obedient, *because it is right they should be so*.

If you act from principle, you will never say or do a thing that you would not like a child to imitate, or to mention. You will never suffer a child, in the absence of its parents, to be guilty of an act of disobedience to their known commands; and you will grant no indulgence that the parents have forbidden. This is necessary to your cultivating in them habits both of obedience and sincerity. Children always have their eyes and ears open to the conduct of those who take care of them; and if they should see you do one sly action, or hear you speak one word not strictly true, it would do them more harm than a whole year's instruction would do them good.

Integrity comprehends three particulars: truth in our words; justice in our actions; and sincerity in our aims and intentions. We must be in heart what we profess to be and appear to be; we must not desire to obtain anything that does not justly belong to us; and we must not attempt, or even wish, to make people think differently about anything from what we know or believe to be the truth. Think of these particulars, and remember that you are carefully to instil them into the minds of the children committed to your care.

Never deceive children. Never in-

duce them to do what you wish, by telling them that their mamma has sent word that they are to do it, when she has not sent such an order; or by promising them something which you either cannot or do not intend to perform. Never tell a sick child that medicine is pleasant, or that it is not painful to have a tooth drawn, or to have on a blister; but kindly express your sympathy for their illness or suffering; tell them that it is considered necessary for them to take the medicine, or to undergo the operation; that, if they are patient and resolute, the inconvenience or pain will soon be over; and the advantage, you hope, will be lasting, and more than make amends. Never induce them to obedience by false terrors, making them afraid of things which have no existence, or which are quite harmless. No words can express the folly and wickedness of telling frightful stories to children; or threatening to put them up the chimney, or in a dark room; or to give them to an old man, or a black man, or a chimney-sweeper, etc. Some children have lost their lives by these false terrors; others have been thrown into fits, or made idiots; and many more have had their tempers soured, their lives made miserable, and their characters formed to bad feelings, cowardice, and deceit; but no one was ever in any way improved by being thus made to fear where no fear is.

Children are very fond of listening to little stories; and a good nursemaid will be always gathering up, from books or observation, something that will interest them: but be very careful that you never tell them, as truth, that which is not true. Wonderful stories about things that never really did happen only confuse a dull child, and tempt a lively child to invent things itself which have little or no foundation in truth. If ever they do this, do not laugh at them, but desire them to recollect, and take care that they tell the thing just as it really was. By proper care on your part in all these particulars you will do much towards forming in the children habits of truth in their words. But if, in anything, you deceive them, they will soon learn to deceive you; or, at least, acquire habits of incorrect speaking.

You are to teach them to be *just in all their actions*. Then you must begin by being just to them. Have no favourites, but treat all the children alike. Never praise children for their beauty or their fine clothes: there is no merit in these things; and if children are praised for them, it not only makes them vain and proud, but it teaches them to love flattery, which is deceit; and it unjustly sets them above other children, who may, in reality, be better than themselves. Then you must see that they are just towards each other. If a child has anything that is called his own, you must not take it from him, without his consent, because you want it to please the baby, or because another child wishes to have it. You may teach and encourage children to be kind, and share what they have with others; but you must not compel them to do it. It would be unjust to do so, and would teach them to be unjust when they have opportunity and power. Neither should you reproach them if they are not quite so obliging and complying as you could wish. Taunts and reproaches would only lead them to act differently for the sake of appearance, and would never lead them to feel more kindly.

If they borrow anything, you should teach them to take great care of it, and duly to return it. If they should happen to find anything that does not belong to them, teach them to endeavour to find out the owner, and restore it. If they have injured the property of another child, or other person, whether by accident or design, you should endeavour to convince them that they ought to try to make amends for the injury, and be willing to part with something of their own for that purpose: and while you are endeavouring thus to use them to be just to one another in things as trifling as a marble or a feather, do not forget that, as they act *now* in these trifles, so, in all probability, they will act in great matters, if they live to grow up.

Children should be encouraged to sincerity and candour in confessing their faults. This must be taught by your own conduct. If you have done

wrong, or met with an accident—say, for instance, you have forgotten to do something that you ought to have done, or you have broken some article of furniture—never let the children suspect that you are trying to conceal the matter; but, rather, let them know that you take the earliest opportunity of freely confessing it to your mistress. It is most likely that she will be found ready to forgive a fault that has been freely confessed; and so must you with the children. Some children learn deceit by being harshly punished for trifles. It would not be your place to punish them at all; but you must never let an instance of falsehood or injustice pass without informing the parents—not in an ill-natured, tell-tale way, but with real affection for the offender, and a serious concern that his sinful conduct may be properly checked.

When a fault has been committed, confessed, and forgiven, never let the child be reproached for it afterwards, either by yourself or by the other children.

A nursemaid, however young, has much to do in forming the tempers of the children she nurses. If children are neglected or teased, it sours their temper, and makes them gloomy and peevish. Take care, then, how you behave to them, even in little things. Be always gentle and kind, and try to make them happy. For instance; when you wash and dress them, if you take hold of them roughly, and drag them to you, or carelessly let the soap get into their eyes, or hastily draw the comb through a tangle in their hair, you not only give them a momentary pain, but you inflict lasting injury on their temper.

If you use them to have their own way, and indulge them in whatever they cry for, this will make them domineering and violent, and unfitted to bear the contradictions and disappointments which they will have to meet with in future life. To avoid this, you must not only try to make them happy by indulging them in what is proper, but teach them to be happy in giving up, or doing without, what is improper. If you are obliged to take anything from them, think of something that you can give them instead; and if the exchange is quietly made, not only is a present outbreak of passion avoided, but something is done in training the temper for future life.

Never let children torment animals. If they are allowed to pinch a puppy or a kitten, catch flies, spin cockchafers, or take birds' nests, it makes them tyrannical and cruel. Rather teach them to observe the ways of animals, and to take pleasure in seeing them happy.

Never tell a child to beat the table or chair against which he has struck himself. He will soon know, if he does not at the time, that the table and chair cannot feel; and then he will despise you for telling him to punish them. But this is not the worst: he will have learned to be revengeful, spiteful, and deceitful.

You must observe the tempers of the children, and avoid, as much as possible, the occasion of irritation. If you see that a quarrel is likely to begin, try to divert the attention of the children, and employ them on something else till the danger has passed by.

Never say or do anything to provoke jealousy in children. Treat them all alike, as far as their ages and circumstances render it proper to do so; and, where circumstances differ, take care to make the difference an occasion of love and kindness—not of envy and strife. This very much depends on the manner in which you speak of things. For instance, instead of giving elder children occasion to feel that they are neglected and cast off, because there is a young baby, you should teach them to love and take pleasure in the little one, by inviting them to assist you in watching, protecting, and amusing it. If one child goes out, while the others are at home, encourage him to bring home something to please his brothers and sisters, if it be but a wild nosegay or a pretty pebble. The pleasure is not in the value of the article, but in knowing that they have been kindly remembered at the time that their brother was out on his own pleasure. If a present is made to one child, teach the others to be pleased; and congratulate the child itself, not that he has something to call his own, but that he has

something which he can have the pleasure of sharing with his brothers and sisters.

Then you should encourage feelings and acts of benevolence towards all mankind: yes, and towards every living thing. The merciful Creator takes pleasure in their happiness, and children should be taught to do so too: not merely to abstain from acts of injury and cruelty, but to try to help them and make them happy. Teach a little child not to waste crumbs, because they will do to feed the chickens or the robins; not to spill the milk, because, if there is a little to spare, poor puss will be glad of it, etc. Then, as to their fellow-creatures of mankind: when children are enjoying a plentiful meal, you should teach them not to waste, because there are many poor people in want. When they put on a nice warm coat, or other garment, instead of teaching them to be proud, by saying, "How smart it looks!" tell them of the many poor little children who are almost perished with cold and hunger. Endeavour to excite in them gratitude to God, who has given them kind friends, able to provide all these comforts for them; and endeavour, also, to excite compassion for the poor and needy, and a desire to help them. Never tax children to give what they are not freely willing to give; and never allow them to give away anything without the knowledge and consent of their parents. But if they wish to part with anything of their own for a benevolent purpose, by all means encourage the wish, and take an opportunity of mentioning it to your mistress, that she may either sanction what they have proposed, or direct them as she may think better.

Commending these things to your most earnest consideration,

I remain, my dear Susan,
Your affectionate mother,
MARGARET P——.

The Fragment Basket.

THE MASS AT A DISCOUNT.—Some days before I left Geneva, the following occurrence transpired very near the department where this revival took place. In Grenoble, a young girl, I believe eighteen years of age, lived with her uncle and aunt. She had received a New Testament, and had been reading it some time. The aunt, one Sunday, said to the niece, "Do you not go to mass to-day?" "No." "Why?" "Because I do not understand mass—it is in Latin." "Oh, but you must go." The niece then went, but took with her the first book that came to hand, which proved to be the Testament. While in the church, the priest was reading the mass, and she was reading the Testament. She came to the Revelation of John, and said to herself that she must read that. She read eight chapters; and when mass was finished, she shut her book and returned home. The aunt said, "Did you understand to-day?" "Oh yes, aunt." "What did you understand?" "I have understood that Rome is the great Babylon; that the pope is the man of sin; and that every one who has the mark of the pope in his head and in his heart will go with him into the second death." "Oh, my dear, where did you find that?" "In the word of God; and it is the word of God and the religion of that word shall be my religion. I will go no more to mass." She has been faithful to that declaration; she is now a true Christian, and is beloved by every one around her.—*D'Aubigné.*

A GOOD WIFE.—She commandeth her husband in any equal matter by constant obeying him.

She never crosseth her husband in the spring-tide of his anger, but stays till it be ebbing water. Surely men, contrary to iron, are worse to be wrought upon when they are hot.

Her clothes are rather comely than costly, and she makes plain cloth to be velvet by her handsome wearing it.

Her husband's secrets she will not divulge: especially she is careful to conceal his infirmities.

In her husband's absence she is wife and deputy husband, which makes her double the files of her diligence. At his return he finds all things so well, that he wonders to see himself at home when he was abroad.

Her children, though many in number, are none in noise, steering them with a look whither she listeth.

The heaviest work of her servants she maketh light by orderly and seasonably enjoining it.

In her husband's sickness she feels more grief than she shows.—*Fuller.*

THE MIGHTY HELPER, THE CROSS.—"God forbid that I should glory, save in the cross of our Lord Jesus Christ," Gal. vi. 14. Yes, cross of our Lord, cross of our salvation! thou, thou only art our refuge. Sinking under the burden of our unworthiness, covered with the shame of sin, our heart rent by remorse, we cast ourselves at the foot of the cross; we embrace it with tears of penitence; we look up to it as the Israelites looked up in the wilderness to the brazen serpent, and are healed by the blood which flowed upon it. O Saviour, wash our souls from their defilements; be thou our advocate for pardon, and grant us the graces of thy enlightening Spirit. O save us, and translate us to those heavenly places where thy glory dwelleth.

HAPPY HOMES!—The ordination of Providence, says a distinguished writer, is that home should form our character. The first object of parents should be to make home interesting. It is a bad sign whenever children have to wander from the parental roof for amusement. Provide pleasure for them around their own fireside and among themselves. The excellent Legh Richmond pursued this plan—had a museum in his house, and exerted every nerve to interest his little flock. A love of home is one of the greatest safeguards in the world of man. Do you ever see men who delight in their own firesides lolling about taverns and oyster-stalls? Implant this sentiment early in a child: it is a mighty preservative against vice.

THE CAMEL AND THE NEEDLE'S EYE.—Lord Nugent, in his recent and very interesting publication, "Lands, Classical and Sacred," has given an application of the words which at once proves the fitness of the expression for the object our Saviour had in view. Lord Nugent describes himself as about to walk out of Hebron through the large gate, when his companions, seeing a train of camels approaching, desired him to go through "the eye of the needle;" in other words, the small side-gate. This his lordship conceives to be a common expression, and explanatory of our Saviour's words; "for," he adds, "the sumpter camel cannot pass through, unless with great difficulty, and stripped of his load, his trappings, and his merchandise."

THE CHASTENINGS OF THE LORD.—We see in a jeweller's shop, that, as there are pearls and diamonds and other precious stones, so there are files, cutting instruments, and many sharp tools for their polishing; and while they are in the workhouse they are continual neighbours to them, and often come under them. The church is God's jewellery, his workhouse where his jewels are polishing for his palace and house; and those which he especially esteems and means to make resplendent he hath oftenest his tools upon.—*Leighton.*

MAN'S DEVICES.—The devices of man for the salvation of the soul originate in his fancy and expire with his breath. Destitute of power, they play around depravity like shadows round the mountain top, and vanish without leaving an impression.—*Dr. J. M. Mason.*

THE BIBLE.—If I were not penetrated with a conviction of the truth of the Bible and the reality of my own experience, I should be confounded on all sides—from within and from without, in the world and in the church.—*Cecil.*

WASHED, BUT NOT CHANGED.—If for a time there seems to be a great change in any particular person, but that change afterwards disappears, it is evident that there has been no change of nature or disposition. A swine may be washed, but its swinish nature will still remain.—*Edwards.*

Poetry.

THE MARTYRDOM OF CRANMER.

Lo! gathering round a dungeon door
Appear the soldier's plume and lance;
And restless crowds around it pour
With eager step and wrathful glance:
Upon their cheeks the bigot's smile—
The bond-slaves dark of priestly guile.

And now the dungeon's portals ope;
Now from its archway deep and dim
Gleam silver cross and broider'd cope,
And solemn swells the priestly hymn.
Beneath the torch's ruddy glare
Are mitred brows and tonsures bare.

But who comes forth? His step is slow,
His eye is bent upon the ground;
And when are heard the sighs of woe,
He looks as if he heard no sound—
As if no other soul were there—
With wan lips moving still in prayer.

No longer stoops that captive's brow,
His form erect in majesty,
His pale cheek lighted with the glow
Of one who sees deliverance nigh—
The entrance to the promised rest—
The welcome 'mong the Saviour's blest.

The pile is lit—the flames ascend—
Yet peace is in the martyr's face;
And unseen visitants attend
That chief of England's priestly race:
Mightier in peril's darkest hour
Than when enthroned in rank and power.

Stedfast he stood in that fierce flame,
As standing in his own high hall;
He said, as sadness o'er him came,
Remembrance of his mournful fall—
Stretching it to the burning brand—
"First perish this unworthy hand!"

Thy foul and cruel deed, O Rome!
Is vain; that blazing funeral pyre
Where Cranmer died shall soon become
To England as a beacon fire;
And he hath left a glorious name,
Victorious over gore and flame.

BONAR.

UNCERTAINTY OF LIFE.

Beneath our feet and o'er our head
Is equal warning given;
Beneath us lie the countless dead,
Above us is the heaven.

Death rides on every passing breeze,
He lurks in every flower;
Each season has its own disease,
Its peril every hour.

Our eyes have seen the rosy light
Of youth's soft cheek decay,
And fate descend in sudden night
On manhood's middle day.

Our eyes have seen the steps of age
Halt feebly towards the tomb;
And yet shall earth our hearts engage,
And dream of days to come?

Turn, mortal, turn! thy danger know,—
Where'er thy feet can tread
The earth rings hollow from below,
And warns thee of her dead.

Turn, Christian, turn! thy soul apply
To truths divinely given;
The bones that underneath thee lie
Shall live for *hell or heaven!*

HEBER.

RESPECT FOR AGE.

When bending o'er the staff,
Amid the crowded street,
With feeble steps and wrinkled face,
Some aged form I meet;

However poor and weak,
Or ignorant and low,
I must respect his hoary hairs,
For God has told me so.

I love to see the hair
All venerably grey,—
A crown of glory 't is to those
Who walk in wisdom's way.

I love the reverend head,
With years and honours white,
'T is like the ripen'd fruit of heaven,—
And angels bless the sight.

MCGOURNEY.

The Children's Gallery.

NATURE AND IMPORTANCE OF RELIGION.

BY MISS JEWSBURY.

MY DEAR CHILDREN,—As well as I can, I wish to explain what it is your duty to believe, desire, and practise, concerning true religion. The soul, that hidden, but precious part of man, whereby he lives, and moves, and thinks, and feels, is not what it was when God pronounced Adam "very good." Then, pure thoughts, right feelings, and holy actions, proceeded from it as flowers grow from a plant, or fruit from a tree. But you know the history of Adam's fall; and even if you did not, I think your own hearts would convince you that something is wrong; that by natural inclination they do not bring forth the fruits of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The Bible gives us a sad history even of the chosen people of God; neither judgment nor mercy could long restrain them from worshipping false gods, and forsaking the true One. All this proves, that though man had power to get wrong, he was, of himself, absolutely unable to get right again; just as a blind person must have his sight restored before he can discern the path wherein he should walk. To this end, God, who was not willing that the world he had made so fair and good should be wholly destroyed by sin, or that his creatures should for ever be subject to Satan, his enemy and theirs, in due time sent his only Son our Lord Jesus Christ, that "whosoever believeth on him should not perish, but have everlasting life." To believe in Christ, is not merely to credit his words, but to trust his power, desire his favour, obey his wishes; and surely the "Lamb of God who taketh away the sins of the world," He, "who being in the likeness of God, took upon him the form of a servant," who laid down his life, not for his friends, but his enemies, is fully worthy of such love and reverence. The proof that a person really loves the Saviour and believes on him, is this:—he thinks much about him; he feels the sin that is in his heart, he laments it, and not only so, he strives against it. He also endeavours to act as if the eye of God were ever upon him, like the sun looking down from the heavens. The word of God is his delight, because it teaches him the will of God; and he prays, not from fear, or from compulsion, but from the same motive that leads an affectionate child to converse with a wise parent—that he may thereby acquire wisdom, strength, and comfort. There are many verses in the Bible which explain true religion in so short and simple a manner, that though the greatest men can do no more than experience them, even a little child can comprehend them. Here is one, by which, as some liquids discover whether gold be pure or impure, a person may discover whether or no he is a Christian. "We are they," says Paul, "who worship God in the spirit," that is, who remember his presence in the way I have just described; "and rejoice in Christ Jesus," that is, who own him among men as a king, whose laws they delight to honour, and who trust him as a Saviour all gracious and all glorious; and lastly, "have no confidence in the flesh," that is, are convinced that "there is none good but one, that is God," and, therefore, do not seek to exalt themselves, either in his sight, or in the eyes of their fellow-creatures. Of those who are now in heaven, multitudes were only children on earth, but even then they were children, who, according to their age and opportunity, thus "worshipped God in the spirit, rejoiced in Jesus Christ, and had no confidence in the flesh." There is but one way of salvation, one law of faith, one rule of conduct, alike for young and old, for rich and poor, for wise and simple. The same degree of attainment may not be expected from all, but from all will be expected the same sincerity of desire and earnestness of effort.

My dear children, think of the two eternities! that of heaven, which God offers; and that which belongs to Satan and all whom he has ensnared. Both are never-ending; but O the difference between them! No human eye could bear to see the gulf which divides the one from the other, that great gulf which once passed, can never again be repassed. Death is a terrible thought, and the grave a desolate place, to all who live without God in the world; but death is only a messenger of peace, and the grave but a bed of hope to those who, having loved Christ on earth, go to live with him in heaven. But let me warn you of one mistake peculiarly common to children. Do not cheat yourselves with vain fancies, that when you are older you shall be better; that when you are men you shall find it easier to think of these things: that it is time enough yet—that *yet* has ruined the souls of thousands! To-MORROW is the sluggard's motto, it is taught him by Satan. To-DAY is the Christian's watchword, it is taught him by God; even God, who is not willing that any should perish, but that all should come to repentance here, and to glory hereafter.

You have stood by the sea-side and seen the waves one after another roll forward, and one after another dash upon the shore; others followed in their stead, none of them were the same waves, each was a different one:—such are the days of man's life, only with this difference—they are soon ended, while the waves still continue to roll on. The billows leave no mark behind them, but each of our days leaves a record, good or bad, wise or foolish. No one counts the waves, no one cares how they speed; but of our days God takes account, and keeps a remembrance, both how many they are, and how they are spent. You have stood too in a garden in spring, and seen the green leaves budding on the trees; and soon after, the bright blossoms open amongst them; and again, in autumn, you have seen the fruit hanging thickly upon the boughs, ripe for gathering:—such should be the soul of man in youth and age. It is now your spring time; you are full of hopes, and joys, and fancies—and it is well; but where are the blossoms amongst these the green leaves of your soul? Are you acquiring that knowledge, are you gaining those habits and dispositions, which shall ripen hereafter into a useful and honourable life? The blossom, if good for anything, must turn to fruit;—boys must become men, not merely men in stature, but men in thought and action, men as valuable members of society. You are of no use now, but for what you may hereafter be. Then, when the great day of account comes, when all, from the king to the beggar, from Adam, who lived eight hundred years, to the infant who died as soon as it was born, must stand before the judgment seat of God; then will religion be seen in its true worth. Then will it be manifest, that it does indeed profit nothing to gain the world and lose the soul. Then, as in winter, you have seen the tree naked, without leaves or fruit, every bough, even every little twig exposed to view;—so, in that terrible day, will your souls appear in the searching sight of God; every action, every motive, every thought made manifest, nothing concealed. There will then be no hiding-place, no offers of mercy, no space for repentance; the Saviour will save no longer; the Holy Spirit help no longer; for time will be no more, and this fair world will be itself destroyed. There will then remain but two places of existence—heaven and hell; but two divisions, in which the whole human race will be included—the saved and the lost. O let me solemnly entreat you to think of these things before it be too late.

THE WOLVES OF CAFFRELAND.

THERE are a great number of wolves in Caffreland. These wolves are very bold, and fond of human flesh. They will often creep at night into a Caffre hut, and slily steal the babe from beneath its mother's ox-skin cloak. Sometimes they are bolder still, and attack larger children even in the day-time. One evening, before the Caffres had lain down to sleep in their huts, a little girl about eight years old was

lying near the door of her father's dwelling, when four wolves suddenly came upon her; one seized her by the head, another by the shoulder, and two others by her legs, and carried her off in a moment. The neighbours heard her screams, and ran after these cruel robbers. As soon as they overtook them, they forced the wolves to let go their hold and to scamper away; but they found the poor child dreadfully injured by the teeth of the hungry beasts. The parents nursed the little sufferer in their hut, but could not heal her wounds. The heat and the flies soon made the child very offensive and loathsome to all around. As her parents thought the child must die, they were anxious to get her out of the hut before she expired, for the Caffres cannot bear to touch a dead body. So they said to her, "Which shall we do to you; shall we call the young men to kill you with their spears, or shall we take you to the woods to die?" How hard are the hearts of the heathen!

If you had been in the place of the Caffre child, which would you have chosen? If she was taken to the woods, she might linger several days before hunger put an end to her life, or the wolves might come again and devour her. The spears would not give her so much pain as the jaws of the wolves, and they would kill her more quickly than hunger. But then, who could tell but that some kind person might find her in the woods, and take pity upon her!

The child replied, "Take me to the woods." Her parents carried her to a great distance from her home, and laid her down among some thick trees, where no eye could see her, no ear could hear her dying groans. They did not even stay to watch beside her; they left her all alone. When the little girl was by herself, a thought came into her mind;—it was God who put it there. She remembered the missionary; she knew where he lived; she said, "I will try to creep to his house; he is kind; he will not cast me out." She found it very hard to drag her wounded limbs over the rough places, and to climb the steep sides of the green hills. After creeping along for several miles, she reached the missionary's dwelling. The good man was touched with compassion when he beheld the bleeding child. He counted the number of wounds made by the teeth of the cruel wolves; there were fourteen. The most dreadful was the wound in the head. The wolf had tried to cram it all in his jaws, and had torn open one cheek, and had rent away the flesh of the skull. The missionary laid the child upon a soft bed, washed her wounds, and dressed them with ointment, and bound them up with linen cloths, then watched over her day by day, till at length the sore places began to heal. While he nursed her, he told her of that Saviour who had done more for her than he could; who delivered his lambs from the jaws of Satan, and who laid down his own life that they might not perish. The missionary did not know whether the little girl loved her Saviour, though he soon saw she loved him; for when she was quite well and the marks were almost gone, he asked her whether she wished to go back to her parents: "Oh no," said she, "they cast me out, but you took me in: I will stay with you."

A little while afterwards, as the good man was walking a short distance from his house, he heard a voice; it was the voice of a child; it was the voice of prayer: he looked, and saw the poor nursling among the tall weeds, praying most earnestly to her Father in heaven. Now he hoped that she was one of the lambs of Jesus. How much had she to thank God for! even for falling into the jaws of the wolves! for had she not been torn by beasts, she might never have listened to the missionary's words—she might have perished for ever.

THE BUNCH OF GRAPES—THE BOUNTIFUL FRIEND.

EDWARD, on returning home after taking a walk on a fine day in the beginning of autumn, saw a basket filled with beautiful

bunches of grapes on the parlour table—some were deep purple, and some light yellow, like amber.

"Oh! where did these fine grapes come from?" cried Edward, quite delighted; "and whose are they?"

"They belong to you, Edward," said his mother; "for your grandfather, hearing that you were not very well, sent them to you with his love. He says they are some of the first grapes that have ripened in his green-house."

"How very good grandfather is!" said Edward; "I will write to him without delay, and thank him. Oh! if I could give him any pleasure, how happy it would make me."

"I am glad you feel so grateful," said his mother; "but what would you say if you had a friend who would not only send you grapes, but all sorts of nice fruit? Would you not be as thankful to him as to your kind grandfather?"

"Yes, mother; I would thank him, and try to please him."

"But if this good friend," continued his mother, "were to send you a thousand other things, not merely agreeable and useful, but absolutely necessary to your existence, and which you could not get except for him—"

"Then," replied Edward, "I would be more grateful to him than I can tell you, mother. I would write long letters to him every day to thank him for so many gifts; and I am sure I should never cease thinking of what I could do for him."

"And," continued his mother, "what if he should not only send you these presents once, but every day, and every hour, and every minute?"

"Oh, mother, what a wonderful friend he would be! He must be so rich and powerful, and full of love!"

"And if, besides all these good gifts," his mother added, "there was another and a far greater sign of his love to you: if, not satisfied with providing for you the comforts and pleasures of this life, he had devised a means for giving you joys which should last for ever, and exceed all you could imagine: and, to do all this, had given his only Son to die a most painful death!"

"Oh, mother," said the child, beginning to see her object, "it would never be possible for me to feel grateful enough for such wonderful love—I should always think of that friend. I would do everything I could to please him; yet still I could never love him enough."

"No, truly, my child," said his mother, while she pressed his little hand in hers; "and yet you and all of us *have* such a friend; one who is never weary in doing good, and of renewing his gifts. He causes the fruit from year to year to swell and ripen on the trees, so that we and all creatures may not only live, but rejoice in our being. If you are thus thankful to an earthly friend for a single gift, how much more thankful should you be to our Father in heaven for his innumerable blessings: and for having so loved the world that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life!"

"Mother, what a wicked heart a person must have who could be ungrateful to God! how wicked it would be!"

"Very wicked indeed, my child," said his mother, kissing him; "therefore be careful not to be ungrateful to your dear Friend for all his benefits to you. If you do not love him, and strive, through the Divine Spirit, to keep his commandments, you will be the source of the deepest misery to me. I should weep for you as for a lost child: we could no longer have any joy or peace. *You* can have no happiness without the favour of God: nor could I have any hope for my Edward, if you are not his child!"

THE WHOLE TRUTH.

As Albert walked slowly along toward home, his reluctance to tell his father exactly how it happened that he had been tardy at school increased. The reason of this was, that he had been trying to make it seem right to keep back a part of the truth. If he had resolved at once to go

directly to his father and state the circumstance just as it occurred, there would have been an end of all difficulty. But he did not like to be blamed, even a little, and therefore he did not wish to say anything about playing with the dog.

Just before he came in sight of home, and before he had concluded what to say, he saw his father walking along in a direction towards him. As they came near to each other, his father looked surprised at seeing Albert, and inquired why he was not in school?

Albert hesitated a moment, and then said, "Why, as I was going to school, I stopped to help little Willie Hall up. He had fallen upon some stones, and cut his hands, so I went home with him; and when I came back and tried the door it was fastened."

"Well," said his father, "I am glad that there was no blame about it;" and he walked on as if in haste.

Albert had done wrong in naming Willie Hall's accident as the only cause of his being out of school. He should have told the whole story, and then his mind would have been at ease. As it was he felt restless and uncomfortable. He could not help thinking that he had not done quite right, and he thought that he would talk with Joseph Page about it when school was over.

So as soon as the time came for the dismissal of the scholars, Albert set out on his way to meet Joseph. He told him the whole story, beginning at the point where Joseph left him for school, and concluded by asking if he thought he had done very wrong?

"I think you did wrong," said Joseph, "but not very wrong. You ought to have related all the circumstances to your father. By staying so far from the schoolhouse till the bell rung you were in danger of being late, even if no accident had happened. Your having said nothing about playing with the dog until nine o'clock, seems something like abusing your father's confidence in your honesty."

"So I have been thinking," said Albert: "and I will tell him everything about it just as soon as he comes home."

"That will be doing right," was the reply: "and then you will feel happy again."

So as soon as his father came in to dinner Albert carried his good resolution into effect, not forgetting to say that Joseph Page had advised this sincerity and frankness.

GAME WON AND PEACE LOST.

A LITTLE boy, about six years old, was in general a very good child, and behaved well. He dearly loved his mother, and attended to almost everything she said to him. But even good children and good people may sometimes do wrong, and this little boy did so too. One afternoon, after he had been at play, he looked very dull and sorrowful. He was asked if he was ill? He said he was not; but he talked very little, and he often sighed. His mother thought something was the matter with him, but she did not say much to him about it. At night he took leave of his dear mother and went to bed. About an hour after he had been in bed, the maid went to her mistress, and told her that she was very uneasy about the little boy, for he was very restless; she had heard him often sob: and he wished his mother to come to him, as he could not go to sleep till he had told her something that made him very unhappy. The kind mother went to him: and when she came to his bed-side, he put his little arms round her neck, burst into tears, and said to her, "Dear mamma, forgive me! I have been a very naughty boy to-day. I have told a lie, and I have hid it from you. I was playing at marbles with my cousins—I won the game through a mistake, which they did not find out; and I was so much pleased at being conqueror, that I did not tell them of the mistake. I have been very unhappy ever since; and I am afraid to go to sleep, lest that heavenly Father whom you so often tell me of should be angry with me. You say he knows and sees everything. What shall I do that he may forgive me?" "My child," said the mother, "God is ever ready to forgive those who believe in Christ, who are truly sorry for their faults, and who resolve to amend. We cannot hide anything from him. He knows when we do wrong, and when we desire to do what is right. He hears our prayers, and he will teach us what we should do. Pray to him to forgive your fault, and try never to commit the like again, lest you should offend him more by the second offence than by the first."

The little boy thought seriously on the advice which his mother gave him, and

prayed to Almighty God to forgive him, and to grant him his grace to do better in future. He then fell asleep, and arose next morning happy and cheerful.

I suppose, when he saw his cousins, he told them that he had deceived them, and that he was sorry for what he had done; and I dare say he was very careful after that time never to tell an untruth or to deceive any one.

THE SUNSHINY WALK.

I WALKED abroad when the sun was in the sky, and when the blue arch above me was hung with beautiful clouds. "The heavens," said I, "declare the glory of God, and the firmament showeth his handywork," Ps. xix. 1.

I looked around on the orchards laden with fruit, and on the fields "white already to harvest." The ground was decked with flowers, and the rivers and running brooks sparkled in the sunshine. "The earth," said I, "is full of the goodness of the Lord," Ps. xxxiii. 5.

I sat down on a stile where a horse was grazing in a field: as he satisfied his hunger he passed on. A cow followed and ate up the tufts of coarse grass which the horse had refused. After the cow came a sheep, who, with small sharp teeth, picked up a meal from what had been left by the other animals. Though the grass was thus cleared away, some thistles were yet standing, for these neither the horse, the cow, nor the sheep would eat; but the gate of the field was open, so that an ass which had been strolling about in the lane entered and banqueted on the thistles.

"And do we," said I, "ever doubt the watchful and providing care of our heavenly Father? The animal world seems to cry aloud against such mistrust and ingratitude. He careth for them, and careth he not for us? Shame upon us! Shame upon us! 'The eye of the Lord is upon them that fear him, upon them that hope in his mercy,' Ps. xxxiii. 18. Let us say, then, with Job, 'Though he slay me, yet will I trust in him,' Job xiii. 15. With David, 'Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.'"

WARNING TO RASH BOYS.

WHEN the late Rev. Mr. Griffin was about six years of age, he was on a visit to a near relative at Woburn, in Buckinghamshire, who lived near to his paper manufactory. While there he received many earnest cautions from his affectionate aunt not to go to a certain part of the banks of the river, because the water was very deep, and the current very powerful. Some of the family, in order to give force to the injunctions of his aunt, said, "If you go near to the river, John, Raw-head and Bloody-bones will draw you into it." But though he looked very grave while they were talking to him, yet, so anxious was he to see the forbidden spot of which so much had been said, that the first time he could escape unperceived from the house he found his way to the place of danger. The grass that grew over the bank was thick and long, hanging over the water, and hiding it from the eyes of the unwary but anxious little boy, who had no sooner arrived at the spot, than, mistaking the grass for the bank, he walked into the river, and in an instant plunged into the deep, very near a strong current which supplied some of the great water-wheels of the manufactory. Here, then, in a few seconds he must either have been drowned or crushed to death by the motion of the mighty wheel; but, providentially, one of the workmen saw him go to the bank, and called to him, but he was gone too far to return, for in a moment he was out of sight. The man had, however, means at hand by which he rescued him from an untimely death, and prevented the unutterable agonies of his relatives there, and of his father at a distance. He was soon taken to his aunt, who, though so watchful as seldom ever to suffer him to be out of her sight, had not missed him. As soon as he was recovered from the fright and the effects of the water, he was asked how he could be so disobedient as to go where he was so much forbidden, he said, with a very serious countenance, "I wanted to see Raw-head and Bloody-bones." Thus he very nearly lost his life by doing what he had been ordered not to do.

A GOOD CONSCIENCE.

AN Indian being among his white neighbours, asked for a little tobacco to smoke, and one of them having some loose in his pocket gave him a handful. The day following the Indian came back inquiring for the donor, saying he had found a quarter of a dollar among the tobacco. Being told that as it had been given to him he might as well keep it, he answered, pointing to his breast, "I got a good man and a bad man here; and the good man say it is not mine, I must return it to the owner; the bad man say, Why, he gave it to you, and it is your own now; the good man say. That's not right, the tobacco is yours, not the money; the bad man say, Never mind, you got it, go buy some dram; the good man say, No, no, you must not do so; so I don't know what to do, and I think to go to sleep; but the good man and the bad man keep talking all night and trouble me: and now I bring the money back I feel good."

"WHAT IS THAT, MOTHER?"

WHAT is that, mother?—The lark, my child!—
The morn has but just look'd out and smiled,
When he starts from his humble, grassy nest,
And is up and away with the dew on his breast
And a hymn in his heart to yon pure bright sphere,
To warble it out in his Maker's ear.
Ever, my child, be thy morn's first lays
Tuned, like the lark's, to thy Maker's praise.

What is that, mother?—The dove, my son!—
And that low, sweet voice, like the widow's moan,
Is flowing out from her gentle breast,
Constant and pure by that lonely nest,
As the wave is pour'd from some crystal urn,
For her distant dear one's quick return.
Ever, my son, be thou like the dove,
In friendship as faithful, as constant in love.

What is that mother?—The eagle, boy!—
Proudly careering his course of joy;
Firm, on his own mountain-vigour relying,
Breasting the dark storm, the red bolt defying;
His wing on the wind, and his eye on the sun,
He swerves not a hair, but bears onward, right on!
Boy! may the eagle's flight ever be thine,
Onward, and upward, and true to the line!

What is that mother?—The swan, my love!—
He is floating down from his native grove;
No loved one now, no nestling nigh,
He is floating down by himself to die;
Death darkens his eye, and unplumes his wings,
Yet his sweetest song is the last he sings.
Live so, my love, that when death shall come,
Swan-like, and sweet, it may waft thee home!

G. W. DOANE.

"I ONLY WANT THE ROSE."

A pious child in India, when dying, called to his mother for some flowers, which she gave him; but separating his favourite, he said, "I only want the rose, mamma!"

To her sick child a mother brought
Some flowers, with those rich odours fraught,
Which summer's breath bestows;
The dying boy his fingers laid
Upon his favourite flower, and said,
"I only want the rose."

Oh, thus, when o'er the sinner's soul
Dread thoughts of coming judgment roll,
And hope no refuge shows;
The flowers of pleasure lose their hue,
For Christ he sighs, the good, the true—
He only wants the Rose.

And thus when death approaches near,
And whispers in the Christian's ear
That now his days must close:
In vain you tell him fame will fling
Flowers on his grave through many a spring—
He only wants the Rose.

He only asks to view the face
Of Jesus, Lord of love and grace,
Where heaven's sweet sunlight glows;
Long have earth's gaudiest flowers for him
Been scentless, colourless, and dim—
He only wants the Rose.

THE SURRENDER.

Charles Henry Plummer, aged three years and two months.

FAREWELL, thou little blooming bud,
Just bursting into flower;
We give thee up, but O the pang
Of this last parting hour!
We give thee up, for He who said,
Let children come to me,
Our Charles has number'd with the dead,
That he in heaven might be.

Cabinet of Things New and Old.

THE LAST DANCE.

A FEW years ago, on a cold frosty evening in December, the inhabitants of a country town seemed in a state of unusual excitement. It was the evening of a ball. A young lady was mounting the stairs that led to the assembly-room, when a gentleman with a number of tracts in his hand advanced and offered her one. She took the little book, and was putting it into her reticule, when the gentleman said to her, "Will you, ma'am, promise me one thing—it is, that you will read this tract?" With cheerful good-humour the young lady promised to do so; and, passing on, was soon engaged in the mirth of the evening.

In the quiet of her chamber she was left to her own silent, and sometimes sorrowful reflections. It was one day, when thus left alone, she took up the torn and crumpled tract given her long since. Catherine's attention was arrested, and she read it carefully. The tract told her that she was a sinner; that we are all by nature enemies to God; that she might be amiable, and just, and dutiful to her parents, and kind to the poor; and yet if she did not love God supremely, if she had not faith in Christ, she would be undone for ever. It proved from the Scriptures that man is in a fallen condition; that "our very righteousness" (the good works in which Catherine would have trusted) "are as filthy rags" in the sight of a pure and holy God; that our very devotions are mingled with sin; that the thoughts of man's heart are only evil, and that continually, Gen. vi. 5; and "except a man be born again, he cannot see the kingdom of God," John iii. 3. Catherine must have heard these things before, for she had always been accustomed to attend at church at least once on every Sunday, and had often joined in the solemn response, "Lord, have mercy upon us, miserable sinners!" but never till now had she felt anything of the sinfulness of her own heart, or the necessity of so great a change as that which the Scripture describes as being "born again." She called to mind how many days had passed without one thought of God; how she had been amused by passing events, and never experienced one feeling of holy gratitude to the Lord of glory, who had come down to this sinful earth to die the death of the cross, that we might be saved. But the tract did not tell the sinner that he was guilty before God, in order to leave him there. It told also the blessed truth, that life and salvation are offered by the gospel. It showed that it was for the sinner Christ's sacrifice was offered. "For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us," Rom. v. 7, 8

It showed, that while God could not pardon the transgressor with justice, except a Mediator between God and man had appeared, that God's only beloved Son had become that Mediator; and that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous," 1 John ii. 1. Christ's own words invited the sinner to come to him: "Come unto me, all ye that labour and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me," Matt. xi. 28, 29. Catherine found that God's Holy Spirit was promised to sinners, to bring them to God; that he was to "guide them into all truth;" and that our Saviour had said, "If ye, being evil, know how to give good gifts unto your children, how much more shall God give his Holy Spirit to them that ask him?" Matt. vii. 11.

Every passage as she read it seemed to bring some new light to Catherine's mind. God was her teacher. He who had died for her soul was revealing himself gradually to her. Her illness was a long one; but she found, in communion with God, and in the study of his promises, a deep and lasting happiness. On the bed of pain and sickness she was cheered by the hope of everlasting glory; and she longed to be absent from the body, that she might be present with the Lord. Many months after she had thus read the little tract Catherine's happy spirit had entered into the joy of her Lord. But the good done by the tract did not end here.

Catherine had found "the pearl of great price," and she did not conceal it. She called on others to rejoice with her on finding it. She had one friend who was much with her during her long illness, and who had been her companion from her childhood. Catherine endeavoured to lead her to God; she entreated her to come as a sinner to the Saviour, and to seek the Holy Spirit by prayer. Emma had not before thought seriously of religion, but from this time she began to study the Scriptures for herself. She was led to embrace the offers of the gospel, and became a devout and humble child of God.

The mode of Emma's death literally exemplified the Scripture description—"She fell asleep in Jesus;" and her friend was reminded of the words of the good John Bunyan, in describing the passage through the dark river which was taken by the pilgrim: "And the river was very calm at that time."

Many friends visited Emma during her long sickness. There was the decided Christian, who, if ever he feared death for himself, might look on this death-bed and see how God supports his people in the hour of need. There were some who had but lately began to inquire for the way of salvation; some thoughtless ones, whose whole souls were engrossed by the vanities of life; and some who although thoughtful, yet, among all their considerations of other things, forgot the "one thing needful."

"TIME ENOUGH YET."

"TIME enough yet." Stop, my friend, I beseech you. I greatly fear you are deceiving yourself. Are you *sure* "there is time enough yet?" Upon what do you rest your hopes of a long life? Have you a lease of it from Him who gave it you? Then why so confident it will be prolonged? Remember that the saving or losing of your soul is no trifle. If it is lost, your all is gone. Why leave the decision of so important a question to a dark and uncertain future?

"Time enough yet!" You have already spent too much of your time in rebellion against God. You have too long already resisted his Holy Spirit, and barred the Saviour from your heart. Do you presume he will still crown you with mercies after you have so long slighted his offers? Can you *expect* that he will add other years to those you have already so wickedly spent? He has said in his word, "My Spirit shall not always strive with man." It should fill you with wonder that your life has been spared to the present time.

"Time enough yet!" Many, ay, too many, have thus flattered themselves. They always *meant* to be Christians before they died: the thought of dying in an impenitent state would have struck them with horror. "To-morrow shall be as this day, and much more abundantly," was the language of their hearts; but death came upon them unexpectedly, and they were summoned to the bar of God, with nothing, save their good resolutions, to recommend them to his mercy. Their prospects were as fair and their hopes as bright, doubtless, as your own. Could we look into eternity, what volumes might we read of the dangers of delay!

"Time enough yet!" Be it so. And is your gain equal to the risk you run in delaying? What if your life should be continued a few years longer, and you should during that time, through the great mercy of God, be brought to repentance, would it add to your happiness to think that you neglected known duty? Would it make the remainder of your life more pleasant to look back upon that portion of it spent in acts of disobedience to your Master? Would it be a means of advancing you in holiness? Would it calm your last moments, and smooth your dying pillow? Would it add a single star to your crown of rejoicing in glory? Nay, nay; but it would be a source of grief that you so long disobeyed the Saviour's voice, and thus cruelly treated so kind a friend.

Do you want an interest in Christ? Seek it *now*. Your interests for time and eternity demand it. Your reason, conscience, the word of God, his Spirit, and the servants of Christ, are calling upon you to repent now; and why array yourself against them all? Say not, "There is time enough yet!" "I mean to have religion before I die." You know not how short your time may be; the solemn hour of your death may be nearer than you are aware. If it should come

upon you suddenly, and find you unprepared to meet your offended Judge, who could compute your loss? You may have gained the world, but it will prove no compensation for the loss of your undying soul. Go, then, cease your rebellion to the government of Jehovah; submit your heart to the Saviour; repent, and believe the gospel; ask forgiveness for all your sins, and receive from him the forgiving sentence, "Thy sins are forgiven thee; go in peace, and sin no more."

BETTY'S SERMON.

A few years since there lived in one of our large cities a poor coloured woman named Betty, who had been confined by sickness for nearly twenty years. By the few friends that knew her she was familiarly called poor Betty. Betty had seen comfortable days. She had been kind and good at service. Eighty years shed their blight upon her robust limbs before they yielded to the hardship of toil. She had acquired a hale constitution by sporting for twenty years upon her native hills, upon the burning sands of Africa, before the slave-ship stole its guilty, accursed way over the waters, laden with chains and manacles to bind her limbs, and to mar her sable beauty, to agonize her soul, and to subject her to the *horrors of the middle passage*. Betty had long been blind, and was said to be 105 years old. An aged daughter, whom God in mercy to his bruised reed in a strange land had kindly permitted to be the companion both of her bondage and her freedom, arranged and administered the few comforts with which former industry and present charity furnished their decayed cottage. Betty was indeed a relic of former days, and was noted both for her good sense and her discreet, warm-hearted piety.

Mr. B. was a man of wealth and business in the same city. His signature was better than silver on the exchange, because it was more easily transferred. His sails whitened the ocean, his charity gladdened many hearts, and his bounty gave impulse to many benevolent operations. Notwithstanding the pressure of business, Mr. B. often found time to drop in and see what became of poor Betty. His voice and even his step had become familiar to her, and always lighted up a smile on her dark, wrinkled face. He would often say some pleasant thing to cheer this lonely pilgrim on her way to Zion.

One day Mr. B. took a friend from the country to see Betty. As he stooped and entered the cottage-door, he said, "Ah, Betty, you are alive yet!" "Yes, tank God," said Betty. "Betty," said he, "why do you suppose God keeps you so long in this world, poor, and sick, and blind, when you might go to heaven and enjoy so much?"

While Mr. B.'s tone and manner were sportive, he yet uttered a

serious thought which had more than once come over his mind. *Now comes the sermon.*

Betty assumed her most serious and animated tone, and replied, "Ah, massa, you no understand it. Der be two great tings to do for de church: *one be to pray for it, todder be to act for it.* Now, massa, God keeps me alive to pray for de church, and he keeps you alive to act for it. Your great gifts no do much good, massa, widout poor Betty's prayers."

For a few moments Mr. B. and his friend stood silent, thrilled, astonished. They felt the knowledge, the dignity, the moral sublimity of this short sermon. It seemed to draw aside the veil a little, and let them into heaven's mysteries. "Yes, Betty," replied Mr. B. in the most serious and subdued tones, "your prayers are of more importance to the church than my alms." This short sermon preached by poor Betty was never forgotten by Mr. B. or his friend. It made them more humble, more prayerful, more submissive in afflictions.

DONALD'S COUNSEL.

A Scotch nobleman, of the Roman Catholic persuasion, lived a very retired life, and left his affairs very much in the hands of others. One of his tenants, named Donald, rented a farm upon which his forefathers had lived above two hundred years. The lease by which he held was on the point of expiring, and the steward refused to allow Donald a renewal, wishing to give it to a friend of his own. Poor Donald tried every argument in his power with the steward, but in vain. At length he determined to make his case known to his lordship himself; but at the castle-door he was repulsed, the steward having given orders that he should not be admitted.

Donald, almost in despair, resolved on a bold measure. He climbed over the garden-wall, and entering a private door, made his way unobserved towards the apartments of the nobleman. As he drew near he heard his lordship's voice engaged in prayer; and waiting till he should conclude, distinctly heard him pleading earnestly with the Virgin Mary and St. Francis to intercede with the Father and Son in his behalf.

After the voice ceased Donald gently knocked at the door, was admitted, and made his case known to the nobleman, who, greatly moved by his tale, assured him that his lease should be renewed, and himself and family protected from the resentment of the steward. Donald poured forth his earnest and artless thanks, and was about to take leave, when a feeling of anxiety for the generous nobleman took possession of his mind, and he addressed him thus:—

"My lord, I have been a bold man, but you have forgiven me,

and saved me and my family from ruin; I would again be a bold man, and say something farther, if I have your permission."

"Well, Donald, speak out," said the nobleman.

"My lord," replied Donald, "as I stood waiting at your door I heard you praying with great earnestness to the Virgin Mary and St. Francis; you seemed to be very unhappy. Now, my lord, forgive me, but I cannot help thinking that the Virgin Mary and St. Francis will do you but little good. I had been a ruined man if I had trusted to your servants; I came direct to your lordship, and you heard me. Now, if you would but leave the Virgin Mary and St. Francis, who, I am convinced, will do no more for you than your steward would for me, and just go direct to the Lord Jesus himself, and pray to him for what you need, he will hear you and grant the desires of your heart; for he has said in his word, 'Him that cometh to ME I will in nowise cast out.'"

DESIGN OF CHURCH FELLOWSHIP.

1. *The ultimate design of Christian fellowship is, the promotion of the Divine glory.* This great object is accomplished by that voluntary act which brings the body of believers together into fellowship. Their withdrawment from the world, their union with each other, their observance of his ordinances, and obedience to his laws, are practical and visible demonstrations of subjection to the authority of the Son of God; just as declining to enter that fellowship is a practical and visible contempt of his authority. The churches of Christ are God's witnesses among the profane population of this sinful world. In their prayers they acknowledge their dependence upon God for every blessing that they require, and their obligation for all the mercies that they have received. In their praises they celebrate his excellences, his goodness, and his grace. In their public perusal and exposition of the Scripture they assert and proclaim his rightful authority over the understanding, the will, the conscience, and the heart; and that it is the honour and the glory, the duty and perfection of man to think, will, feel, and act as does Jesus Christ, the image of the invisible God.

2. *An immediate design of Christian fellowship is, to secure the personal edification and welfare of its members.* The church of Christ is a constitutional kingdom; its government is according to law. A man has no right to expect the privileges of a kingdom of which he is not a subject. In a constitutional government, the performance of duties is the condition of enjoying privileges. So it is in the church of Christ. The arrangement of Divine wisdom is, that the church shall be built up, preserved, enlarged, and blessed, according to a fixed and settled plan. It is his design that every soul of his people shall be enrolled in his visible kingdom, where circumstances do not render it impracticable. The general rule is, that the Holy Spirit operates constitutionally; he exercises his gracious influences chiefly on the souls of his people in their associated and organized capacity.

In the observance of the ordinances of his own appointment, in a proper spirit and manner, he bestows the spiritual provisions ordained for their good. These are the fixed channels of Divine grace. It is here that the Spirit of God imparts the "wine and oil" to the hearts of the obedient. It is here that the "righteous flourish like the palm-tree," and "grow like a cedar of Lebanon." Ever since God had a church upon the earth this has been the method of imparting the rich communications of his grace, and hence that remarkable scripture, "Those that be *planted* in the house of the Lord shall flourish in the courts of our God," Ps. xcii. 13. Such is the doctrine, and the fact is according to it. Examine the records of piety, the lives of the saints, and see whether the lengthened and shining roll presents a single name of a person who declined to confess Christ before men, and who lived and died unconnected with his church. No; he honours those who honour him, and such as disobey him he lightly esteems! Thus it was with the ancient church, when God said, "I will command the clouds that they rain no rain upon it," Isa. v. 6. Ye, then, who call Jesus Lord, but refuse publicly to acknowledge him before a wicked world, have placed yourselves beyond the ordained outpourings of his Spirit in the sanctuary! Ye rebel against him! So did the Jews, who showed much love with their mouth, but their heart was far away. "They rebelled, and vexed his Holy Spirit, therefore he was turned to be their enemy, and he fought against them," Isa. lxiii. 10. Can *you* read these words without trembling? Look within, and see if they are not being realized in you already! Of spiritual prosperity you know nothing; you have not peace; it is often doubtful to yourselves whether there is within you any spark of the Divine life! How can it be otherwise? Your homage of attendance on public worship is worthless, because equivocal; you rank with the world, and remain among the enemies of God, and apparently proclaim your preference for their society to that of the faithful. Under these circumstances you have no ground to expect a blessing to rest upon domestic religion, even where its forms are regarded; but among the great majority of such as you, its forms are not attended to, and its power is unknown. Of the closet, the less that is said the less distressed will your conscience be. O my friends, repent of the past, apply to the blood of sprinkling, and "come out from among them, and be ye separate, and God will yet receive you." Be ye "planted in his house," and through the blood and righteousness of Christ, and the grace of his Spirit, you, even you, "shall flourish in the courts of our God." Thus "planted," his associated people grow in knowledge and spiritual understanding; they have their faith strengthened, their love confirmed, their joy in the Lord increased, their affections improved in devotion and holiness, and are making "meet to be partakers of the inheritance of the saints in light."

3. *It is by means of fellowship that the Saviour carries on the government of his kingdom, and fulfils his promises to his people.* Jesus, by his Spirit, works through the agency of man; and that Spirit operates on the world in connection with the truth of the gospel. One great object, therefore, of associating believers in fellowship is, that they may support, preserve, and diffuse the

gospel. This is a work to which individuals are utterly inadequate, and which can be achieved only by associated bodies of believers. By the church, therefore, Jesus performs his wonders of salvation on the world. Their property, prayers, and efforts, are the appointed means of fulfilling his prophecies, relative to the conversion of the earth. Thus, likewise, he accomplishes his promises to his people. This view cannot be too seriously pondered, for it is very generally neglected or misunderstood. A large proportion of the promises made *to* believers, are such as, without miracle, only can be performed *by* believers. It is the Saviour's pleasure that the members of his church should be united by mutual dependence, and endeared to each other by a sense of mutual obligation; the *promises* made to *one* class, therefore, are, rightly understood, *precepts* to *another;* and again, other promises to be fulfilled directly by God himself, are made to the man who regards them in that light, and performs them accordingly; for example, there is a class of promises made to the poor who trust in the Lord; to secure attention to them a corresponding class of promises is made to the rich man who remembers the poor, and threats are directed against such as oppress or neglect them. Thus it is, also, that he fulfils his promises to the widow, the orphan, the sick, and the afflicted; and thus, also, he preserves his people from backsliding, falling, and apostasy. These are some of the ends for which church fellowship is instituted; the question is not, what *is* actually attained in churches, but what ought to be attained? That every member of the church may enjoy his privilege, every member must do his duty. To whatever extent there is a shortcoming of privilege in one quarter, there is, exactly to that extent, a shortcoming of duty in another quarter—so admirably has Jesus suspended collective comfort on collective conduct!

THE SOLDIER'S BIBLE.

THE following affecting story was related by Mr. Dudley, agent of the British and Foreign Bible Society, at the anniversary of the Birmingham Sunday-school Union.

In the county of Kent lives or lived a minister and his lady, who took a very active part in the Sunday-school connected with his church. They had in the school a boy, the only son of a widow, who was notoriously wicked, despising all the earnest prayers and admonitions of the minister, who, out of pity for his poor widowed mother, kept him in the school eighteen months; at length he found it absolutely necessary to dismiss the lad, as a warning to others. He shortly after enlisted as a soldier in a regiment that was soon ordered to America, it being during the last American war. Some time after, the poor widow called upon the minister to beg a Bible of the smallest size. Surprised at such a request from an individual who was evidently on the verge of eternity, and who, he knew, had one or two Bibles of large print, which she had long used to good purpose, he inquired what she wanted it for. She answered, "A regiment is going out to America, and I want to send it to my poor boy; and O sir, who knows what it may do!"

She sent the Bible which the minister gave her by a pious soldier, who

upon his arrival at their destination, found the widow's son the very ring-leader of the regiment in every description of vice. After the soldier had made himself known, he said, "James, your mother has sent you her last present."

"Ah!" he replied, in a careless manner, "is she gone at last? I hope she has sent me some cash."

The pious soldier told him he believed the poor widow was dead; "but," said he, "she has sent you something of more value than gold or silver (presenting him the Bible); and, James, it was her dying request that you would read one verse, at least, of this book every day; and can you refuse her dying charge?"

"Well," said James, "it is not too much to ask (opening the Bible); so here goes."

He opened the Bible at the words, "Come unto me, all ye that are weary and heavy laden, and will give you rest."

"Well," said he, "this is very odd. I have opened to the only verse in the Bible that I could ever learn by heart when I was in the Sunday-school. I never could, for the life of me, commit another. It is very strange! But who is this *me* that is mentioned in the verse?"

The pious soldier asked if he did not know.

He replied that he did not.

The good man then explained it to him, spoke to him of Jesus, and exhibited the truth and invitations of the gospel. They walked to the house of the chaplain, where they had further conversation: the result was, that from that hour he became a changed man, and was as noted for exemplary conduct as before he had been for his wickedness.

Some time after his conversion, the regiment in which he was engaged the enemy; at the close of which the pious soldier, in walking through the field of blood, beheld, under a large spreading oak, the dead body of James, his head reclining on his Bible, which was opened at the passage, "Come unto me, all ye that are weary," &c. Poor James had gone to his eternal rest.

Mr. Dudley said he had frequently held the Bible in his hand; there were no less than fifty pages stained with the blood of poor James. How encouraging, said Mr. D., is this for sabbath-school teachers to persevere! for, should there be but one seed sown, it might, as in the case of the widow's son, produce a plentiful harvest. The only verse he ever committed to memory was the means, in the hand of the Holy Spirit, of bringing him out of darkness into marvellous light; and James is now, we trust, joining the song of the redeemed in heaven.

"THE GLORY OF LEBANON."

"THE glory of Lebanon," Isa. xxxv. 2, consisted not merely in the majesty and beauty of its appearance, the mountain was also in many particulars a source of national benefit. It formed the great northern bulwark of the Land of Promise. When Sennacherib boasted that he would scale "the heights of the mountains, the sides of Lebanon," with "the multitude of his chariots," he virtually acknowledged the impracticability of the attempt, 2 Kings xix. 23; Zech. xi. 1. In his boastful message he refers also to another source of profit derived from Lebanon to the Israelites—"the

tall cedars and the choice fir-trees thereof," which, with "the algum-trees," 2 Chron. ii. 8, were much employed in building. Of these materials Solomon made ample use in the construction of the temple and his other erections. Of the wood of Lebanon, also, he constructed his chariot, Cant. iii. 9. Beside these, we find in Scripture mention made of the olive, Hos. xiv. 6; the corn, Ps. lxxii. 16; and the wine of Lebanon, Hos. xiv. 7—the latter of which was noted for its fragrance and flavour, and is still, according to the report of travellers, esteemed superior to any other. The mountain also abounds with box-trees, mulberries, fig-trees, as well as odoriferous shrubs of various kinds, Hos. xiv. 6; Cant. iv. 11; Nahum i. 4. "The living waters and streams from Lebanon," Cant. iv. 15, are also mentioned, fed by the snows and ice, which to this day are an article of indulgence and profit, being used for cooling wine, Prov. xxv. 13. "Will the snow of Lebanon fail from the rocks of the field, or will the issuing flowing cold waters be exhausted?" Jer. xviii. 14, Parkhurst's Version. Maundrell also alludes to the dews which he observed peculiarly copious on this mountain, Ps. cxxxiii. 3. The psalmist declares that "the voice of the Lord breaketh the cedar-trees; yea, the Lord breaketh the cedars of Libanus;" and a more sublime spectacle can scarcely be imagined than the thunder rolling among these enormous masses, and the lightning playing among the cedars, withering their foliage, crushing the branches, that had withstood the storms of centuries, and hurling the roots and trunks into the distant vale. By Isaiah the mountain is compared to one vast altar, and its countless trees are the pile of wood, and the cattle upon its thousand hills the sacrifice; yet if a volcanic eruption were to burst forth from one of its summits, and in torrents of liquid fire to enkindle the whole, even this mighty holocaust would be insufficient to expiate one single crime. "Lebanon is not sufficient to burn, nor the beasts thereof for a burnt-offering."

A MOTHER'S INFLUENCE.

WHO can measure the influence of a mother on the young and immortal minds of her children! Her look, her actions, her smiles or her frowns on her children, stamp impressions on their minds which will last for ever. She gives a moulding influence to their character, their course of life, their temporal and eternal well-being. They rise to the glories and happiness of heaven, or sink to the woes and ruin of a lost eternity, much according as the mother trains them up for God, or permits their minds to grow up in selfishness and sin. The mother sits at the threshold of their existence, and directs their first tottering footsteps. Her duties lie at the fountains of human society, and from these young springs of life flow out in all after existence streams of bitter water or sweet, purified or poisonous, according as the mother directs the minds of her children to the only Saviour, and prays with and for them.

The nursery is the mother's moral garden, in which she nourishes the tender plants by faith and prayer, and trains them up to be transplanted at mature growth to the paradise and garden of God. The mother's influence is often much greater than the father's. Her post is more responsible, as she engraves deeper and more indelible

lines on the minds of children. She stands at the head of the race. By the gentle touch of her finger she is starting those balls at the top of the mountain which, once set in motion, proceed on their course with increasing force and velocity to the end. Or, to use a happier figure, they are kindling those sparks of elemental fire which have their origin, under a Divine constitution, in the companionship of the sexes, and which, according to the direction here given at their start, rise to shine as stars in the firmament of heaven, or sink in the blackness of darkness for ever. All the most important springs of society are held and controlled by the feeble hand of woman, every chord vibrates to her touch as with magic sensibility, and every harmony in the social system waits on her impulses. How pure and tender, then, should be a mother's heart! How careful of her look, her smiles, her conduct, her every action which imprints such indelible lines, and exerts such imperishable influence on the young minds of her children! How humble, how prayerful, how near to God ought a mother to live, that the light of his countenance, which beams on her heart, may reflect its lineaments Divine on the immortal minds of those which God has entrusted to her care to train up for him!

The Letter Box.

DISSENT AND THE VOLUNTARY PRINCIPLE.

Letter to a Friend connected with the Church of England.

Bristol, Jan. 17, 1846.

DEAR SIR,—I read your letter of the 10th ult. with much satisfaction. I am truly glad that you are making the subject a matter of conscience, and going about it in the spirit of prayer and earnest inquiry. Would that all similarly circumstanced would follow your example! I trust we shall shortly have an opportunity of conversing freely over it, in the spirit of Christian love, and also of discussing the other matter relative to your future prospects. In the meantime I have great pleasure in laying before you the deliberate and well-adjusted views of an eminent minister of the body to which it is my honour to belong, the Rev. John Ely, of Leeds, not doubting that its careful perusal and candid consideration will go a great way to ease your mind and settle your opinions for ever.

I remain, with much respect for your character, and deep interest in your present condition,

Your friend in the truth,

T. P.

ADDRESS TO THE INHABITANTS OF STOCKTON-UPON-TEES.*

It will be at once discovered that a model of church constitution, such as that which has now been described,—a model for which we claim New Testament authority,—is inseparably connected with a principle which has of late come to be designated the Voluntary Principle; and that it is wholly adverse to state interference in matters of religion. This is become the question of the times. It is little understood; it is greatly misapprehended.

* Simpkin & Co., pp. 24.

An occasion like the present is most appropriate for the explanation of the Principle of Voluntaryism.

We declare our uncompromising hostility to all interference of worldly governments in matters of religion;—whether to establish by law or to coerce, to legislate, or to endow. We object to the appropriation of public funds to any religious denomination, as partial and unjust. We object to all civil penalties and disabilities on account of religion, as persecution for conscience' sake. We should as decidedly object to the endowment by the state, in any form, of systems judged by us to be most scriptural, believing that a new and worldly element would be introduced on the acceptance of such emolument or support. We ask nothing of the state but protection for our persons and institutions, and this we demand as a right inalienable so long as we maintain the character of loyal and patriotic subjects. We demand further, as our inalienable right, to be exempted from all impost on behalf of other religious communities. We maintain, in a word, that religion does not come within the province of civil government. Holding these views, we admit not into our vocabulary such phraseology as *a National Religion, a Christian Constitution, a Protestant Monarchy*. Religion is matter of personal conviction, conscience, experience; and we can only conceive of national religion as the religion of the people composing the nation,—the enlightened, conscientious, practical religion of the people at large. How can Christianity be part and parcel of the constitution, unless the religion of Christ be made indispensable to citizenship, or at least to the holding of office in the state, in the senate, in the magistracy? Nor can we admit that the mere profession of Christianity comes up to the requirement: there must be either well accredited membership with the Church Universal as it has now been described, or the profession must be worthless and hypocritical. Nor can a Protestant monarchy be sustained but by either making enlightened conviction indispensable in establishing right to the throne, or by inducing a Protestant confession without conviction.

The Voluntary Principle, while it leaves religion to be sustained and extended by the zeal of its own disciples, preserves the church in independence, free to act upon the dictates of conscience, unrestricted by external influence. The Establishment Principle operates to bring the church into bondage, or else to erect it into a spiritual despotism. The theory of an Establishment is concession. The church resigns some of its rights and liberties, and receives in return emoluments and honours from the state. The state claims the chief patronage, and the most influential spiritual functionaries owe their appointment to the secular power. The creed, the worship, the ministry of the church, are subject to parliamentary control and enactment. Discipline is subordinate to the will of the magistrate. These concessions have their compensation in the support given to the church by the secular arm. The magistrate lays an impost for the maintenance of her priesthood. Her discipline is enforced by civil sanction. The sword leaps from its scabbard in the defence of an institution which purports to be the church of Him who put it as an alternative which he utterly rejected, saying, "otherwise would my subjects fight for me." The church must, on the Establishment Principle, either be the obsequious handmaid or the imperial mistress of the state.

The Voluntary Principle recognises the supreme right of conscience; the Establishment Principle puts it into the power of the state to decide what is binding on conscience. On what ground shall the state select the body on which its patronage shall be bestowed? Is the statesman, are parliaments to pronounce judgment on doctrinal truth and error? on the genuine and the spurious in religion? on the correct or false model of ecclesiastical constitution? Or, is it the establishment of any system by the state, whatever that system may be, that renders it binding on conscience? Or, shall the state be governed in its selection by the voice of majorities? Where, in any of these cases, is either the authority of

Scripture, or the freedom of conscience? On this principle we see various opposing systems claiming the subjection of the people in different countries. Roman Catholicism, Protestant Episcopacy, Lutheranism, Presbyterianism, Calvinistic and Unitarian,—may each have its region. Some of these are directly subversive of each other. Truth cannot be allowed to pertain to one without charging the contrary system with essential error. To which system soever error pertains, in one sense or another, the Establishment Principle bolsters it up. Leave all to the God of truth, and to the instrumentality which he has instituted for the support of truth, and who can doubt the issue? Give the state the right of interference, and truth may be repressed, and error forced on the community.

But the Establishment Principle operates in putting forth state influence without even the pretence of preferring a system for its superior excellence. The religion of the community is to be supported, and you may have as many Establishments as there are systems predominating in different sections of the empire. The same Government shall give all the weight of its influence to Protestant Episcopacy in England, to Calvinistic Presbyterianism in Scotland, to Popery in Ireland; it shall endow Unitarianism in one province, it shall dole out a Regium Donum to Trinitarianism in another. Grants shall be made for the promulgation of conflicting creeds. Colleges shall be reared, enlarged, endowed for the training of a priesthood to administer that very system which they required a monarch to abjure as superstitious and idolatrous. Which is the denomination that shall not be pensioned by the state? and which can accept such pension without resigning its independence and its freedom?

The Establishment Principle converts religion into an engine of mere worldly policy. Recent events and the tone of debate in high places may surely suffice to enlighten the public mind. The scales may surely be expected at length to fall from the eyes of observant men. Statesmen have clearly taught that they regard religion as a mere instrument of state policy. No matter what the system, it is the pacificator of the popular mind, the statesman's organ. The priesthood is to be taken into pay, not because it is devoted to truth, but because its influence is to be won over on behalf of the state. The popular religion is to be sustained, not because it is true, but because the people are to be conciliated. Expediency, policy,—not truth and conscience,—are to be the rules of state interference. Religious conviction is treated as fanaticism; religious preference as bigotry. Protestantism is a negative, an undefined thing. The spirit of the Reformation is denounced by those who profess to hold the doctrines of the Reformation. The insufficiency of religion to sustain itself is gravely avowed. Wit banters when conscientious men petition against the support of systems believed to be superstitious. The lovers of freedom are charged with intolerance when, while they ask unrestricted liberty on behalf of all, they implore that the public be not taxed to support what they believe to be fatal error. Eloquence, having declaimed with caustic severity on the lubricity of statesmen, turns aside to breathe its scorn on the men that have fought the battle of civil and religious freedom,—that have spread light and life throughout those dark regions of Britain where spiritual death heretofore brooded,—that have, at vast cost, and by the instrumentality of loftiest intellect and heroic magnanimity, conveyed to savage and to semi-civilised communities a system of religion by which a moral and social regeneration has been wrought,—branding all the expressions of their zeal as "the bray of Exeter Hall." Let it be recollected, that all these results follow as the natural consequence of yielding to the state the right of interference in matters of religion, and to legislators the right of deciding when to give patronage and endowment.

While we are arguing against state interference in religion, popular objections against our Principle of Voluntaryism may be arising in the minds of some. Perhaps it may be pronounced debasing, and even dangerous to fide-

lity, to leave the ministry dependent on the support of the people. Is it debasing? Is any mode of subsistence more honourable than that which is ministered by voluntary attachment in return for voluntary service performed with zealous solicitude for the well-being of its objects? Is not debt acknowledged? Is not gratitude expressed in the return thus made? Is it more honourable to wring support out of reluctant hands, and to derive income by taxation enforced by the strong arm of power? Is it debasing to the administrator of benefit in other departments to receive at the hands of beneficiaries the accustomed fee or the voluntary remuneration? Is it more debasing to receive voluntary support than to impose the fees of service performed at the font, or at the grave side? But this mode of support is supposed to be incompatible with faithfulness. A nobleman, assuming that it must produce servility, has illustrated the effect by poetic quotation;—

"The man that lives to please, must please to live."

It was unworthy of the lips that adduced the line. It was a debasing view of any order of Christian ministers,—whose office is instituted, not to please, but to bless,—an office of dreadest responsibility, intended for the conveyance of the most important benefits. It was a foul slander, which inquiry as to the real character of the ministry exercised in voluntary churches would have utterly prevented. It was at variance with the very doctrine to be sustained; for servility to a religious community was to be guarded against by establishing dependence on the state, as if there were no danger of transforming the stipendiary into a tool of state policy. But we need not be careful to vindicate the system of voluntary support. It is an ordinance of God. The objection, the ridicule, the slander, fall on the law of Christ, who has ordained that "they which preach the gospel shall live of the gospel;" and has made the support of the ministry to depend on the voluntary return of your "carnal things" for our "spiritual things." Statesmen and orators who think that to legislate in matters of religion is their peculiar right, may possibly prove their own unaptness by reasoning against the most unquestionable principles of inspired apostles, and the express enactments of the church's Head. While fancying that they are directing their penal denunciations, their legislatorial power, and their senatorial banter against despised fanatics and presuming sectaries, they may perchance be found fighting against the arguments, the declarations, the laws of Scripture.

The inadequacy of the Voluntary System will perhaps be pleaded against it. When this objection is produced, it is forgotten that where a state church already exists no fair field is given for the operation of the Voluntary System. Yet amid all the obstacles which a state church presents to voluntary zeal, we may appeal in proof of its efficiency to its actual operations. Even within the bosom of Establishments, how much of vitality and success must be traced to this repudiated principle! How many structures have arisen, and how many incumbencies been constituted and sustained by the zeal which, when evangelical religion could find no entrance by means of the state provision, has thus raised new machinery for its supply! To what moral power and social influence, and to what multiplied numbers, have churches strictly voluntary arisen! What but voluntary zeal conveyed the gospel to a hundred isles of the Pacific, from which their "dead gods" are now cast out?—to the heart of Africa, where imbruted man has risen to Christian elevation?—to India, whose gigantic idolatry has been smitten till it is shaken to its base?—to China, whose three hundred and sixty millions were commiserated by unendowed churches at a time when they were wholly overlooked by all the Ecclesiastical Establishments of Protestant Christendom? But there was a period when no worldly government befriended Christianity. What was the history of the primitive church? Did it not arise, become extended, win signal triumphs, without state patronage?—nay, in spite of state hostility? Were not those early triumphs among the most

glorious achievements of Christianity? and were they not achieved by voluntary zeal, under the authority and blessing of Christ Jesus, the supreme, the sole Head of the church? Could Christianity have been established at all, if it had not first, *without such establishment*, subdued the communities of earth? And what is the Voluntaryism which is repudiated as insufficient? Is it not holy and enlightened zeal, kindled by the grace of God, and sustained and directed by the Holy Spirit? —zeal, deriving its motive from the cross, its sanction from eternal judgment,—zeal, wielding the instrumentality of truth, God's own instituted means of conviction and conversion?—zeal, acting in believing reliance on omnipotent agency and immutable promise? Is it not the very spirit of that word which proclaims, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts?"

Proceeding on the principles which have now been explained, we desire to see earthly governments wholly withdrawing themselves from the department of religion. We believe that worldly authority is ordained for worldly purposes. It is an ordinance of God; but its proper business is the protection of person and property, the administration of justice between man and man, and the negotiation of affairs between state and state. It is a fallacy to represent this as the model of an infidel government. Strange it is that men who admit and contend for the spirituality of religion, as originating in the regeneration of the inward man by the instrumentality of truth and the agency of the Holy Ghost, should be subject to such hallucination as to fancy that they transform a government into Christian character by enforcing religious profession without demanding evidence of personal regeneration,—or that they should be willing to commit the sacred interests of religion to men whom they would not admit as spiritual men to the fellowship of their respective communities. What anomalies follow on the admission of this grand fallacy! Is religion a matter of personal experience,—including faith, devotion, holiness? Are these the requirements of men who constitute cabinets, parliaments, magistracy? Is it fit to commit the administration of religious society and religious interests to any who do not exhibit these requirements? Our theory of the church is, that it ought to consist of redeemed, regenerate men: is this demanded as qualification for office in the state? If not, what can be the effect of allowing the statesman to interfere in religion? Will it be to elevate him to a religious standard, or lower the standard of religion to worldliness—to a thing of expediency? Will it not be the means of debasing religion to a mere empty profession and a system of hypocrisy?

What would be the effect were the Establishment Principle abandoned?—were all state interference and patronage in matters of religion at once and for ever withdrawn? Would the episcopal church be annihilated were it to cease to be an established church? Whatever there is of truth and vitality in it would surely remain unaffected. Disencumbered of worldly influence, there would be an immediate, widespread expansion of all that is evangelical and spiritual in that church, while worldly elements might be expected rapidly to fly off and be dispersed. Were but the more spiritual part of the episcopal community to assert their freedom, it would be a movement full of promise. The Free Church of Scotland has led the way, has shattered its fetters, has thrown itself upon voluntary zeal, and, in two short years, seven hundred thousand pounds have been raised in the northern portion of the island for the purposes of that church, while life and energy and fervour are everywhere developed. It would be an auspicious day which should witness a similar movement in the southern portion of our island, and present the spectacle of a Free Episcopal Church asserting the royal rights of the Son of God. Such a movement might prepare the way for the entire enfranchisement of religion. And were all state interference withdrawn, no more would there be the injustice of imposing on the minority of a people the support of the religion adopted by the majority,—and the still

greater anomaly of enforcing, as in the sister kingdom, the support of an Establishment odious to seven-eighths of the whole community. No more should we be called upon to endow at the public cost systems which, as Protestants, we hold to be corrupt and anti-Christian. Then might we meet opponents on the broad ground of reason and Scripture. Conscience would be unfettered. Zeal would have an open field. Magistrates, statesmen, monarchs, would approach the church as candidates for fellowship on the ground of accredited Christian character; they would take their place in it as members, subject to its hallowed discipline, not ruling over God's heritage. Premiums offered by statesmen to hypocrisy would be withdrawn. Worldly influence would be abated. The statesman and the monarch would exert all the influence of personal character and all the usefulness of personal zeal, without intruding the worldly element of state policy, in promoting the true welfare of the church. Then should we behold in full operation the principle of that good confession of the Lord Jesus, "My kingdom is not of this world."

HINTS TO YOUNG HOUSE-KEEPERS.

MY DEAR FRIEND,—I must not forget my promise when we last parted to give you a few hints, the result of experience, as to the best mode of managing the new and interesting department of social existence which is committed to your hands. Without further preface, then, I shall try to fix your attention on a simple calculation, which forms a sage but neglected maxim, "*A penny a day is thirty shillings a year.*"

Were this habitually kept in view, how many superfluous expenses would be curtailed! It would raise the character of that degraded thing, a *penny*, to its proper value; pence would accumulate till they became pounds; and, like a well-disciplined troop, surrounding our possessions, would prevent insidious depredations, and often keep poverty at bay. It is to be feared, that few of those who frequently say, "It is *but* fourpence," will become possessed of hundreds by their own prudence and management. Yet fourpence a day does not suffice to such persons as these to disregard and to squander: the same disposition pervades their whole conduct, and is a constant drain upon their pecuniary resources. Probably every article with which they are concerned will pay its tribute to the idol of extravagance, and the amount of such a daily tax it is fearful to calculate. That this calculation may not eventually be made by the creditor, an account-book is earnestly recommended: printed ones may be had with columns for every article, and for every day in the year; and to those who are so frequently wondering which way their money goes, this would have the effect of demonstration; it would do away all that was mysterious in the business, and convince them that they have neither had holes in their pockets, nor been robbed. Many persons satisfy themselves with keeping an account of the larger sums they expend; but these can generally be recollected,—while the shillings and the sixpences pass away in great numbers, and almost imperceptibly, because deemed too trifling for notice. A strict account of these would, at a glance, produce a conviction of their importance. It would exhibit, at one view, the enormous amount of money expended in gloves, ribands, and other articles of haberdashery, in which some young women are thoughtlessly profuse; and it might prove a more effectual antidote to the passion for *great bargains* than any that could be written upon the subject. It is certain, that though the affluent may occasionally indulge themselves in purchasing articles they do not want, or, perhaps, never may, those who are *not* affluent should by no means indulge such a propensity; lest, while a *great bargain* is lying by useless, they should actually be in want of some common necessary of life.

If that money which is spent by the young and inconsiderate in a desultory or superfluous manner were kept in reserve to replace each useful article as it is worn out, it would be very advantageous to those whose finances render it difficult to make large purchases at once. To such it is of the utmost im-

portance to keep up the original stock; and if they were at stated times to put by a certain sum, however small, they would have a little fund constantly rising, and be exempted from those anxieties which many, for want of better management, endure. Should this plan be thought eligible, let servants' wages especially be included; and if the day upon which they became due were previously marked in the account-book, it would ensure their punctual payment, and the wages of the hireling would not be kept back, either by lack of means, or treachery of memory. A poor girl, who goes to service with a scanty wardrobe, has often to endure inconveniences, or to incur debts, through the negligence of her employers, which a little attention on their part to her necessities and feelings would easily prevent.

Much loss is sustained by purchasing articles of housekeeping in small quantities, not only as to their original cost, but in their consumption, as many of them are benefited by keeping; nor can regular weekly payments be too forcibly recommended. It is frequently impossible to ascertain whether a bill of even a month's standing is quite correct; and many who are tempted to let them run still longer, increase with the delay the probability of not paying them at all: those who are honestly determined that they shall be paid, would find it more prudent and less difficult to discharge them weekly, and thereby at once defend their own property and ensure that of their tradesmen. A housekeeper who had adopted the injudicious practice of paying but once a-year, having *equally* divided his custom between two bakers, found that one of them had charged him for a quantity of bread just twice as much as he had had from the other! Although tradesmen are not generally dishonest, all are liable to mistakes, many of which, in a long account, cannot be rectified.

A discreet housekeeper will distinguish between necessary and unnecessary expenses. As no one can work without tools, every house ought to be furnished with appropriate utensils, or there will be great confusion and inconvenience in domestic business. A deficiency of this kind is sometimes supplied by borrowing of neighbours, and leaving them no alternative between the injury of their goods by continual use or removal, and a negative, which it might be as painful to give as to receive. It is astonishing to what inconveniences some people subject themselves and their unfortunate neighbours for years, to save the expense of a few shillings, perhaps a few pence—forgetting that while they are sending to "next door," or "across the way," they may lose more time than the borrowed article is worth. Yet the contrary extreme should be avoided, and whim should not be mistaken for necessity. Many *convenient* things may be dispensed with, and the money they would cost, which, if properly employed, is the *most convenient* thing of all, might be devoted to more useful purposes.

But if small inadvertent expenses may become serious in the aggregate, what must be the result of a style of dress and appearance throughout to which the circumstances are unequal? Many persons are so adroit in purchasing, in cutting and contriving, that they can obtain articles at a much cheaper rate than others; but perhaps when reduced by those means to their lowest cost, the amount not only exceeds what ought to be afforded, but the article so obtained ill accords with the rank in life or confined income of the purchaser, and only exposes her to ridicule or censure. Those who obtain for four shillings that which is worth five, are neither to be praised nor envied if two were as much as they ought to have spent. A smart young couple were once passing the door of a tradesman to whom they owed a small sum of rather too long standing, when the creditor was heard to exclaim, "See how fine they are! they had better pay their debts." Now it happened that their finery had cost them nothing, for it was furnished by their kind but ill-judging friends; this, however, the tradesman could not know, nor do lookers-on in general either know or care, *how* finery is obtained; but they do know whether situation and appearance correspond, and they make their animadversions accordingly. S. S.

The Fragment Basket.

EFFECTS OF FAITH.—If I look into the gospel-glass, my looking is a figure of my faith; for unless I look, I can neither see Christ nor myself. When I look, what do I see? Christ crucified, and God in Christ reconciling the world unto himself. My eyes, my soul, are fascinated with wonder and solemn delight. My heart melts, my eyes overflow, my head is as water, while I look on Him whom I have pierced. The burthen of guilt gently unlooses and rolls into his quiet sepulchre, and the peace of God calms all the tumult of my breast. For a season I am so engaged in the contemplation of the heavenly vision, that I have no leisure to consider myself; but at length I catch a glimpse of my own countenance and image. I recognise the same features, but how wonderfully they are changed; what a spirit is lighted up in these faded eyes! Peace is enthroned on the brow so lately wrinkled by care—celestial splendours play upon my temple—all my gaping wounds are healed, and not a scar is left behind. My tattered, filthy rags are exchanged for a robe made white in the blood of the Lamb. Immortal vigour braces every nerve—I tread on air—and Abba Father bursts spontaneously from my loving heart.—*Melville Horne.*

COMPANY.—There is a certain magic or charm in company, for it will assimilate and make you like to them by much conversation with them. If they be good company, it is a great means to make you good, or confirm you in goodness; but if they be bad, it is twenty to one but they will corrupt and infect you. Therefore be wary and shy in choosing and entertaining, or frequenting any company of companions; be not too hasty in committing yourself to them; stand off awhile till you have inquired of some (that you know to be faithful) what they are; observe what company they keep; be not easy to gain acquaintance, but stand off and keep a distance yet awhile, till you have observed and learned touching them. Men or women that are greedy of acquaintance, or hasty in it, are sometimes snared in ill company before they are aware, and entangled so that they cannot get loose from it after when they would.—*Sir Matthew Hale.*

SPIRITUAL GROWTH.—I hope you read your Bible with much prayer. I can give you a never-failing recipe to make a complete Christian and an heir of glory. You will find the medicine described in Psalm xix. 7—11; and the method of taking it in Prov. ii. 1—9. By the use of this medicine and this method, you will as certainly improve and grow in grace as any sensible, diligent boy ever got any knowledge at school. This is our condemnation; and, alas! this is the real cause of our being so weak in faith, so cold in our love, so confused in our notions,—the Bible and prayer over it for the true understanding of it are not our exercise and constant employment. Any other means of grace than this, which is yet the most profitable of all, is rather chosen. But as it is written, "the kingdom of heaven suffereth violence, and the violent take it by force," so in nothing do we offer violence to our evil nature more than in studying God's holy word, and earnestly praying that the divine truth it teaches may sink deep into our hearts, work mightily, and produce all those gracious effects for which it was of old written by inspiration of the Holy Ghost.—*Venn.*

GIFTS AND BEQUESTS.—If we cannot serve other generations let us serve our own. Some strain too much after distant objects, and overlook what is immediately before them. Some leave large sums when they die;—they had better be *their own executors*, and see and *enjoy* the application of their own liberality. They had better convince the world that they act from choice; for at death they can retain nothing, but *must* part with all they possess. The endowments bequeathed by many of our good forefathers have operated rather injuriously than otherwise; retaining the support of error in some

places of worship, and relaxing the zeal and generosity of congregations in others; for people have an amazing keenness in perceiving when their assistance is not wanted. The cause of the poor and the cause of God will be hereafter committed to others; they are *now* entrusted to us; let nothing draw us off from present duty.—*Wm. Jay, of Bath.*

EXAMPLE.—Mothers, whatever you wish your children to become, strive to exhibit in your own lives and conversation. Do not send them into an unexplored country, without a guide. Put yourselves at their head. Lead the way, like Moses, through the wilderness to Pisgah. The most certain mode for you to fix habits, is the silent ministry of example. Thus impressed on the young mind, amid the genial atmosphere of a happy fireside, they become incorporated with established trains of thought, and with the elements of being. They have their hand upon the soul, till, through the grave and gate of death, it goes forth to the judgment. Let the chain of second causes be ever so long, the first link is always in God's hand.

DESPAIR.—Your despair, indeed, may leave you for a season, without coming to Christ; but if it should, and you should live on, careless and secure in sin, the time is hastening, when a far worse state will fasten upon you; from which there will be no escape. In that event, your present sorrows will prove to have been but foretastes of that hell which assuredly awaits all the ungodly. Whilst, then, you have every encouragement now, let not this, by any means, incline you to presumption.

THE RULE OF GIVING.—It has been frequently wished by Christians that some rule were laid down in the Bible, fixing the proportion of their property which they ought to contribute to religious uses. This is as if a child should go to his father and say, "Father, how many times must I come to you in the day with some testimony of my love? How often will it be necessary for me to show my affection for you?" The father would of course reply, "Just as often as your feelings prompt you, my child, and no oftener." Just so Christ says to his people, "Look at me, and see what I have done and suffered for you, and then give me just what you think I deserve. I do not wish anything forced."

"HE NEVER SPEAKS KIND TO ME."—Conversing the other day with an interesting little girl between the age of six and seven, I took occasion to impress upon her mind the debt of gratitude due from her to her heavenly Parent, for bestowing upon her so good and kind a parent whom everybody loves. I was perfectly thunderstruck with her answer. Looking me full in the face with her soft blue eyes, she replied, "He never speaks kind to me." Perhaps this Christian father, harassed with the cares of life, was unconscious that he had roughly checked the fond attentions of his child—but could cares, or the interruptions of his child, excuse unkindness, or a total want of tokens of endearment? Will fathers examine their habits on this point?

A MEDDLER.—A person of this character is always a troublesome member of society. He neglects his own business to attend to that of others. He is always ready to take up a report against his neighbour. If he has an object to accomplish, he does not attempt it by open, candid, straightforward means, but by oblique insinuations and dark hints, or by circulating the stories of others. If he ventures into the world of opinions, it is only as a meddler. Incapable of fair, honourable discussion, and capable only of bespattering an opponent, he arms himself accordingly; for he knows that if he cannot vanquish, he can soil. If such a person is noticed at all, he must be treated as a meddler, not as an honourable man who knows how to maintain his opinions and position in a becoming manner.

CHRIST AND THE SCRIPTURES.—The Scriptures are the circumference of faith, the round of which it walks, and every point of which compass it toucheth, yet the centre of it is Christ. *That* is the polar star on which it resteth.—*Matthew Henry.*

THE SABBATH.—The happiness of heaven is the constant keeping of the sabbath. Heaven is called a sabbath, to make those who love sabbaths long for heaven, and those who long for heaven love sabbaths.—*Matthew Henry.*

EARTHLY THINGS.—When earthly things engross a minister's attention, he will think more of this world than the next, and his preaching will savour more of the casket than the jewels. If he is not a spiritual man himself, he has no reason to suppose that God will bless him with a spiritual people.—*Rowland Hill.*

BODILY INFIRMITIES.—Bodily infirmities, like breaks in a wall, have often become avenues through which the light of heaven has entered to the soul, and made the imprisoned inmate long for release.—*Anon.*

HAST THOU A BROTHER?—Sister, hast thou a brother? Wouldst thou train his heart to virtue, and preserve thy own sex from the snare of the fowler? Teach him by your *conduct*, and stamp upon his heart by your *tenderness*, a confidence in the existence of virtue, which can look temptation in the face unmoved, and turn with pitying contempt from the wily words of the betrayer. Oh, teach him to *love* virtue, and he will *protect*, not *destroy* it. Impress upon him his responsibility to God for the right exercise of that power which was given him for the protection of woman; and proclaim the unutterable baseness and guilt of abusing her confidence. How rich, how *very* rich her reward, even in this life, who, through Divine assistance, raises a brother, a fellow-immortal, above the snares of Satan and the temptations of the world! Ah, yes, and in heaven "she shall shine as the stars for ever and ever."

PREACHING THE GOSPEL.—I do not wish for any heaven on earth, besides that of preaching the precious gospel of Jesus Christ to immortal souls.—*Henry Martyn.*

MYSTERY.—Infinite love must needs be a mystery to finite capacity.

DOING THE WILL OF GOD.—I had rather do the will of God, than be able to work miracles.—*Luther.*

THE PRESENCE OF GOD.—Privation of the presence of God, is hell; a diminution of it, is a step towards it. Fruition of his presence is heaven. And shall any man be afraid of having too much heaven—too much God!—*Donne.*

THOUGHT, OUR DIGNITY.—Man is a reed, and the weakest reed in nature; but then he is a thinking reed. There is no occasion that the whole universe should arm itself for his destruction. A vapour, a drop of water is sufficient to kill him. And yet should the universe crush him, man would still be more noble than that by which he fell; because he would know his fate, while the universe would be insensible of its victory. Thus all our dignity consists in thought. It is hence we are to raise ourselves, and not by the aid of space and duration. Let us study the art of thinking well: this is the foundation of ethics.—*Pascal.*

CONTRAST.—If all Egypt had been light, the Israelites would not have had the less; but to enjoy that light alone, while their neighbours lived in thick darkness, must make them more sensible of their privilege. If the rest of the world had not been drowned, and the rest of Sodom and Gomorrah not burned, the saving of Noah had been no wonder; nor Lot's deliverance so much talked of.

A HARD CASE.—It is hard sometimes—it is confessedly hard, to deny a craving appetite, or to subdue a vicious habit; but is it not *harder* to lose everlasting happiness for a momentary indulgence, and, like the wretched Esau, to sell heaven in reversion for a mess of pottage!—*Bishop Porteus.*

INDUSTRY.—An hour's industry will do more to beget cheerfulness, suppress evil humours, and retrieve your affairs, than a month's moaning.

WISDOM.—It is a most necessary part of our Christian wisdom, to keep our subordination to God and depen dence upon him.

Poetry.

THE SETTING SUN.

FAREWELL to thee, sweet setting sun,
Pass from my sight, unwearied one,
Till heavenly mandates bid thee rise
Triumphant in the morrow's skies.

The day is past, for ever past,
The dews of night are falling fast,
And pensively the evening star
Illumes the azure vault afar.

How beautiful the twilight scene!
While darkness shrouds the vales serene
Around the hill's high summit play
Bright sunbeams lingering on their way.

Fair Nature, like a weary child,
No more by sportive day beguiled,
Rejoicing, welcomes night and rest,
And slumbers on the green earth's breast.

Ye busy cares of life, retire;
Ye sordid aims of low desire,
Give me some calm, some pure retreat
For prayer and contemplation meet.

The day is past for ever—how
Comes back its swelling memory now?
Does gladness crown each by-gone hour?
Or silent shame and grief o'erpower?

O why, my soul, these rising fears?
Why dim my eye these starting tears?
Alas! the monitor within
Reminds of unbelief and sin;

Of idle words, of mispent time,
In *God's* pure eyes no trifling crime—
Of wandering thoughts, of idle dreams,
And folly's worthless hopes and schemes.

O would that every coming eve,
Sweet setting sun, with me might leave
A purer, calmer, holier breast,
And brighter hopes of heavenly rest!

And as yon clouds that cluster now
Around the western mountain's brow
Array themselves in golden light,
Reflected from thy image bright;

So from the cross where Jesus died,
Whence glory flows an endless tide,
May richer beams my soul illume,
And gild the night that shrouds the tomb.

IMMORTALITY.

WAYWORN pilgrim, child of fears,
Cease thy sorrows, dry thy tears;
Earth has pierced thee; reft, alone,
Urge to heaven that bitter moan.
Pilgrim, wanderer, though thou be,
Heaven shall soothe thine agony:
Soon that pulse shall throb no more,
But heaven has life when life is o'er;
Soon thou shalt thy Saviour see,
Soon shalt with that Saviour be,
For this mortal shall be free,
Clothed with immortality.

List, ye weary; list, ye faint;
List the martyr and the saint;
List the young, whose panting soul
Ardent eyes the distant goal;
List the eld, whose setting sun
Speaks that goal already won:
Ye who tremble, ye who sigh,
Ye who, living, daily die,
Pleased to tread, to meet your God,
The path of thorns your Saviour trod;—
List from heaven that Saviour's voice,
Which bids you midst your tears rejoice;
That tells of worlds to earth unknown,
And calls those blissful worlds your own.
Yes, ye shall your Saviour see,
Soon shall with that Saviour be,
Where this mortal shall be free,
Clothed with immortality.

Sinner, list! the bolt is hurl'd!
Opes the bright celestial world;
Ope the caves of night forlorn,
The abodes of bitterness and scorn!
Rocks are falling, worlds decay,
Heaven and earth have pass'd away!
Thou the Saviour too must see,
Saviour not, alas! to thee:
Mortal gladly wouldst thou be
Death thy immortality!

HOME.

"FOR ever with the Lord!"
Amen; so let it be—
Life from the dead is in that word.
'T is immortality.
Here in the body pent,
Absent from him I roam,
Yet nightly pitch my moving tent
A day's march nearer home.

The Children's Gallery.

A FEW THINGS FOR MANY PEOPLE.

ARE you a sabbath-school teacher? If you are, you are engaged in a good work. Yes, it is good, both as acceptable to God, and as profitable to men. It is not merely teaching the young idea how to shoot, but, what is still more important, it is teaching the young and tender affection what to fix upon, and where to entwine itself. Nothing hallows the sabbath more than the benevolent employment of the sabbath-school teacher. It is more than lawful to do such good on the sabbath-day. It has great reward. Continue to be a sabbath-school teacher. Be not weary in this well-doing. Do not think you have served long enough in the capacity of a teacher, until you have served life out, or until there shall be no need of one saying to another, "Know the Lord." What if it be laborious? It is the labour of love, in the very fatigue of which the soul finds refreshment. But perhaps you are not a sabbath-school teacher. "No, I am not," methinks I hear one say. "I am not a professor of religion. You cannot expect me to be a teacher." You ought to be both, and your not being the first is a poor apology for declining to be the other. You seem to admit that if you professed religion, it would be your duty to teach in the sabbath-school. Now, whose fault is it that you do not profess religion? Do you not possess it? Why not? Are you impenitent? Are you an unbeliever? Then you will not see life; the wrath of God abideth on you! Go, learn Christ, and then teach transgressors the way, and sinners shall be converted unto God. "But I am not a young person." And what if you are not? You need not be very young in order to be a useful sabbath-school teacher. We don't want mere *novices* in the sabbath-school. We have too many already. If you are not young, then you have so much more *experience* to assist you in the work. Do sabbath-school teachers become *superannuated* so much earlier in life than any other class of benefactors—so much sooner than ministers and parents? There is a prevailing mistake on this subject.

But you are married, you say. And what if you are? Because you have married a wife or a husband, is that any reason why you should not come into the sabbath-school? Many people think that as soon as they are married, they are released from the obligation of assisting in the sabbath-school. But I do not understand this to be one of the immunities of matrimony. As well might they plead that in discharge of the obligation to every species of good-doing. Such might, at least, postpone this apology till the cares of a family have come upon them. And even then, perhaps, the best disposition they could make of their children on the sabbath, would be to take them to the school. I wonder how many hours of the sabbath are devoted to the instruction of their children by those parents who make the necessity of attending to the religious culture of their families, an apology for not entering the sabbath-school; and I wonder if their children could not be attended to in other hours than those usually occupied in the sabbath-school; and thus, while they are not neglected, other children, who have no parents that care for their souls, receive a portion of their attention. I think this not impossible. But perhaps the wife pleads that she is no longer her own, and that her husband's wishes are opposed to her continuing a teacher. But has she ceased to be her Lord's by becoming her husband's? Does the husband step into all the rights of a Saviour over his redeemed? If such an objection is made, it is very clear she has not regarded the direction to marry "only in the Lord." But perhaps you say, "There are enough others to teach in the sabbath-school." There would not be enough—there would not be any, if all were like you. But it is a mistake, there are not

enough others. You are wanted. Some five or six children, of whom Christ has said, "Suffer them to come unto me," may grow up without either learning or religion unless you become a teacher. Are all the children in the place where you live gathered into the sabbath-school? Are there none that still wander on the Lord's day, ignorant and irreligious? Is there a competent number of teachers in the existing schools, so that more would rather be in the way than otherwise? I do not know how it is where you live, but where I live, there are boys and girls enough, aye, too many, who go to no sabbath-school. It is only for a teacher to go out on the sabbath, and he readily collects a class of children willing to attend; and where I reside, there are not teachers enough for the scholars already collected. Some classes are without a teacher, and presently the children stray away, because, they say, they come to the school, and there is no one to attend to them. He who said, "Suffer the little children to come unto me and forbid them not," knows this; and he knows who of "his sacramental host" might take charge of these children, and do not. They say every communion season, "Lord, what wilt thou have me to do?" and the Lord replies, "Suffer the little children to come unto me," and there the matter ends.

But I hear one say, "I *was* once a teacher;" and do not you blush to own that you became weary in this species of well-doing? "But I think I taught long enough." How long did you teach? Till there were no more to learn? Till you could teach no longer? Are you dead? If not, you are resting from your labours rather prematurely. This excuse resembles one which I heard of, as from a lady of wealth, who, having for several years been a subscriber to the Bible Society, at length ordered her name to be stricken off, alleging that she thought she had done her part towards disseminating the Bible! The world was not supplied; O no, not even the country; and her means were not exhausted. But she had done her part. Had she done *what she could?* The woman whom Jesus commended had "done what she could." But this is a digression.

But one says, "I want the sabbath for myself—for rest and for improvement." And who does not? Are you busily employed all the week? So are some of our most faithful teachers. You ought to be "diligent in business" during the days of the week. "Six days shalt thou labour." "But is there any *rest* in sabbath-school teaching?" The soul finds some of its sweetest rest in the works of mercy, and often its richest improvement in the care to improve others.

But perhaps you say, though with some diffidence you express this objection, that you belong to a circle in society whose members are not accustomed to teach in the sabbath-school. Do you mean that you are *above* the business? You must be exceedingly *elevated* in life to be above the business of gratuitously communicating the knowledge of God to the young and ignorant. You must be exalted above the very throne of God itself, if you are above caring for poor children. "But I should have to mingle with those beneath me in rank." Ah! I supposed that Christianity had destroyed the distinction of rank, not indeed by depressing any, but by elevating all. Should Christians, all cleansed by the same blood and Spirit, treat other Christians as common?

"But I am not qualified to teach." If you are not in reality, you should undertake teaching for the sake of learning. The best way to learn anything is to teach it. If you only think yourself not qualified, your very humility goes far towards qualifying you. "Oh! it is too laborious; there is so much self-denial in it." And do I hear a disciple of Christ complaining of labour and self-denial, when these are among the very conditions of discipleship? Is the disciple above his Master? Can you follow Christ without going where he went? And went he not about doing good? Pleased he himself?

Ah! I know what is the reason of this deficiency of sabbath-school teachers, and I will speak it out. It is owing to

deplorable want of Christian benevolence in them who profess to be Christ's followers. They lack the love that is necessary to engage one in this labour of love. They have no *heart* for the work.

STORY OF A WATERMAN.

It was a lovely summer's day when I took my family for a sail in Plymouth Sound. Entering into conversation with the waterman, I found he had been for many years a seaman in the British navy, and had been but too familiar with those scenes of vice and irreligion so frequently, alas! to be witnessed on board a man-of-war. He could tell me many a tale of the "battle and the breeze," and had more than once been wounded in the service of his country. I found him very communicative, and soon took the opportunity of referring to the subject of religion. To my delight he spoke the language of that "better country," and was looking towards the heavenly Canaan as the place of eternal rest. I inquired of him, "How long have you rejoiced in Christ as your Saviour?"

"Sir," he replied, "I lived for nearly sixty years in the world as ignorant of God as a heathen."

"And you were, perhaps, given to those vices," I said, "to which seamen are so frequently addicted?"

He answered, "I was a drunkard and a swearer, and everything that was bad. I feared neither God nor devil; indeed, I seldom thought about either the one or the other."

"Had you never read your Bible?" I asked.

"Sir," said he, "I could not read a letter, but I bless God I can read my Bible now, and, what is better, I hope I love it too."

"But you had service on board ship," I replied; "did you learn nothing about religion there?"

"Ah! sir," he answered, "what was the good of that when we too frequently saw what we did of the chaplains? They were not all alike, and I dare say it was my own fault, but I never got any good from them."

"Then how were you taught to read the Bible, and led to love religion?" I inquired.

"Sir," said he, "I will tell you all about it. I had two daughters, of whom I was very fond; and whilst I was at sea, my wife sent them to a Sunday-school. I did not mind this, for although I cared nothing about religion, I was very glad for my children to be taught to read. And they did read; and the eldest of them loved to read the Bible. She became religious, Sir. I did not like this, but her behaviour to me and her mother and sister was so good, that I could not say anything against it. I had left the sea by this time, and was living at home; but I made it a wretched home, by my drunken, disorderly proceedings, swearing at my wife and children, and spending the little I earned with my wicked companions. My dear girl often spoke to me, and always kindly, and I often felt what she said, although I never liked to tell her so; and many a time have I swore at her, and told her to hold her tongue, when something within told me she was right, and that I was wrong. Oh! sir, I was a very wicked man, and a very bad husband and father.

"But my dear child," he continued, "was taken ill, and it proved to be a decline. I loved her, and could not bear the thought of her being taken from me. I was much at her bedside, and she often spoke to me about my soul. One day, in particular, she said to me, 'My dear father, I cannot die happy without knowing that you love Jesus.' She said a good deal more than this," the old man added, whilst the tears began to trickle down his cheeks. "At length she said, 'Father, I wish you could read the Bible; will you let me teach you to read?' I consented," said the old man, and he continued, "I think I now see her thin hand pointing to the letters. I was but a dull scholar, sir," he added, "but I did learn to read, and I bless God I ever did, for now I hope I love that Saviour whom the Bible reveals."

His daughter, he told me, died very happy, between sixteen and seventeen years of age; but not until she had

taught her father, then sixty years of age, "to make out," as he said, "a chapter tolerably well." I had much more conversation with the aged waterman, and the whole convinced me that he was on his voyage to the port of Canaan. He spoke very modestly, and with much humility, of his past life, and with diffidence, yet with confidence, of his interest in Christ Jesus. When I paid him his fare I parted with him as a disciple of Christ. In the interest I took in his conversation I forgot to inquire his name, and I have not seen him since; but I doubt not of meeting him in glory, as a sinner saved by grace. W. S.

Devonport, June 6, 1845.

ARTHUR, THE MONEY LENDER.

BY JOSEPH ALDEN, D.D.

"WHAT are you crying for?" said Arthur to a little ragged boy that he overtook on his way home from the village school. There was something in the kind of crying that led Arthur to think that there was some serious cause for it.

"I'm hungry," said the boy, "and I can't get nothing to eat."

He don't go to our school, or he would have said get *any thing* to eat. But Arthur did not stop to criticise his language.

"Why don't your mother give you something to eat?"

"She hasn't any thing for herself, and she is sick, and can't get up."

"Where is your father?"

"I haven't any. He was drownded away off at sea."

"Drowned, you should say;" and then he was sorry that he had said so, for it looked as though he did not feel for his troubles.

"Where do you live?"

"Down there," pointing to a miserable hut in a distant lane.

"Come with me, and I'll get you something." Arthur turned back, and the boy followed him. He had a few pence in his pocket, just enough, as it proved, to buy a loaf of bread. He gave it to the boy, and told him he would go home with him. The boy took the loaf, and though he did not break it, he looked at it so wistfully, that Arthur took his knife and cut off a piece and gave it to him to eat; he ate in a manner that showed that he had not deceived Arthur when he told him he was hungry. The tears came into Arthur's eyes as he saw him swallow the dry bread with such eagerness. He remembered, with some self-reproach, that he had sometimes complained when he had nothing but bread and butter for tea. On their way to the boy's home Arthur learned that the family had moved into the place about a week before; that his mother was taken sick the day after they came, and was unable to leave her bed; that there were two children younger than himself; that their last food was eaten the day before; that his mother had sent him out to beg for the first time in his life; that the first person he asked told him beggars would be put in jail, so he was afraid to ask any body else, but was returning home when Arthur overtook him and asked what he was crying for.

Arthur went in, and saw a goodlooking woman on the bed, with two children, crying, by her side. As he opened the door, he heard the oldest say, "Do mamma, give me something to eat." They stopped crying when Arthur and the boy came in. The boy ran to the bed, and gave his mother the loaf, and pointing to Arthur said, "He bought it for me."

"Thank you," said the woman, "may God bless you, and give you the bread of eternal life."

The eldest little girl jumped up and down in her joy, and the youngest tried to seize the loaf, and struggled hard to do so, but did not speak. Seeing that the widow's hands were weak, Arthur took the loaf and cut off a piece for the youngest first, and then for the girl and the boy. He then gave the loaf to the widow. She ate a small piece, and then closed her eyes, and seemed to be engaged in silent prayer.

"She must be one of the Lord's poor," thought Arthur. "I'll go and get something else for you as quick as I can," said Arthur, and he departed.

He went to Mrs. B.'s, who lived near, and told her the story; and she immediately sent some milk, and bread, and tea, and sugar, and butter, and sent word she would come herself as soon as she got the baby asleep.

Arthur had half-a-crown at home, which he wished to give to the poor woman. His father gave it to him for watching sheep, and told him that he must not spend it, but put it out at interest, or trade with it, so as to make something. He knew his father would not let him give it away, for he was not a Christian, and thought of little else than of saving and making money. Arthur's mother died when he was an infant, but with her last breath she gave him to God.

When Arthur was five years old he was sent to school, to a pious teacher, who cared for his soul; and knowing that he had no teacher at home, she took unusual pains to instruct him in the principles of religious truth. The Holy Spirit helped her efforts, and before he was eight years of age there was reason to hope that he had been born again.

Arthur was now in his tenth year. He considered how he should help the poor widow, and at length he hit upon a plan which proved successful.

His father was very desirous that he should begin to act for himself in business matters, such as making bargains. He did not wish him to ask his advice in so doing, but to go by his own judgment. After the business was done, he would show him whether it was wise or not; but never censured him, lest he should discourage him from acting on his own responsibility.

In view of these facts Arthur formed his plan.

"Father, may I lend my half-crown?"

"To some spendthrift, boy?"

"I won't lend it without good security."

The father was pleased that his son had the idea of good security in his head; he would not inquire what it was for: he wished Arthur to decide that himself. He told him to lend it, but to be careful not to lose it.

"I'll be sure about that," said Arthur.

Arthur took his half-crown, and ran to the poor widow and gave it to her, and came away before she had time to thank him.

At night his father asked him if he had put out his money.

"Yes, papa," said Arthur.

"Who did you lend it to?"

"I gave it to a starving widow in Mr. H.'s house."

There was a frown gathering on his father's brow as he said, "Do you call that lending? Did you ask my permission to lend it? Have I a son that will deceive me?"

"No, papa," said Arthur, "I did lend it." He opened his Bible, that he had ready, with his finger on the place, "He that giveth to the poor lendeth to the Lord." "I lent it to the Lord, and I call that written promise good security."

"Lent it to the Lord! He will never pay you."

"Yes, he will; it says he will repay again."

"I thought you had more sense," said his father; but this was not said in an angry tone. The truth was the old man was pleased with the ingenuity, as he called it, of his boy. He did not wish to discourage that. So he took out his purse, and handed Arthur half-a-crown. "Here, the Lord will never pay; I must, or you will never see your money again."

"Thank you, papa," said Arthur. "In my way of thinking," said Arthur to himself, "the Lord has paid me, and much sooner than I expected too: I didn't hardly expect he would pay me in money. The hearts of all men are in his hand, and the gold and silver are his; he has disposed my father to pay it to me. I'll lend it again."

Arthur kept up the habit of lending his spare money to the Lord all his days, and

he was always satisfied that he was paid fourfold, and often several times over.

A very safe way of lending money is that of lending it to the Lord.

CONCEAL NOTHING.

A LITTLE boy not seven years old, in the absence of his parents, carelessly broke a valuable dish. When his father returned at evening, he told him what he had done, said he was very sorry, and would not do so again, and asked his father to forgive him. This his father cheerfully did, and told the child he loved him, and did not mind the loss of the dish, because he had told him the truth about it. The next morning one of the family asked the little boy if he had told his father what he had done the day before. "Oh, yes," said he, "and father forgave me, and I knew he would; for the Bible says, 'he that confesseth and forsaketh his sins shall find mercy.'"

NOBLE REVENGE.

AN Indian, far from home, hungry and thirsty, called at the house of a white planter, and asked for rest and water. The white man only replied, "Get you gone, you Indian dog; you shall have nothing here." A long time after, the white man was lost in the woods, and came to an Indian wigwam. The Indian gave him food and repose, and in the morning conducted him in the sight of the settlement. As he was about to depart, he asked the white man if he knew him. Finding himself in the power of a man whom he had injured, the white man began to offer excuses, but the Indian interrupted him, saying, "When you see a poor Indian fainting for a cup of water, don't say again, 'Get you gone, you Indian dog!'" It is not difficult to see which had the best claim to the name of Christian.

SWEAR AWAY.

A SAILOR, standing on a wharf, was swearing away very boisterously, when one of the Society of Friends, passing along, accosted him very pleasantly, and urged him to continue the exercise. Said he, "Swear away, friend, swear away, till thee gets all that bad stuff out of thee, for thee can never go to heaven with that stuff in thy heart." The sailor paused, and with a look of astonishment and shame bowed to the honest Quaker, and retired from the crowd which his turbulence had gathered around him.

JOHN GONE TO BED.

AN eminently holy man thus wrote, on hearing of the death of a child:—"Sweet thing, and is he so quickly laid to sleep? Happy he! Though we shall have no more the pleasure of his lisping and laughing, he shall have no more the pain of crying, nor of being sick, nor of dying. Tell my dear sister, that she is now so much more akin to the other world; and this will be quickly passed to us all. John is but gone an hour or two to bed, as children used to do, and we are very soon to follow. And the more we put off the love of this present world, and all things superfluous, beforehand, we shall have the less to do when we lie down."

PROGRESS OF SIN.

ON the coast of Norway there is an immense whirlpool, called by the natives Maelstrom, which signifies the navel, or the centre of the sea. The body of waters which form this whirlpool is extended in a circle about thirteen miles in circumference. In the midst thereof stands a rock, against which the tide, in its ebb, is washed with inconceivable fury; when it instantly swallows up all things which come within the sphere of its violence.

No skill of the mariner nor strength of rowing can work an escape. The sea-beaten sailor at the helm finds the ship at first go in a current opposite his intentions; his vessel's motion, though slow in the beginning, becomes every moment more rapid; it goes round in circles, still narrower, till at last it is dashed against the rock, and entirely disappears for ever.

And thus it fares with the thoughtless and hapless youth, that falls under the power of any vicious habits. At first he indulges with caution and timidity, and struggles against the stream of vicious inclinations. But every relapse carries him down the current, the violence of which increases and brings him still nearer to the fatal rock in the midst of the whirlpool; till at length, stupified and subdued, he yields without a struggle, and makes shipwreck of conscience, of interest, of reputation, and of everything that is dear and valuable in the human character.

Good habits, on the other hand, are powerful as bad ones: therefore no better advice can we give to youth than the following:—"Choose the more rational and best way of living, and habit will soon make it the most agreeable."

NINE ADVANTAGES OF GOING TO SUNDAY SCHOOL.

1. If I do not know how to read, I can learn

2. I am taught to sing hymns and repeat Scripture.

3. I am taught the great truths of religion, which I must know, if I would hope to be saved.

4. If I behave well I gain friends, who may be of good service to me.

5. I have the free use of a good library.

6. I am kept from evil company and sabbath breaking.

7. I set a good example to those around me.

8. I prepare myself to become a teacher of others.

9. I obey God's commandments,—"Take fast hold of instruction; let her not go; keep her, for she is thy life," Prov. iv. 13.

SEED-TIME OF THE SOUL.

YOUTH is the spring-time of our being, the season in which to sow the seeds which are to ripen in future manhood, and even in eternity. As is the spring, so is the summer and autumn. If nothing is sown, nothing will be reaped, unless it be weeds and thorns. If good seed is sown, good grain will spring from it; if bad seed, bad crops will be the result. It is possible, indeed, that good seed may be injured, and never come to maturity. All the labours of the husbandman may fail by blasting and mildew, drought, or the depredations of animals. But this is the exception, not the rule. Generally, good seed and suitable cultivation, will issue in good and abundant crops. Thus it is with the minds of men. As is their spring-time, so are their summer and autumn. The character and training of their youth give the colour to their future fate; prepare them either for destruction and misery, or for glory and immortality. "Train up a child in the way he should go, and when he is old he will not depart from it."

FILIAL OBEDIENCE.

A BOY was tempted by some of his companions to pluck some ripe cherries from a tree which his father had forbidden him to touch.

"You need not be afraid," said they, "for if your father should find out that you had taken them, he is so kind, that he will not hurt you."

"That is the very reason," replied the boy, "why I should not touch them. It is true, my father may not hurt me; yet my disobedience, I know, would hurt my father; and that would be worse to me than anything else."

Was not this an excellent reason?

TO THE MEMORY OF MY CHILD.

BY MRS. S. H. O.

"These were redeemed from among men, being the first fruits unto God, and to the Lamb."—Rev. xiv. 4.

Redeem'd from earth my gentle child,
Now thou art of that seraph band,
The pure in heart, the undefiled,
Who roam the bright immortal land,
By crystal streams, through flowery meads,
Still following where the Saviour leads.

There doth the tender bud expand
We watch'd with many a sigh and tear,
Too fragile for this wintry land,
Too pure for earth's polluted sphere.
Twelve moons mark'd thy gentle bloom,
The thirteenth beam'd upon thy tomb.

Sweet one! when fondly on my breast
I hush'd thee to thy soft repose,
And watch'd the wing of slumber rest
On violet eye—and cheek of rose—
While gazing on thy trusting eye,
How could I deem that thou wouldst die!

That thou wouldst die! and from our bower
Withdraw the sunshine thou hadst shed,
While grief should bid her purple flower
Spring up where'er our footsteps tread;
And hopes, and dreams, once green and high,
Like autumn leaves should lowly lie.

When on thy pale cold brow of snow
I press'd the last fond kiss of love,
Such love as only mothers know—
A stream, whose fountain is above,
I felt that life was drear, and wild,
Bereft of thee, my gentle child!

When kneeling by the sacred tomb
That held the form so prized, so dear,
A voice dispell'd my bosom's gloom,
And whisper'd soft, "She is not here
Not here, not here,—beyond the skies,
Her spirit lives in Paradise."

What rapture thrill'd through every vein,
As faith with eagle-piercing eye
Beheld her in that seraph train,
The infant army of the sky—
By crystal streams, by flowery meads,
Still following where the Saviour leads.

And now, though years have onward sped,
Through tears and smiles, through light and gloom,
Still memory o'er the lovely dead
Bids flowers of fairest verdure bloom—
And wakes her harp all sweet and low,
Whence soft, delicious numbers flow.

Soft breathing tones, but not of woe,
Though lonely is the mother's heart;
And time's swift flight is all too slow,
For loved and cherish'd friends apart
Those gentle airs with hope are rife,
And whisper of eternal life.

Cabinet of Things New and Old.

WHERE ARE YOU GOING?

WHAT an important question to an immortal spirit! Where are you going? There are but two roads on which you can possibly push your course—the road to heaven, and the road to hell. The former is described in Holy Scripture a narrow way; the latter is called a broad way. On one of these roads, reader, you are momentarily urging your journey; and a few more pulsations of that throbbing heart, or, at most, a few more rising and setting suns, and, oh, solemn thought! you will be a saint in heaven, or a prisoner in hell.

The answer to this question rests here. How have you lived to the present hour? What is your present state? What are your present vows?—what your determinations with regard to the future? Has the past been spent in the service of God, or in the service of the devil? Have you hitherto loved the present evil world, or have you rather chosen to suffer affliction with the people of God? Did you ever *feel* your sins burdensome, your own heart a plague, and the necessity of a firm and unshaken reliance on the free, unbounded mercy of God, as exhibited in the great atonement which his well-beloved Son Jesus Christ offered for you? Did you ever groan, being burthened, and longing to be delivered from the bondage of sin, the slavery of Satan, and the deep, dark, burning gulf of despair and wretchedness? Have you fled to Calvary in your distress? and do you *now* enjoy peace with God through our Lord Jesus Christ? Do you *now feel* that "there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit?" Do you *now* experience your conscience disburthened of its load of guilt, and the Holy Spirit to bear witness with your spirit that you are a child of God? Is Christ really formed in your heart the hope of glory? O reader! pause awhile and let conscience speak. Look backward, look forward, look inward, look upward! Is all forgiven? Is your name registered on high? Do no clouds of guilt arise to intercept your spiritual vision, or cast a fearful, deadly shadow over the eternal prospect? O reader! pause again, and as you journey to and fro through this chilling world of sorrow and woe, repeatedly pause and seriously ask yourself these questions. And if you are *sure*—it must not be merely, I hope it is so, or, I trust it will be so—but if you *know* and are *sure* that your faith is built on THE ROCK, then happy, thrice happy are you, for you can truly say, I am going to heaven. And rest assured, holding fast the beginning of such confidence without wavering, stedfast unto the end, *you* shall receive a crown of life. But to maintain this confidence you must *grow* in grace and in the knowledge of our Lord

and Saviour. You must not be satisfied with present attainments. Holiness of heart, entire purity, to be sanctified *wholly*, must be the high standard to which you must *daily* seek to attain. For it is the pure in heart only that shall see God—that shall enjoy him in all his fulness and richness here, and reign with him in the plenitude of his glory hereafter. The Redeemer's exhortation to all his followers is, "*Be ye perfect, even as your Father which is in heaven is perfect.*"

But, reader, should your experience be the reverse of that which I have supposed—should it be that you have hitherto lived in ignorance of your spiritual wants; that you have been regardless of your eternal interests; that you have to the present been in league with the multitude, disregarded God's holy word, profaned his sabbaths, neglected his house and worship, or, attending to these, have done it *merely* to lull conscience to rest, to make a decent show in the flesh, to maintain your character in society, to appear what the world falsely calls "a good moral man,"—O reader! you are most assuredly on the broad road that leadeth to hell and destruction; and never let this thought escape your mind while you continue to walk therein, that as surely as you persist in your present course, indignation and wrath, tribulation and anguish, eternal banishment from the presence of the Lord and from the glory of his power, will be your unhappy portion. And when you have read these truths, recollect that you have had another warning of your imminent danger—that you have thereby incurred additional responsibility—ay, that every moment you live, every sabbath that passes, every privilege you enjoy—O yes, that every thought which occupies your mind, every word to which your tongue gives utterance, and every act you perform—all, all multiply your obligations, augment your individual responsibility to your God, and do in very deed make you sevenfold more a child of the devil. "*Unless you repent,*" the Saviour declares, "*you shall perish.*" Oh then, reader, pause and answer—Where are *you* going?

Leeds, February. C. M.

NOAH'S ARK AND CHRIST COMPARED.

Was there only *one* ark? "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," Acts iv. 12. Divinely planned? "Christ the power of God, and the *wisdom* of God," 1 Cor. i. 24. Humanly constructed? "Behold, a virgin shall be with child, and shall *bring forth a son*," Matt. i. 23; Jude 20; Phil. ii. 12. Wonderful? "Great is the mystery of godliness: God was manifest in the flesh," 1 Tim. iii. 16. Capacious? "And yet there is room," Luke xiv. 22. Accommodating an entire family? "Bringing many sons unto glory," Heb. ii. 10; Acts ii. 39; Eph. iii. 15. Receiving

the clean and the unclean? Rejecting none; the "*chief*" of sinners not excepted, John vi. 37; 1 Tim. i. 15. Including "every living thing of all flesh of every sort?" "That in the dispensation of the fulness of times, he might *gather together in one all things in Christ*, both which are in heaven, and which are on earth, even in him," Eph. i. 10. Harmonious? "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for *ye are all one* in Christ Jesus," Gal. iii. 28; Isa. xi. 6—9. Amply stored with provisions? "Blessed with *all* spiritual blessings in heavenly places *in* Christ," Eph. i. 3. Closed in? "Shut up unto the faith which should *afterwards* be revealed," Gal. iii. 23; Isa. xxvi. 3. Secure? "Preserved *in* Jesus Christ," Jude 1. Invulnerable? "The gates of hell shall not prevail against it," Matt. xvi. 18. Landed safe? Conducted to glory, "that of all which he hath given me I should lose nothing, but should raise it up again at the last day," John vi. 39. Happy change! The waters assuaged? "Death *abolished*," 2 Tim. i. 10; Ezek. xlvii. 9; Heb. ii. 14, 15. The enemies of God swept away? "That he might destroy the works of the devil," 1 John iii. 8. The family of Noah rescued? The family of God saved! John xvii. 12. The earth no more to be destroyed? "Now *no* condemnation," Rom. viii. 1. The seasons continued? Divine ordinances perpetuated, 2 Chron. vii. 16; Matt. xxviii. 20; 1 Pet. i. 24, 25. The dove found no rest *without* the ark. Neither can we anywhere but in Christ, Mic. ii. 10; Matt. xi. 28, 29; Heb. iv. 3. How delightful the "olive leaf plucked off!" How sweet the assurance of heavenly wisdom applied! "She is *a tree of life* to them that *lay hold* upon her," Prov. iii. 18. "The bow in the cloud"—how beautiful!—"*token*" that God would no more destroy the earth with water. "The rainbow round about the throne in sight like unto an emerald"—how splendid!—*pledge* that God will not break his covenant to save his people, nor alter the thing that has gone out of his lips, Rev. iv. 3; Ps. lxxxix. 34. A renovated world? "New heavens and new earth wherein dwelleth righteousness," 2 Pet. iii. 13; Isa. lxv. 17; 2 Cor. v. 17. Well might Noah sacrifice to the Lord *in gratitude!* "*Thanks* be unto God for his unspeakable gift," 2 Cor. ix. 15; 1 Pet. i. 3—5. As the Divine, however, excels the human, so this Ark excels that. That saved only *eight* persons—this "a great multitude which no man can number," Rev. vii. 9. That from *water*—this from "everlasting burnings," Isa. xxxiii. 14. That only a *temporal* deliverance—this *everlasting*, "having obtained *eternal* redemption for us," Heb. ix. 12; Isa. xlv. 17. That from *some* evils—this from *every* evil, "that he might redeem us from *all* iniquity," Titus ii. 14; Col. ii. 10; Num. xxiii. 21. That rested on Mount Ararat—this on the everlasting hills whither he ascended, "far above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come," Eph. i. 21. "The mountain of the Lord's house shall be established on the top of the

mountains, and shall be exalted above the hills, and all nations shall *flow* unto it," Isa. ii. 2. There remaineth, therefore, a rest for the people of God, Heb. iv. 9. "Who can be compared unto the Lord?' Ps. lxxxix. 6. "All the things thou canst desire are not to be compared unto him)" Prov. iii. 15. "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour," Isa xlii. 1—3; Rev. ii. 11; Phil. iv. 13. "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off," Isa. xxxiii. 17. "*And there was no more sea,*" Rev. xxi. 1.

Bingley, February. W. A.

TRUE PHILOSOPHY.

PHILOSOPHY is rarely found. The most perfect sample I ever met was an old woman, who was apparently the poorest and most forlorn of the human species,—so true is the maxim which all profess to believe, and none act upon invariably, viz., that happiness does not depend on outward circumstances. The wise woman to whom I have alluded walks to B——, a distance of twenty or thirty miles, to sell a bag of brown thread and stockings, and then patiently walks back with her little gain. Her dress, though tidy, is a grotesque collection of "shreds and patches"—coarse in the extreme.

"Why don't you come down in a wagon?" said I, when I observed she was wearied with a long journey.

"We hav'n't got any horse," she replied; "the neighbours are very kind to me, but they can't spare their'n; and it would cost as much as my thread would come to."

"You have a husband—don't he do anything for you?"

"He is a good man; he does all he can; but he's a cripple and an invalid. He reels my yarn, and mends the children's shoes. He's as kind a husband as a woman need to have."

"But his being a cripple is a heavy misfortune to you," said I.

"Why, ma'am, I don't look upon it in that light," replied the thread woman; "I consider that I've got a great reason to be thankful that he never took to bad habits."

"How many children have you?"

"Six sons and five daughters, ma'am."

"Six sons and five daughters! What a family for a poor woman to support!"

"It's a family, ma'am; but there ain't one of 'em I'd be willing to lose. They are all healthy children as need be, all willing to

work, and all *clever* to me. Even the littlest boy, when he gets a halfpenny now and then for doing an errand, will be sure to bring it to me."

"Do your daughters spin your thread?"

"No, ma'am; as soon as they are big enough, they go out to service, as I don't want to keep them always delving for me: they are always willing to give me what they can; but it's fair that they should do a little for themselves. I do all my spinning after the folks are a-bed."

"Don't you think you would be better off if you had no one but yourself to provide for?"

"Why, no, ma'am, I don't. If I hadn't been married, I should have had to work as hard as I could, and now I can't do more than that. My children are a great comfort to me, and I look forward to the time when they'll do as much for me as I've done for them."

Here was true philosophy! I learned a lesson from that poor woman which I shall not soon forget.—*Sedgwick.*

A MOTHER TAUGHT.

THERE lived in the east of Scotland a pious clergyman who had presided for a number of years over a small but respectable congregation. In the midst of his active career of usefulness he was suddenly removed by death, leaving behind him a wife and a number of helpless children.

The small stipend allowed him by his congregation had been barely sufficient to meet the current expenses of his family, and at his death no visible means were left for their support. The death of her husband preyed deeply upon the heart of the poor afflicted widow, while the dark prospect which the future presented filled her mind with the most gloomy apprehensions. By her lonely fireside she sat—the morning after her sad bereavement—lamenting her forlorn and destitute condition, when her little son, a boy of five years of age, entered the room. Seeing the deep distress of his mother, he stole softly to her side, and, placing his little hand in hers, looked wistfully into her face, and said, "Mother, mother, is God dead?" Soft as the gentle whisper of an angel did the simple accent of the dear boy fall upon the ear of the disconsolate and almost heart-broken mother. A gleam of heavenly radiance lighted up for a moment her pale features. Then snatching up her little boy, and pressing him fondly to her bosom, she exclaimed, "No, no, my son, God is not dead; he lives, and has promised to be a father to the fatherless, and a husband to the widow. His promises are sure and stedfast, and upon them I will firmly and implicitly rely." Her tears were dried and her murmurings for ever hushed. The event proved that her confidence was not misplaced.

The congregation over whom her husband had worthily presided generously settled upon her a handsome annuity, by which she was enabled to support her family not only comfortably, but genteelly. The talents of her sons, as they advanced in years, soon brought them into notice, and finally procured them high and honourable stations in society.

SKETCH OF DAVID BARR.

BY WILLIAM LOGAN.

THE subject of this brief sketch was born at Hamilton, Lanarkshire, in 1819, and died there on Friday, 5th January, 1844, in his twenty-fourth year. When three years of age he met with the following singular interposition of Providence:—His mother had employed an individual to carry in a wagon of coals, and not wishing the larger pieces broken, she came to assist the person to get them into the coal-cellar. They had just got the first large piece inside the cellar-door, and were in the very act of throwing it into the far corner, when Mrs. Barr said, "Stay, until I feel if there's any little odd articles in the corner;" and lo! to her amazement, she found her son David fast asleep! The child had wandered in there from diversion, for the purpose, as he said, "of hiding from mother."

At the early age of fourteen he was admitted a member of the first Relief church, Hamilton, and shortly after was requested by his young friend, John Farrance, to join the young men's sabbath morning prayer-meeting, which he agreed to, and soon became one of its most active members. The reading exercise was in John's gospel, and the first subject David offered any observations upon was regeneration, and they were of such a practical nature as gave decided evidence that the youth experienced the blessed truths in his own soul. At this time he was serving an apprenticeship to the gardener business at Hamilton-place, and the following circumstance will enable the young reader to form an idea of what he may be called to endure from ungodly associates in consequence of making a religious profession. A person having charge over the workers was an immoral character, and used every effort to induce our young friend not only to forsake his parents, but neglect the one thing needful; and for the purpose of completing, as he imagined, his Satanic purpose, he followed David to a part in the garden where he attended to private devotion, and seizing him by the neck, dragged him into the gardener's house, and exhibited the praying disciple as a methodist and a hypocrite. This, however, only led him to cling more earnestly to the Redeemer, and in a short time this enemy of all that is good was compelled to leave the situation, and our young friend was in course of time not only looked up to with respect by the workmen, but was appointed foreman of the garden. He also succeeded in establishing family worship amongst the workmen, and induced several to attend the sabbath morning meeting, where at least one young man was brought from darkness to light.

In 1837, David left the church re-

ferred to and joined the Rev. William Barr's, and commenced to study Latin, with a view to the holy ministry. He received great encouragement at this important period from his pastor and the Rev. Peter Brown, to whom he always referred with feelings of lively gratitude. Although he prosecuted his studies faithfully, still his anxiety for the present and future welfare of the human family never abated. The prayer-meetings, for example, visitation of the sick, prisoners in the jail, and sabbath-schools, were regularly attended to.

In 1839 he entered the Glasgow University, attended three successive sessions, and made a very respectable appearance in each of the classes. In 1841 he was elected teacher of the day-school in connection with the Rev. Dr. Struthers' congregation, Glasgow, where his services were highly appreciated, until he was obliged to give up the school on account of ill health. Here, too, his zeal for the glory of God rather augmented than diminished. The senior female class in Dr. S.'s sabbath-school was taught by him, and his plain, *earnest* addresses to the scholars will not soon be forgotten. In addition to these services, he frequently conducted prayer-meetings in the neglected parts of the city, and his expositions of the Bible were always acceptable. The last address he delivered in Glasgow, to about eighty poor people, was from Eph. v. 16, "Redeeming the time." The writer has frequently heard this address referred to by the poor people who heard it. As many of them are still living without Christ, may the Spirit make it instrumental in their conversion!

As Lanark was considered more healthy than Glasgow, he went there, in 1843, as teacher for the Rev. Mr. Borland's academy. He only remained, however, a few months, and returned to his parents in a very emaciated state. Whilst in Lanark, he spent a considerable portion of his leisure hours in visiting the sick and dying; and the rising generation found in him a faithful friend. May their future lives testify that his last efforts for his Divine Master were the most successful! Dr. Beverage was called whenever David reached home, and everything was had recourse to for the purpose of restoring him to health and strength; but disease soon set the healing art at defiance, and in a few weeks all hope of recovery vanished. Although for a time he seemed anxious to be spared, yet he was perfectly willing to bow with submission to whatever the Head of the church might see meet to do. "Holy Father!" he frequently said, "O continue this affliction until thine ends are fully accomplished!" About three weeks before his death we had an interesting private interview respecting his present and future prospects, and the youthful reader may form an idea of what the gospel can do from what follows. "I should have liked," said he, "to have been spared for two reasons:—first, for the sake of my Divine Master's work —*souls are perishing!* Secondly, for those who are related to me by the ties of nature, and I trust, also, by grace. However, from the weak state of this tabernacle, there is little prospect of recovery. It grieves me very much that I cannot collect my thoughts nor compose my mind in prayer as formerly"—(he often requested his mother to assist him to his knees in bed, as he did not "wish to offer lazy

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In 1839 he entered the Glasgow University, attended three successive sessions, and made a very respectable appearance in each of the classes. In 1841 he was elected teacher of the day-school in connection with the Rev. Dr. Struthers' congregation, Glasgow, where his services were highly appreciated, until he was obliged to give up the school on account of ill health. Here, too, his zeal for the glory of God rather augmented than diminished. The senior female class in Dr. S.'s sabbath-school was taught by him, and his plain, *earnest* addresses to the scholars will not soon be forgotten. In addition to these services, he frequently conducted prayer-meetings in the neglected parts of the city, and his expositions of the Bible were always acceptable. The last address he delivered in Glasgow, to about eighty poor people, was from Eph. v. 16, "Redeeming the time." The writer has frequently heard this address referred to by the poor people who heard it. As many of them are still living without Christ, may the Spirit make it instrumental in their conversion!

As Lanark was considered more healthy than Glasgow, he went there, in 1843, as teacher for the Rev. Mr. Borland's academy. He only remained, however, a few months, and returned to his parents in a very emaciated state. Whilst in Lanark, he spent a considerable portion of his leisure hours in visiting the sick and dying; and the rising generation found in him a faithful friend. May their future lives testify that his last efforts for his Divine Master were the most successful! Dr. Beverage was called whenever David reached home, and everything was had recourse to for the purpose of restoring him to health and strength; but disease soon set the healing art at defiance, and in a few weeks all hope of recovery vanished. Although for a time he seemed anxious to be spared, yet he was perfectly willing to bow with submission to whatever the Head of the church might see meet to do. "Holy Father!" he frequently said, "O continue this affliction until thine ends are fully accomplished!" About three weeks before his death we had an interesting private interview respecting his present and future prospects, and the youthful reader may form an idea of what the gospel can do from what follows. "I should have liked," said he, "to have been spared for two reasons:—first, for the sake of my Divine Master's work —*souls are perishing!* Secondly, for those who are related to me by the ties of nature, and I trust, also, by grace. However, from the weak state of this tabernacle, there is little prospect of recovery. It grieves me very much that I cannot collect my thoughts nor compose my mind in prayer as formerly"—(he often requested his mother to assist him to his knees in bed, as he did not "wish to offer lazy

prayers;")—"but however few the words, or scattered the ideas, I generally try to conclude with this,—'Not my will, *not* my will, but thine be done.'" When reference was made to his past labours, he said, "I am quite conscious of many shortcomings both in public and private, still I always felt desirous to do some little for the Saviour so long as health permitted; and oh! I *do feel* the benefit of it now. More might have been done—nay, much more ought to have been done; but it is somewhat refreshing to think that all my strength has not been spent for nought or in vain. Do not imagine, however, for a moment that I am attempting to build upon such things as a ground of acceptance before God: 'Not unto us, not unto us, but to his name be all the glory;' the finished work of the Lord Jesus Christ is my only resting-place:—

'Other refuge have I none;
Hangs my helpless soul on thee!'"

As his afflictions were very severe, conversation became a great burden; but from the testimony of the Rev. Mr. Battersby, who visited him regularly, his mind was calm and collected, and he experienced much of that consolation which flows from an interest in the "covenant ordered in all things and sure." He also bore his bodily sufferings with wonderful patience and resignation—not so much as a sigh or a groan proceeded from his lips. It was our mournful pleasure to visit him for the last time on Tuesday, four days before his departure, and we found him very quiet, apparently waiting for the messenger of peace. On approaching the bed, the dying saint with difficulty put out his hand, and whilst repeating Isa. xli. 10, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness;" his intelligent eye lighted up as it turned towards heaven, showing that he *felt* the truth of the blessed promise. Ere we parted we engaged shortly in prayer, and asked that the Shepherd of Israel might be with him while *walking* through the valley and shadow of death. He again seized our hand with somewhat of his accustomed firm grasp, and said, "Farewell!" Thus terminated ten years of a most intimate friendship. What a difference there is in witnessing such a death-bed, compared with the last moments of scores of young men, and unfortunate females too, who have led ungodly lives!

The day before he died, Mrs. Barr observed a considerable change for the worse, and his breathing continued more difficult until one o'clock on the day following; and then, observing his mother manifesting symptoms of mental sorrow, he remarked, with a heavenly smile upon his countenance, "Mother, don't disturb yourself—I am fine; yes, I am fine"—(a Scottish phrase for well, or happy)—no doubt referring to his state of mind. In about two hours, his mother said in a low tone of voice to his sisters, "I have heard people speak about an easy death-bed, but I never saw one;" when David unexpectedly remarked, "Yes, mother! it's not very easy now; but O! I'm fine!" Shortly before he expired, waving his hand, he said in a louder tone than usual, "Light! light!" and when the curtains were drawn to one side, he took a farewell look of the members of the family, then clasped his hands,

and, raising his eyes towards heaven, the lips were observed to move, but the voice was not heard, and in a few seconds he fell asleep in Jesus,—thus adding another proof to the truth of the poet's language :—

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death:
He *enters* heaven with prayer."

In a few days he was buried, and a neat monument is erected, bearing the following inscription :—"David Barr, student, died on the 5th January, 1844, aged twenty-four years. This stone is erected by a few friends who knew his worth, and appreciated his excellences. '*The will of the Lord be done.*'"

POPERY: ITS ORIGIN AND PROGRESS.

BY THOMAS TIMPSON.

OUR readers at the present time are hearing much concerning Popery. Many of them, however, have very imperfect ideas as to what it is, either as a system of anti-Christianity, or as it prevails in Italy, Austria, Spain, or Ireland. We beg, therefore, to offer them, especially our Sunday-school teachers, a brief sketch of the origin and progress of Popery, with a view to engage them in ardent efforts for the preservation and extension of the pure doctrines and institutions of Apostolical Christianity as contained in the Scriptures.

Popery is the system of religious profession which regards the Roman pontiff as the supreme priest of Christianity, the universal father and bishop of all who profess the name of Christ, and the vicar of Jesus Christ upon earth! Such is the chief peculiar article of belief as held by Roman Catholics, who, therefore, give to the pope the style and title of "HOLINESS." The usual phrase in speaking of that "*spiritual sovereign*," as he is called, is, "HIS HOLINESS!" and "THE MOST HOLY FATHER!"

Protestants of all classes, who acknowledge the Holy Scriptures as the only standard and rule of our religious belief and practice, regard this chief article of Popery as utterly false, and esteem the pope, as the principal and head of a hierarchy, a vast and comprehensive scheme of a *priesthood*, as the most daring and blasphemous usurpation of ANTICHRIST, in opposition to the only "Apostle and High Priest of our profession," our Divine Lord and Saviour Jesus Christ.

How the form and institutions of pure Christianity could have been corrupted, and the system of Popery established by those who professed the blessed name of Jesus Christ, remains now to be declared. This we shall do, first entreating our readers to remember our only standard of truth, the word of God, and that every departure from it must be dangerous error.

Every reader of the Scriptures should remark that the Apostles, by Divine inspiration, foretold a most dreadful apostasy from the simplicity of Christian doctrine, the subversion of the institutions of the Gospel, and the establishment of an ecclesiastical system, a spiritual power, whose domination would be most blasphemous, cruel, and hateful. That priestly usurpation the sacred writers denounce in terms of fearful reprobation, as "THE MYSTERY OF INIQUITY," "THE MAN OF SIN," "THE SON OF PERDITION, who exalteth himself above all that is called God, or that

is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God," 2 Thess. ii. 3—7. "Full of names of blasphemy;" and becoming a system of "MYSTERY, BABYLON THE GREAT, THE MOTHER OF ABOMINATIONS OF THE EARTH," Rev. xii. 3—5.

Nothing could be more simple, rational, and worthy of the Divine wisdom and goodness, than the form of Christianity ordained by the Apostles. Their *office* was extraordinary, and in that they could have no successors; but they appointed two classes of ministers to be permanent officers in the churches. The first were BISHOPS, in English, *overseers*, who are called, also, PRESBYTERS, in English, *elders*, on account of their age and gravity; and pastors, ministers, and teachers, on account of their various duties relating to the spiritual interests of the people, Acts xx. 17—28; Phil. i. 1; 1 Tim. iii. 1—7; Tit. i. 5—7; Eph. iv. 11, 12. The second class were DEACONS, in English, *ministers* or *servants*: their ministry related to the temporal affairs of the churches, especially the care of the poor and widows. Preaching was no part of the deacon's office, though their superior endowments and piety qualified them sometimes to officiate in the spiritual duties of the teacher; and many of the bishops were chosen by the people from among their deacons, Acts vi. 1—8; viii. 12—14, 26—40; Phil. i. 1; 1 Tim. iii. 8—13.

Popery cannot endure this representation of the truth of Christ; and even some professing to be Protestants, especially Puseyites, object to it. Talents of the highest order have been employed, and rewards of the largest honours and emoluments have been given, to maintain that *three orders* of Christian ministers were appointed by the apostles, or by their successors, with their sanction: the first order *bishops*, and under them *priests* and *deacons*. In attempting to support this theory, it has been a favourite argument, that, from the age after the apostles, *bishops* of this superior order have existed, and, therefore, it ought to be presumed that they were of apostolical ordination.

In reply, we have only to say, that no such fact being contained in the New Testament, the superiority of bishops cannot be allowed. As to the order called *priests*, our readers will observe that they find *Christianity admits of no priest* besides our blessed and Divine Lord. They need only to be reminded, therefore, that the title is never once used in the New Testament as designating any ministers of Christ; while it is applied to all individual Christians, who, in their worship of God, are "*a holy priesthood*, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," 1 Pet. ii. 5.

On this main principle of Popery—a *pretended* ministerial priesthood in Christianity, the late Dr. Arnold, writing to a friend, a Puseyite clergyman, says, "Newman and his friends repudiate the very name of Protestant, and hold every essential tenet of Popery, though not of Romanism: the *essence* of popery, which is priesthood and the mystic virtue of ritual acts done by a priesthood, they cling to as heartily as the most vehement ultramontane papists. The priest is either Christ or Antichrist; he is either our Mediator, or he is like 'the man of sin in God's temple;' the 'church system' is either our gospel, and St. John's and St. Paul's gospel is superseded by it, or it

is a system of blasphemous falsehood, such as St. Paul foretold was to come, such as St. John saw to be 'already in the world.'"

That eminent clergyman denounces the invention of a priesthood, remarking truly, "Every part of the Scriptures negatively confutes the priestcraft heresy, because that is to be found nowhere, insomuch that no man ever fell or could fall into that by studying the Scriptures."

Probably no authority will be regarded generally with more confidence in explaining the word of God than the late commentator, the Rev. Mr. Scott. On the subject of Christian ministers, that upright clergyman declares that only two classes were constituted by the apostles. In his commentary on Acts xx. 17, Mr. Scott says, "The same persons are in this chapter called 'elders,' or *presbyters*, and 'overseers,' or *bishops* (28 Gr.): it must, therefore, be allowed, that these were not distinct orders of ministers in the church at that time." On Acts vi. 2—6, he says, "It seems indubitable that they (the deacons) were appointed solely to take off the temporal concerns of the church, and not, as deacons, to preach or administer sacred ordinances, except by assisting the elders, presbyters, or bishops, as some think they did, in distributing the bread and wine at the Lord's supper." On 1 Tim. iii. 1, he says, "The same is also proved by the silence of the apostles concerning any other order than bishops and deacons." And on Phil. i. 1, he says, "The pastors of the church were distinguished from the deacons, who managed the secular matters and charities of the church. Much labour and learning have indeed been employed to set aside this conclusion, but with little success, even by the allowance of decided Episcopalians."

Another clergyman, the late Rev. Mr. Goode, in his valuable "Dictionary of the Bible," in the article *Bishop*, says, "Under the New Testament, *bishop*, or overseer, is restricted to spiritual rulers. Nor, when applied to mere men, does it ever signify more than a pastor or presbyter. Nowhere are any but deacons marked as subordinate to bishops, Phil. i. 1; 1 Tim. iii. It is agreed by Stillingfleet, Dodwell, and others of the most learned Episcopalians, that the office of bishops above other pastors in the church has no foundation in the oracles of God. During the first three centuries of Christianity the pastors of particular congregations were so called; but in the fourth and subsequent centuries the mystery of Antichrist began to work; and such was the ambition of the clergy in the more noted cities, that they never rested heaping their own devised dignities one above another till his Holiness mounted the summit, as their *universal head!*"

We beseech our young friends to reflect on the statements in this paper, that they may be prepared to resume this subject, so as fully to understand the anti-Christian character of popery.

"DO YOU CALL THAT PRAYER?"

THE late Rev. S. Kilpin, of Exeter, was one summer's evening walking along the street, when a party of men going from work passed him; one of them was swearing dreadfully. Mr. Kilpin observed it, but said nothing. When he arrived at home he began to think

how wrong it was to allow a man to pass by using such language and not make an effort at least to convince him of the sin he was committing. It so disturbed him that he could not rest during the night and he began to think if there was any way of remedying the neglect. He resolved to rise early enough in the morning to be at the corner of the street where the man passed, if possible to meet him when going to his work. He did so, and after anxiously watching for a time, he saw the man coming. When he approached, he said, "Good morning, my friend; you are the person I have been waiting for; am very glad to have met with you." "O sir," said the man, "you are mistaken, I think." "I do not know you, but I saw you last night when you were going home from work, and I have been waiting some time to see you." "O sir, you are mistaken; it could not be me; I never saw you in my life that I know of." "Well, my friend," said Mr. Kilpin, "I heard you pray last night." "Sir, now I know that you are mistaken—I never prayed in all my life." "Oh!" said Mr. Kilpin, "if God had answered your prayer last night, you had not here been seen this morning. I heard you pray that God would blast your eyes and damn your soul." The man turned pale, and trembling said, "O sir, do you call *that* prayer?—I did, I did." "Well, then, my errand this morning is, to request you from this day to pray as fervently for salvation as you have done for damnation; and may God in mercy hear your prayer." The man from that time became an attendant on Mr. Kilpin's ministry, and it ended in his conversion to God.

Christian reader, is not *your* rest sometimes disturbed by the recollection of neglected opportunities of doing good. If so, O let your resolution now be to make redoubled effort for the glory of God and the salvation of souls. Can you not form a resolution, in dependence upon Divine strength, to make twelve efforts during the next twelve months, one effort a month; and if God own but six, and through your instrumentality six souls are brought to Christ during the year, there will be joy on earth and joy in heaven.

J. W. P.

The Letter Box.

A CALM DEFENCE OF NONCONFORMITY.

To a Friend who had been solicited to conform to the Established Church.

London, Feb. 10, 1846.

MY DEAR SIR,—Yours, received last week, gave much satisfaction to us all. The temptation to which you so feelingly allude does not in the least surprise me; nor am I at all disposed to blame your uncle for sedulously using his best endeavours to bring you within the pale of the Established Church; for I think his conduct in so doing is only consistent with his avowed and strongly cherished principles, and if, in seeking to strengthen his argument, and to enforce his counsel, he availed himself of temporal considerations, under

his own control, I doubt not, he simply did what he thought was most for your good. I cannot judge otherwise of him. According to his light, he acted the part of a true friend. Friendship, however, is often the vehicle of bad counsel, and the instrument of much moral mischief. But in your case, happily, the affair has had a different issue; it has only strengthened, not destroyed your principles. You have much ground to be thankful for needful support in the hour of danger. You, nevertheless, assuredly act most wisely in determining to fortify your mind against all future assaults from the same, or from any other quarter, and in so doing I shall be glad if, in any way, I can assist you. In musing over your request, and casting about for a brief, popular, calm, clear, consecutive, and conclusive view of the whole subject, I have not been able to recollect anything in which all these qualities are so happily blended as in the *Pastoral Address* of the venerable Mr. Craig, of Bocking, Essex, which I herewith send you. Mr. Craig has, as I believe you are aware, long occupied a highly conspicuous place among the Essex churches, and been signally honoured in his Master's vineyard: these are, therefore, the words of a man of great worth, much wisdom, and large experience. The reasons of his writing will be seen at the outset of the document itself. If you thoroughly digest it, you will have constantly at hand the great points of the case, and, by the help of God, be enabled to withstand the most bewitching blandishments of friendship, and the most powerful seductions of a worldly Establishment of Christianity. Rejoicing in your stedfastness, I remain, with sincere regard your friend in the kingdom and patience of JESUS CHRIST,

J. C.

A PASTORAL LETTER.

MY BELOVED FRIENDS,—Many efforts have for some years been made to induce individuals amongst you to leave our communion—to forsake the place where most of you have been accustomed to worship from your infancy, and where also your fathers worshipped.

I have hitherto forborne to notice these attempts, but a sense of duty now compels me to advert to the annoyance some of you have recently experienced in being told "that you are living in error and sin by attending my ministry—that the number of those who do the same is no justification, as you ought not to live in sin because others do—that your pastor is no minister—that the truth is not preached by him—and that the clergyman of the parish is the only minister whom you should hear," with much more to the same purport.

"You are not living in error," if you hold no doctrine at variance with the word of God.

"You are not living in sin," because you adhere to the church you think most scriptural in its constitution, discipline, and doctrines; but you would be living in sin were you to violate your conscientious convictions in order to please man, or to gain any worldly advantage. It is, I doubt not, quite a new idea to some of you that that is *sin* which you have felt to be *duty!* But if *you* are living in sin, how much more is your minister! The necessity is, therefore, laid upon me of vindicating both you and myself from this very serious accusation.

It is founded on the supposition of our being *schismatics*,—a very ugly word, but we must not be frightened at it. Schism lies at *their* door; *they* are chargeable with causing divisions who require tests and conditions of communion not sanctioned by the word of God. Your pastor could not exercise his ministry in the church of England without expressing in the most

solemn manner his assent and consent to all and everything contained in the Book of Common Prayer. How others can do this he knows not. He judges them not; he brings no charge against *them*. To their own Master they stand or fall. It is enough for him on this occasion to declare that *he* could not, because in his opinion there are many things in the Book of Common Prayer utterly at variance with the word of God.

Were he a minister of the Church of England, he would be obliged to say every time he administered baptism to an infant, "Seeing now, dearly beloved brethren, that this child is by *baptism regenerate*, and grafted into the body of Christ's church, let us give thanks to Almighty God for these benefits, and with one accord make our prayers unto him, that he may lead the rest of his life according to this beginning." Then he would have to address the omniscient Being in these words: "We yield thee most hearty thanks, most merciful Father, that it *hath pleased thee to regenerate* this infant with thy Holy Spirit, to receive him for thine own child by adoption," &c. Regeneration by baptism appears to me to be equally opposed to reason, fact, and Scripture.

When I read the above words in the liturgy, or the extraordinary things that have been written with the view of vindicating the use of them, I am forcibly reminded of the remark of the distinguished Matthew Henry, when he had read a portion of Dr. Sacheverell's sermon,—"It gave me occasion to bless God that I am a Dissenter." The Bishop of London most justly says, "That regeneration does actually take place in baptism is most undoubtedly the doctrine of the English Church." Deriving this doctrine from the church of Rome, (as any one will see who compares the rituals of the two churches,) she takes for granted the regeneration of all who have been baptized by her ministers. For, on the one hand, throughout her daily services there is not a single petition that the ungodly part of the congregation may be regenerated; and, on the other, in the collect for Christmas day, *all* assembled in her churches and chapels are taught to consider themselves, in their address to the omniscient Jehovah, as being regenerate, and made his children by adoption and grace. The words to which I refer are these: "Grant that we, *being regenerate*, and made thy children by adoption and grace, may daily be RENEWED by the Holy Spirit." This is not a prayer for regeneration and adoption, which are supposed to have been received, but for the *renewing* of the Holy Spirit." These two facts are mentioned by the late Rev. W. Hurn, in his "Reasons for Secession from the Church of England," as conclusive proofs of her holding this doctrine. On this and other grounds, after a long and anxious examination of the whole subject, he felt compelled, as a conscientious man, to resign his preferment, and leave her communion. It is not, however, a Dissenter, but a Churchman, the Rev. Melville Horne, who says of baptismal regeneration, "I believe it was the great leading error that first corrupted Christian truth. It strikes at everything vital in Christianity, and has destroyed, I believe, more souls than any one single error branded on the black list of heresy."

The regeneration which our Saviour declared to be essential to our entering the kingdom of God is a spiritual change; and although it may be regarded as only the *beginning of spiritual life*, yet it is a change in the mind, in the views, and principles, and feelings, necessarily leading to a change in the whole conduct. It is effected by the Holy Spirit, through the instrumentality of Divine truth, 1 Pet. i. 23; James i. 18; Eph. v. 16; 2 Cor. v. 17, compared with John iii. 5—7. When our Lord speaks of being "born of water and the Spirit," he means no more than being born of the Spirit, whose influences are compared to water as they purify the soul. Nothing would be more easy than to establish this by a reference to other passages of Scripture. Compared then with the doctrine of the liturgy, how scriptural are *our* views of baptism! We regard it as the outward sign of that purification which all need, and of God's willingness to bestow the Holy Spirit, with all the blessings of his grace; and as intended to bind and

encourage parents to bring up their children in the nurture and admonition of the Lord—in the knowledge of the truth, whereby, instrumentally, the soul is regenerated, and progressively sanctified.

The rubric directs,—"So soon as children are come to a competent age, and can say in their mother tongue the creed, the Lord's prayer, and the ten commandments, and also can answer to the other questions of this short catechism, they shall be brought to the bishop to receive confirmation." In administering this rite, the bishop asks them, "Do you here in the presence of God and of this congregation renew the solemn promise and vow that was made in your name at your baptism, ratifying and confirming the same in your persons, and acknowledging yourselves bound to believe and to do all those things which your godfathers and godmothers then undertook for you?" On their audibly saying, "I do," the bishop says, "Almighty and everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and *hast given unto them forgiveness of all their sins!* strengthen them, we beseech thee," &c. Having examined all the passages of Scripture appealed to in favour of it, my most conscientious conviction is, that there is not a vestige of authority in the word of God for the observance of this rite. But is there no danger in it? Here is a number of young people, many of them, we may suppose, without any breach of charity, ignorant and regardless of spiritual religion, although they can do all that the rubric requires. They are taught to consider a bishop as a successor of the apostles, an ambassador of Christ, a special minister of God; and they hear him in the most solemn manner giving God thanks that "*he has given unto them the forgiveness of all their sins.*" There is nothing hypothetical in the bishop's words. He does not pray that they may be forgiven; he does not express a hope that God has forgiven them. His language is as positive as language can be—an absolute unconditional declaration that God *has forgiven them.* We know how prone men are to deceive themselves with false hopes, and to substitute good purposes, professions, and vows, in the place of real repentance, a sincere operative faith, and holiness of life. We know, also, that this is one of the chief hindrances to their becoming truly pious and devoted to God. As the office of confirmation plainly and directly tends to cherish these false hopes, it greatly tends to promote that self-deception which is so fatal to the souls of men.

Were I a minister of the Church of England, I should be required to say over the grave of the most wicked man who died in the parish, equally with the most pious, "Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of *our dear brother* here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to *eternal life*, through our Lord Jesus Christ," &c. "I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord; Even so, saith the Spirit, for they rest from their labours." "Almighty God .... we give thee hearty thanks for that it hath pleased thee to deliver this *our brother out of the miseries of this sinful world*; beseeching thee, of thy gracious goodness, shortly to accomplish the number of thy elect, and to hasten thy kingdom," &c. "We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, *as our hope is this our brother doth*," &c.

His neighbours and family attend his funeral. *They* know, the latter too well, what he was; the clergyman also knows what he was. He lived and died an adulterer, or drunkard, or both; or, in other respects, his conduct proved him to be utterly profane, and destitute of all moral principle—one who neither feared God nor regarded man. But it signifies not what his vices were; he is buried in the churchyard, and the minister, to whom the people should be able to look up as an example of truthfulness, has pronounced the above words, in an address to the God of heaven, over his open grave

Other things there are in the Book of Common Prayer which would form an insuperable barrier to my conforming. Let those I have adverted to suffice. Think of regeneration in baptism, of forgiveness at confirmation, and of the certainty of being numbered amongst the dear brethren for whose departure God is thanked, whatever may have been the character of the man up to the time of his decease, and judge for yourselves whether we are "living in error and sin," because we cannot conform to a system the tendency of which is to spread such awful delusion, to cherish false hopes on the most momentous of all subjects. No; we throw back the charge of schism on those who would allege it against us, with the most perfect conviction that they have no scriptural or moral right to do so.

The words of the apostle, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them," with other passages of the same nature, (some of which have been lately read to you,) so often brought forward to gratify a party spirit, and to serve a party purpose, have no reference to those who think they have justifiable grounds of separation from another communion, and who are peaceably maintaining what they conscientiously believe to be the doctrines of Scripture and the laws and ordinances of Christ.

You have been recently charged with a "bigoted spirit." I hope none of us will ever deserve it; but that we shall cherish feelings of affection and respect for all good men. But are they free from bigotry who are constantly insisting on theirs being the *only* church in this country? and who speak of us as left to the uncovenanted mercies of God—in no better condition than Jews or Pagans? A charitable hope is sometimes expressed that we may be saved although we are in awful peril! We are happily conscious of no such danger as that which they would represent us to be in. We believe that through the grace of our Lord Jesus Christ we shall be saved. We feel confident that if we are not saved in our own church we shall not be more in the way of salvation by joining theirs.

But we are told that we have no right to expect the presence of Christ. Ours is not a church, therefore Christ has not promised to be with us. We have, however, his gracious promise, that where two or three meet together in his name, he will be in the midst of them; and we trust that we have the proofs of his presence in the blessing which attends his word and ordinances amongst us. How many, blessed be God, are adorning their Christian profession by their readiness to every good work; and how many who once worshipped with us have finished their course with joy, after a consistent and holy life!

We must look into the New Testament to discover what church we ought to prefer. In the English Establishment there are archbishops, bishops, archdeacons, deans, rectors, &c. We do not recognise in these titles the mark of an apostolic church, any more than in the services for baptism, confirmation, and the burial of the dead. Many fine things have been said of what has been called "the drapery of religion," and what is most edifying in the manner of celebrating Divine worship, together with the advantages of having ministers of different ranks to correspond with the various classes in society; but they weigh nothing with us, because we do not find any sanction for them in the New Testament; and we have so exalted an opinion of the wisdom of the Divine Head of the church, that we are simple enough to believe every church should be modelled according to his word, and will be most efficient by being brought into harmony with the spirit of the gospel. Some persons are of opinion that there is no form of church-government laid down in the New Testament, but we think the *principles and facts* there stated afford a sufficient guide.

The Greek word translated church simply means an assembly. In the New Testament it is most generally restricted in its application to *religious* assemblies. It either means the whole body of true believers throughout the world, or a particular assembly, or congregation of believers, meeting statedly for religious worship. When a country

is referred to, the plural number is always used, as the churches of Asia, the churches throughout all Judea, and Galilee, and Samaria. When the Christians of a city or town are spoken of, the word is uniformly used in the singular number, and they are described as the church of God at Corinth, the church of the Thessalonians, &c. In Rom. xvi. 23, we read, "Gaius mine host, and of the whole church, saluteth you." 1 Cor. xvi. 19, "Aquila and Priscilla salute you much in the Lord, with the church that is in their house." There does not occur in the New Testament one clear undoubted instance of the word church in the singular number being applied to all the congregations of believers in a province or country, as we are accustomed to speak of the Church of England or the Church of Scotland.

The first churches consisted of those only who professed their faith in Christ. None were admitted into them who did not give satisfactory evidence of the sincerity of their profession. Their members are designated as "the beloved of God," "saints," the "sanctified in Christ Jesus," &c. They were necessarily voluntary churches, their members being united and cemented together by the power of truth and love. They had bishops, or pastors, and deacons. These were sufficient to their complete organization according to the apostolic model, Phil. i. 1. Episcopalians have admitted this. Dr. Whately, the Protestant archbishop of Dublin, candidly states in his work on the Kingdom of Christ, that the first churches were congregational, independent of each other, and that the first bishops were the pastors of such churches.

These are the churches, my dear friends, to which we claim a relation. Our churches are formed on the model of the apostolic churches. We are content with the New Testament, and are resolved to adhere to it. We hear much in the present day about Church Principles; allow me to recommend to you an excellent tract, entitled, "A Catechism of New Testament Principles, respecting the Constitution and Government of the Churches of Christ."

We do not believe it to be our duty to belong, as a matter of course, to a church merely because it is established and endowed by the state. Popery was once the established religion of this country, and may be so again. It is the established religion of many countries still. The circumstance of a religion being established does not make that right and obligatory which is not right and obligatory in itself, by the authority of Christ speaking in his word. The principles which make the adherents of the Established Church Protestants, make us Nonconformists. The arguments which justify their separation from the Church of Rome, justify our separation from the Church of England. The Reformers made their stand on the right of private judgment; we take the same ground, we claim the same right. They were prevented from carrying the Reformation further by the interference of the state and the prejudices of the people; we do not admit the authority of the state in religious matters. It is a worldly interference with sacred things. It has controlled, fettered, corrupted, every established church, and been the great hindrance to the spread of pure and undefiled religion. It drove two thousand faithful ministers out of the Church of England in the reign of Charles II., and it has lately compelled nearly five hundred excellent devoted ministers to withdraw from the Established Church of Scotland. The word of God is the sole arbiter in spiritual things, and Christ the only King in Zion. We render to Cæsar the things that are Cæsar's, and to God the things that are God's.

How deeply should we deplore the arrogant pretensions fallible men advance under the assumed title, that convenient personification, THE CHURCH. The church, to adopt this personification, is continually charging us with errors; but how indignant if we point out her own, as if that were a great crime—continually assailing, and ever complaining of being assailed, although scarcely receiving one reply to a hundred attacks. She blames us for our Dissent, *after setting us the example*—urges all to join her communion, that

the whole nation may be of *one* religion—and asserts that she only is authorised and qualified to instruct the people, and that to her the education of the entire population should be confided; while she is agitated by internal dissensions, and issuing from her pulpits every possible variety of doctrine.

The schisms Paul condemns, 1 Cor. i. 10; xi. 18, every one who reads the Greek Testament ought to know, refer to division of opinion and affection prevailing amongst members of the same church, and not to a departure to the communion of another church. Are there not these schisms at the present time in the Established Church to a most notorious extent? How very many of the clergy are deeply imbued, and others tinged with Puseyism? The Puseyites repudiate the name of Protestants, denounce the Reformation, and would restore everything in doctrine and in the manner of celebrating Divine worship, to as near a resemblance as possible to the Church of Rome; and yet amidst all this discordance of doctrine amongst themselves, by a most gross and unwarrantable perversion of the words of our blessed Saviour from their evident design, we have paraded before us, as a command from him, "HEAR THE CHURCH;" as if He required all the people of this country to regard them as the only and infallible interpreters of Scripture! If this is not the very spirit of Popery I know not what is. Truly such claims would make us smile, did they not fill us with sorrow that men can be so blind or so prejudiced, if they do not intend to deceive, in advancing pretensions which they ought to know, if they do not, have no real foundation either in Scripture or reason.

You have been pitied by one who never heard me preach, because the word of God is not preached to you. Kind, considerate, *Christian* charity, to condemn what has not been heard, and to commiserate a want that has not been ascertained! I suppose it is taken for granted that the word of God cannot be preached to you because you do not hear it in the parish church. The 19th Article of the Church of England says, "The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same." I imagine it will not be contended that the Article merely signifies that the Bible is read in the appointed lessons and texts of Scripture preached from, for, if so, you also have the pure word of God, as we read and preach from the same version. "The preaching of the pure word of God" must refer to the explanations given of Scripture, and the doctrines inculcated in the sermons delivered. It follows inevitably—a child who reflects must draw the inference—that the "congregation of faithful men" assembling even in the parish church, "*in the which* the pure word of God *is*" *not* "*preached*," wants an essential requisite of "a visible church of Christ;" for this is declared to be as necessary as the due administration of the sacraments according to Christ's ordinance. Now, I ask, do the evangelical and the Puseyite ministers in the church, whose doctrines and interpretations of Scripture are so opposite, both "preach the word of God?" I have myself heard the most ultra-Calvinism, Antinomianism in fact, and the lowest Arminianism, preached by clergymen in the Church of England. I have heard what I considered the pure gospel, and also what appeared to me anything but the "pure word of God"—sermons, in their doctrine and tendency, "wide as the poles asunder."

But who is to judge, it may be asked, when the pure word of God is preached? We answer, every individual is to judge for himself. The right of private judgment—or popery; there is no firm, consistent standing ground between them. As every one is to give an account of himself to God, every individual should have the free choice of his religious instructor, without let or hindrance; and it is his sacred, paramount duty to his God, himself, his family, and his neighbours, to attend the preaching which he thinks most scriptural and finds most useful. The apostle John exhorts believers, "Believe not every spirit, but try the spirits whether they are of

God," 1 John iv. 1; a mode of expression which distinctly recognises the right of private Christians to withhold their attendance on those teachers who taught not the truth, and of that truth the determination is left to their own consciences. The same right is also conceded in the commendation passed on the Jews of Berea: "These were more noble than those of Thessalonica, in that they searched the Scriptures daily, whether those things were so."

It has been asserted, that "people should attend the parish church, whatever the character of the sermons may be, on account of the prayers. The church is the house of prayer." Prayer is an important part of public worship, and every place where Christians worship is "a house of prayer." Does the success of prayer depend on the place where it is offered? Is the sanctity of the Temple at Jerusalem to be transferred to places of Christian worship? Does a building become holy because a diocesan bishop has trodden its floor and repeated certain prayers in it? Are we to go back to Moses or the pope? The woman of Samaria said to Christ, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." John iv. 20—24. How completely does our adorable Saviour in these words destroy the sanctity of particular places! The Christian church, as exhibited to our view in the New Testament, has no temple but the Lord's people; no priest but Christ, the Great High Priest of our profession—(all real Christians are a royal priesthood;) no sacrifice but that which Jesus once offered, and of which the Lord's supper is simply a commemoration. In these respects the Christian religion differs from every other the world ever saw, the Jewish as well as Pagan; and in this striking contrast to every other religion is stamped upon it, in the most legible manner, the broad seal of its Divine origin.

Your pastor, according to those who would be your instructors, "is no minister." "He is unauthorized." He is unauthorized to preach and administer the sacraments in the endowed church. This is an authority he never sought, never desired; but he has as legal a right to preach and administer the sacraments to you as the parish minister has to do so in *his* church. The British constitution protects your minister in doing this. Lord Mansfield, a high judicial authority, declared our churches to be established, and to differ from the episcopal church, in reference to the constitution of our country, only in not being endowed. Dissent is no sin in the eye of the law.

Your minister is not unauthorized by the church of which he is pastor, having been unanimously elected to his office by the unbiassed, unsolicited votes of its members. He is not unauthorized by the denomination of Christians to which he deems it an honour to belong, about fifty pastors having been present at his ordination. He is not unauthorized, he trusts, by the Lord Jesus Christ, since he can, by the grace of God, appeal (and he would do so with unfeigned humility and thankfulness) to the many proofs of the Divine blessing which have attended a ministry of more than forty years' duration. He would be ashamed to rest his authority on what is called the "apostolic succession," that mere figment involved in the greatest possible uncertainty in different periods of its supposed descent, and which at best is derived through all the corruptions of the Romish church. The Archbishop of Dublin justly characterises it as removing the church from a rock to build it on the sand. Were it worth anything, we could claim it as fairly as the ministers of the Episcopal Church. If their separation from the Church of Rome does not vitiate their ordination, neither does our separation from the endowed

church vitiate ours. Luther, the great reformer, justly treats the doctrine of apostolic succession with most perfect disdain. It is true we have not *diocesan* bishops, and, therefore, Episcopalians say ours is no church; but we do not believe there is such an order in the church of Christ as constituted according to the New Testament. The apostles, as such, had no successors. They had seen the Lord Jesus, were sent immediately by Christ, and were endowed with the power of working miracles and of conferring that power on others. Let any one now work miracles in proof of his possessing apostolic authority to rule in the church of God as a *diocesan* bishop, and we will yield to him all due submission. The true apostolic succession is the succession of the apostolic doctrine and spirit. God grant that all who call themselves Christians may possess it!

After what has been said, the last statement I have to notice, "that the clergyman of the parish is the only minister you ought to hear," may be dismissed in a few words. Where is the authority on earth that has any more right to appoint the only minister you shall hear, than it has to appoint the only apothecary or lawyer you shall employ?

Religion is a personal affair; it is utterly valueless and unavailing unless it be the result of conviction and choice. We have no cause to be ashamed of our principles; nor should we be afraid on all proper occasions to avow them. They will bear the fullest examination. We have a clear, Divine warrant for them in the New Testament. Instead of living in error, in bearing our testimony on behalf of *the spiritual nature of Christ's kingdom*, we are contending for the *fundamental* principle of Christianity. "My kingdom," said Jesus to Pilate, when he stood before him accused of sedition, "is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." This declaration absolutely forbids all compulsion in support of religion, not incidentally—it is its great purpose and design to forbid it, through all time, in all possible circumstances. It is in immediate connection with this declaration, and fully admitting himself to be a king, that our Saviour said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Every one who loves the truth receives my doctrine, obeys my commands, and is of his own voluntary choice subject to me. This declaration of the spiritual nature of his kingdom, and that it is to be extended by *spiritual means only*, in distinction from all coercive measures, is *the good confession* which the apostle says Christ witnessed before Pontius Pilate, John xviii. 36—38; 1 Tim. vi. 13. This is emphatically "THE TRUTH" which we are bound by our allegiance to Christ especially to maintain.

Instead of living in sin—so long as the authority of Christ is invaded by the traditions and commandments of men—so long as the right of private judgment is virtually denied by the assumptions of fallible men—so long as the right of the people to choose their own ministers is superseded by the worldly system of the patronage and sale of church-livings—to be Nonconformists will be our duty.

Blessed be God, a time of greater unity amongst the professed disciples of Christ will come. The prayer of Jesus, "that they all may be one," will be answered. How will this most desirable state of things be accomplished? Not by persecution, great or minor; not by state patronage and acts of parliament in favour of particular opinions and modes of worship, which necessarily involve a species and degree of persecution in reference to those who cannot conscientiously adopt them. These means have been long tried, and have signally failed. There is only one way in which it can be effected consistently with Scripture and the spiritual nature of Christ's kingdom—"by the word of truth and the power of God"—by the Holy Spirit inducing all to pay due homage to the inspired volume. It is our duty, therefore, constantly to pray, "Thy kingdom come;" and, at the same time that we cultivate

affection for Christians of every communion, firmly to maintain the great principle essentially involved in that kingdom, and by which it is to be extended—the sole authority of Christ in his church.

I have felt great reluctance to enter on these topics; but they are intended to refute statements and charges with which we of the Dissenting community are in these days constantly assailed. After the studies, experience, and observation of more than forty years, I am more and more convinced both of the truth and importance of our principles. In the anticipation of being soon called to give an account of my stewardship to our common Lord and Master, I have no misgivings that my ministry has been accessory to your living in "error and sin." You know how devoted that ministry has been to the preaching of the gospel, and how very subordinate a place matters of church-government have had in it.

Stand fast, my beloved flock, in the liberty wherewith Christ has made you free. Search the Scriptures. Prove all things. Hold fast that which is good.

I am, your affectionate pastor,

THOMAS CRAIG.

The Fragment Basket.

DEATH THE BELIEVER'S GAIN.—We have sometimes thought ourselves gainers by ordinances that have weakened our corruptions, though but some one limb of them. And how have we rejoiced in it. But death puts an end to *all* together. Kills all at one blow.

Death to the saints is a handkerchief that wipes all tears from their eyes; all sorrow from their hearts. They shall, after death, be sick no more; sad no more; sin no more. They will be free from the very being of sin. And is not all this *gain?*

Is a crown, a kingdom gain? Certainly it is. Especially such a crown, such a kingdom as Christ bestows upon his followers. A crown—not as other crowns, lined with cares and fears; but a crown of righteousness; a crown of glory; a kingdom that shall not be shaken.

Is a paradise gain? Death lets the saints into paradise, Luke xxiii. 43—into heaven.

Is it gain to see God? Certainly it is. Death brings us to that sight. We shall see him as he is—face to face: and that as soon as the eyes of the body are closed.

Is it gain to be with Jesus Christ?—to enjoy him?—to lie in his bosom? This death brings us to, Phil. i. 23. Here we have him with us, There we shall be with him.

Is it gain to sit down with Abraham, Isaac, and Jacob? To be with the saints? With none but saints? and those made perfect? Death sets us down at that feast; to enjoy the food of angels; rivers of pleasure.

Is it gain to have all our faculties enlarged to take in all this happiness? To be filled with, and fitted for, the Master's joy? To be made capable of all this communication of light and life? Now all this will be at the believer's death: as soon as the soul leaves the body.—*Communicated by Sir John Bickerton Williams, from a MS. in the handwriting of the Rev. Matthew Henry.*

A PHILOSOPHER AT SCHOOL.—The late celebrated Dr. Gregory, in a speech delivered at an annual meeting of the Blackheath Auxiliary Bible Society, said,—"More than twelve months ago I went, pursuant to the request of a poor but benevolent-hearted woman in my neighbourhood, to visit an indigent man deeply afflicted. On entering the cottage I found him alone, his wife having gone to procure him milk from a kind neighbour. I was startled by the sight of a pale emaciated man, a living image of death, fastened upright in his chair by a rude mechanism of cords and belts hanging from the ceiling. He was totally unable to move either hand or foot, having *more than*

four years been entirely deprived of the use of his limbs, yet the whole time suffering extreme anguish from swellings at all his joints. As soon as I had recovered a little from my surprise at seeing so pitiable an object, I asked, 'Are you left alone, my friend, in this deplorable situation?' 'No, sir,' replied he, in a touchingly feeble tone of mild resignation (nothing but his lips and his eyes moving while he spake), '*I am not alone, for God is with me.*' On advancing, I soon discovered the secret of his striking declaration; for his wife had left on his knees, propped with a cushion formed for the purpose, *a Bible lying open at a favourite portion of the Psalms of David!* I sat down by him, and conversed with him. On ascertaining that he had but a small weekly allowance *certain*, I inquired how the remainder of his wants were supplied. 'Why, sir,' said he, ''tis true, as you say, seven shillings a-week would never support us. But when it is gone, I rely upon the promise I found in this book, *Bread shall be given him, and his water shall be sure*, and I have never been disappointed *yet;* and so long as God is faithful to his word, *I never shall.*' (This was fully realized. The contributions of different persons and societies not only kept him from want, but furnished him with many little comforts during the remainder of his life; and at his death, his wife and different friends had money in hand, which went far towards defraying the expenses of a decent funeral.) I asked him if he ever felt tempted to repine under the pressure of so long-continued and heavy a calamity? '*Not for the last three years,*' said he, 'blessed be God for it,' the eye of faith sparkling and giving life to his pallid countenance while he made the declaration; 'for I have learned from this book in whom to believe; and though I am aware of my weakness and unworthiness, I am persuaded that he will not leave me nor forsake me. And so it is, that often when my lips are closed with locked jaw, and I cannot speak to the glory of God, he enables me *to sing his praises in my heart.*'

"This and much more did I hear during my first visit; and in my subsequent visits, (for I am not ashamed to say, that often, for my own benefit, have I been to the cottage of this afflicted man,) I generally found him with his Bible on his knees, and uniformly witnessed like resignation flowing from the blessing of God upon the constant perusal of his holy word. He died with 'a hope full of immortality,' and is now gone to 'the rest which remaineth for the people of God.' And gladly would I sink into the obscurity of the same cottage; gladly even would I languish in the same chair, could I but enjoy the same uninterrupted communion with God, be always filled with the same 'strong consolation,' and always behold, with equally vivid perception, sparkling before me the same celestial crown."

A FULL CUP STEADILY BORNE.—*Piety of Queen Esther.*—A very trivial elevation is fatal to the piety of many; but the piety of Esther can bear to be raised from captivity to a throne, and is still as ardent as before. O, piety! what art thou? I see thee sweetening the toils and soothing the sorrows of yonder cottager. I see thee throwing an unearthly radiance around the palace of Shushan. Was ever the voice of supplication and prayer heard within its walls till Esther was there? Does Ahasuerus know that his lovely queen prays to God, and prays for him; and that though denied *his* company, she moves a Power that moves his inmost soul? Exclude her from his society he may; walls of adamant may intervene but Esther can still reach him, for she has power with God. How interesting the scene! Queen Esther and her maids fast and pray; they enjoy fellowship with faithful, everlasting love. I wonder not, Esther, that you secure a favourable reception; a prayer, less fervent, moved the foundation of a prison, and threw open its doors; yea, arrested the sun in his course, to help the people, the chosen of God. "If I perish, I perish!" says the patriotic queen. No! Were you to perish, a thrill of joy would pass through the caverns of death; were you to perish, the songs of heaven would cease, and a happy universe would be clothed in sackcloth.—*Smith's Sac. Biog.* (2d edit.)

Poetry.

BETTER MOMENTS.

My mother's voice! how even creeps
Its cadence on my lonely hours!
Like healing sent on wings of sleep,
Or dew to the unconscious flowers.

I can forget her melting prayer
While leaping pulses madly fly,
But in the still, unbroken air,
Her gentle tone comes stealing by—
And years, and sin, and manhood flee,
And leave me at my mother's knee.

The book of nature, and the print
Of beauty on the whispering sea,
Give aye to me some lineament
Of what I have been taught to be.
My heart is harder, and perhaps
My manliness hath drunk up tears;
And there 's a mildew in the lapse
Of a few miserable years—
But nature's book is even yet
With all my mother's lessons writ.

I have been out at eventide
Beneath a moonlight sky of spring,
When earth was garnish'd like a bride,
And night had on her silver wing;
When bursting leaves, and diamond grass,
And waters leaping to the light,
And all that make the pulses pass
With wilder fleetness, throng'd the night;
When all was beauty, then have I,
With friends on whom my love is flung
Like myrrh on wings of Araby,
Gazed up where evening's lamp is hung;
And when the beauteous spirit there
Flung over me its golden chain,
My mother's voice came on the air
Like the light dropping of the rain,
And resting on some silver star
The spirit of a bended knee,
I've pour'd out low and fervent prayer
That our eternity might be
To rise in heaven, like stars at night,
And tread a living path of light.

I have been on the dewy hills
When night was stealing from the dawn,
And mist was on the waking rills,
And teints were delicately drawn
In the gray east; when birds were waking
With a low murmur in the trees,
And melody by fits was breaking
Upon the whisper of the breeze,
And this when I was forth, perchance,
As a worn reveller from the dance;
And when the sun sprang gloriously
And freely up, and hill and river
Were catching upon wave and tree
The arrows from his subtle quiver—
I say a voice has thrill'd me then,
Heard on the still and rushing light,
Or, creeping from the silent glen,
Like words from the departing night,
Hath stricken me, and I have press'd
On the wet grass my fever'd brow,
And, pouring forth the earliest,
First prayer with which I learn'd to bow,
Have felt my mother's spirit rush
Upon me as in by-past years,
And, yielding to the blessed gush
Of my ungovernable tears,
Have risen up—the gay, the wild—
As humble as a very child.

N. P. WILLIS.

EVENING-TIME.

At evening-time let there be light;
Life's little day draws near its close;
Around me fall the shades of night—
The night of death, the grave's repose:
To crown my joys, to end my woes,
At evening-time let there be light!

At evening-time let there be light;
Stormy and dark hath been my day;
Yet rose the morn divinely bright,
Dews, birds, and blossoms cheer'd the way:
Oh, for one sweet, one parting ray,
At evening-time let there be light!

At evening-time there *shall* be light;
For God hath spoken—it must be;
Fear, doubt, and anguish, take their flight,
His glory now is risen on me!
Mine eyes shall his salvation see;
—'T is evening-time, and there *is* light!

JAMES MONTGOMERY.

The Children's Gallery.

THE IMPORTANCE OF THE PERIOD OF YOUTH.

THERE is one thing in regard to the influence of the young upon the church of God which demands special attention. We live in no common times. "Coming events," it is said, "cast their shadows before them;" and he is blind, indeed, who does not see that thick shadows are at present stealing over us. The events will come by and by. Great changes are obviously approaching. There is hardly one religious body which is not more or less in a state of agitation. I refer not to one, or to two, or to three of these bodies, but to the general church of Christ. It seems as if there were sifting times coming—as if Christ had taken his fan into his hand, and was about to purge his floor. All the churches may expect to be sifted, and in all there will be found something wrong. Alas! for the religious body which pretends to plume itself upon its spotless purity. For in every religious body, when tried by the unerring standard of the word of God, there will be found, doubtless, something wanting. Changes of different kinds are approaching. The old are about to retire, the young are starting forward, and upon them a weighty responsibility is devolved. You, we doubt not, will have a battle to fight. We live in troublous times; the conflict between what is truly Christian and what is Antichristian, between light and darkness, truth and error, is rapidly thickening, and if you are spared many years, you will need strong faith and zeal. You will need to add to your faith, fortitude—you will need to be not merely plants, but vigorous trees. Your zeal for the truth will need to be ardent and persevering, like that of a Timothy and Paul. And what an honour would it be if, when your youthful locks shall have become gray with age, it could, at least in some measure, be said of some of you, that, when set for the defence of the gospel, you were "such an one as Paul the aged." Let not this discourage you. Be prepared for whatever may come. Recollect that it is not those who shall live in the period of the millennial glory, when "the knowledge of the Lord will cover the earth as the waters cover the sea," who shall have the highest places in the kingdom of heaven. Those who shall be on the right hand—nearest to the throne—will be those who have drunk most deeply of the Saviour's cup of sorrow and affliction, and have been baptized with his baptism of tribulation, Matt. xx. 20, 23. Ah, we almost envy those who will live when "the knowledge of the Lord covers the earth!" But why do we envy them? I repeat that the highest places in the kingdom are not theirs. The highest places are reserved for those who have come out of great tribulation, borne for the sake of the truth of God. Theirs are to be the brightest palms, the most brilliant crowns. Much is said, and may well be said, of the blessedness of those who shall live in the latter days of the church, when the gospel shall be long and successfully preached throughout the whole world. But a sublime distinction is conferred on those who are honoured to endure hardness as good soldiers in that glorious war with the empire of darkness and of error which is to usher in the reign of light and righteousness. On them will come the blessing of the "many generations" of that period during which the kingdoms of this world shall be "the kingdoms of our Lord and of his Christ." The veterans in the army of the living God are falling, be it yours to catch the standard which they have borne. The final triumph is certain. Shrink not from the perils of the conflict which must precede it. And may you receive the plaudits of your final Judge, and the crown which he hath promised to the conqueror! How different this crown from the corruptible crown of the earthly warrior! "His glory shall not descend after him."

DR. DAVID RUSSELL.

AN EXAMPLE FOR YOUNG MEN.

JACOB AND JOSEPH MEETING IN EGYPT.

On the approach of Jacob, Joseph makes ready his chariot and hastens to meet him; and what a meeting! Years have not *dried* up nor *abated* the affections of a father; nor the sufferings of a dungeon, nor the honours of a palace, the affections of the son. "Joseph fell on his father's neck, and wept on his neck a good while." And Israel said, "Now let me die, since I have seen thy face." Witness this touching scene, ye sons and daughters who despise a father or mother because you *happen* to move in a higher sphere than they. Joseph, the lord of Egypt, who binds the princes at his pleasure, and who teaches senators *wisdom*, thinks it no disparagement to acknowledge the shepherd from Canaan as his father and his friend. Though lord of Egypt, Joseph would rather be the son of Jacob, *the shepherd*, than the son of *Pharaoh the king*. As son of the latter, he would have been born to title, and rank, and honour; but, as son of the former, he is heir with him of the blessings of the everlasting covenant—blessings, in comparison with which all the glory of Egypt dwindles into insignificance.

Joseph settles his father in the fattest of the land, and cherishes him with the richest dainties that Egypt can afford. Time would fail to speak of his conduct at his father's death; of his kindness to his brethren after that event; and of the varied changes he passed through during the eighty years he lived after he was made lord of Egypt. That lengthened period of prosperity never withdrew his affections from his father's house and people. He seeks not a resting-place for his bones in the magnificent mausoleums of the kings of Egypt; he seeks a grave among his father's people and in his father's land, Gen. l. 24, 25. Anticipating the morning of the resurrection, he has no wish to be with kings, and rich men, and chief captains: knowing that many of them would have to seek a shelter from rocks and mountains at that event. He wishes rather to sleep with his fathers, who would then arise and sing.—*Smith's Sac. Biog.* (2nd edit.)

BOYS! HAVE YOUR EYES ABOUT YOU.

Walking one day alone on the pier of the Royal Harbour, Ramsgate, my attention was arrested by some masonry works of great strength, very complicated, and beautifully finished, so far as they were complete.

At a distance were many blocks of granite stones of various dimensions and shapes, rough from the quarry of nature, and intended for the building: with great judgment some were selected, naturally possessing, either in size, form, or other peculiarities, an adaptation for more prominent parts; while all the stones required preparation, by the instrumentality of mallet and chisel, for their particular place in the fabric, being unfit in their original rude state.

On the rough stones thus chosen for use the appropriate tools were employed by the skilful hand of the workmen to form them to a model supplied by the architect, whose intelligence enabled him to foresee the precise figure and dimensions which were necessary for their ultimate station. At length, after the lapse of much time, varied positions, and a cutting process, the stones (almost imperceptibly) assumed the likeness of the pattern, and were removed when required, one by one, and each occupied the precise niche in the structure which the master-builder designed it to fill; and so the building advanced.

And there is an edifice fitly framed together now growing unto an holy temple, the foundation of which is Christ the Lord of glory. Believers were rude stones, low in the quarry of nature, devoid of moral beauty, uncomely, altogether unfit for the spiritual building eternal in the heavens; but the Divine Architect has raised them from their grovelling condition, appointed them an appropriate place in the noble structure above, prepared them for it by adapting the discipline

of his providence to their temperament and character, and thus, by skill divine, the Spirit marvellously produces the great result, likeness to Him who is the perfection of every excellence, and at the appointed time the soul is borne away as a polished stone, to raise and beautify that spiritual living temple above, the topstone of which shall be brought forth with shoutings of "Grace, grace unto it. T. T. S.

LESSONS OF THE STARS.

BY JOSEPH ALDEN, D.D.

ANNETTA FRANKLIN had a fine perception of the beauties of nature. She was a great lover of flowers, and took great pains in their cultivation. The forest and mountain scenery which surrounded the place of her nativity delighted her. A thousand sources of enjoyment were open to her which are closed to those who have not an eye for the beautiful in God's handywork. She was a Christian, and always turned from a contemplation of the beauties and sublimity of nature to their great Author, and, in view of their glories, could exclaim with Milton, "Thyself how glorious!" and in view of an humble consciousness of the love of holiness in her heart, she could exclaim with Cowper, "My Father made them all!" Alas that so few of the young should follow her example!

Of all the works of her Father, she thought the stars were the most beautiful. It might be said with some degree of truth, that she admired all the other works of God, while she *loved* the stars. They were to her the gems of the material universe. Often at eventide in summer she would sit in the midst of the garden and watch them as they came out, one by one, counting them till the increasing darkness of the sky caused them to appear so rapidly as to put all attempts at counting at defiance. Sometimes in mid-winter she would wrap herself up warmly, and go out and gaze for a long time on those bright stars.

It was not the mere gratification of the sight that she sought: this will appear in the sequel.

One evening—it was a calm summer evening—there was no moon—the sky was cloudless, and the stars shone with unusual brilliancy—there was now and then a little breath of air stirring, just enough to show that nature was alive. Annetta had stolen unobserved from the parlour, and had seated herself in the garden, and was watching her old friends, as she used sportively to call them. A cousin who was visiting in the family came in search of her, as she said, though she very well knew where to find her.

"Annetta," said her cousin Elizabeth, "what do you see in the stars that makes you look at them so much? I have heard of persons being moon-struck—you must be star-struck, I think."

"There is no harm in looking at them, is there?" said Annetta, making room for Elizabeth to sit by her side.

"No, if we don't waste too much time upon them."

Elizabeth had been taught that all time was wasted that did not in some way contribute to pecuniary profit. She had been *taught* this, but she did not fully receive the doctrine, though it had its influence on her mind.

"I do not think," replied Annetta, "that the time is wasted which is spent in admiring and reflecting on the works of our heavenly Father. What more beautiful objects than the stars has he given us to admire?"

"They are beautiful to be sure, but one has seen them hundreds of times."

"You have seen your mother and sister hundreds of times, yet you love to see them, don't you?"

"There is some difference between my mother and sister and a star."

"I know there is; and yet there is, or should be, a likeness too. The most pure and glorious created beings are compared in the Bible to stars. The righteous shall shine as 'the stars in the firmament.' The glorious Redeemer is called 'the bright and morning star.' We ought to be like the stars, and I think that contemplating them is a means of becoming so."

"We ought to be like the stars!—what an idea! How can we be like the stars?"

"Well, perhaps the language I used is not very accurate; I will express myself differently. The stars teach us many lessons which it will be wise for us to learn."

"I should like to know what. Let me hear one of the stars' lessons."

"Their steady, constant radiance reminds me that I should always be cheerful—that I should always meet my fellow-creatures with a pleasant countenance. Sometimes I feel gloomy and depressed; then when I look up and see the stars shining brightly, cheerful, as it were, I feel that to be in harmony with God's universe I must be cheerful too. You say I am always cheerful. It is owing in part to the stars, or rather to the Maker of the stars," added she in a lower and reverential voice.

"You mentioned only a part of the lesson," said Elizabeth; "The stars don't shine all the time—the clouds often obscure them; so we ought not to be cheerful all the time—there now."

This was spoken in a tone of triumph, as though there could be no answer to what she had said.

"I beg your pardon," said Annetta, "you do not read the lesson right. They do shine all the time: the clouds and tempest seem to try to prevent their shining, but in vain. When there is an opening in the cloud you see them shining on. They teach us that the clouds and storms of adversity should never disturb the serenity of our souls—that we should ever be cheerful—should 'rejoice evermore.'"

"Have you got to the end of the lesson?" said Elizabeth.

"Oh no. As the stars shine with a pure and steady light, they remind us that the light of our conduct and example should be pure and steady; that we should not be affectionate to our friends to-day, and indifferent to-morrow; benevolent to-day, and selfish to-morrow; engaged in devotion to-day, and wedded to the world to-morrow. We should let our light shine steadily—should act consistently."

"We don't always feel in the same manner, and hence cannot always act in the same manner. I know that what you have pointed out is desirable, but it is not possible. I like lessons that can be put in practice."

"So do I. I know it is difficult to attain the consistency I spoke of; yet every Christian has a right to say with the apostle, 'I can do all things through Christ which strengtheneth me.'"

Elizabeth made no reply, for she felt that she was not a Christian, and hence could not adopt the words of the apostle.

After a little pause Annetta proceeded: "The stars not only shine with a pure and steady light, but they are always in the same place—or rather, we always know where to find them. So should it be with us. Now there are many persons of whom it is said, 'we never know where to find them.' They are unstable—now following this, and now that. There is no dependence to be placed on them. We should so act, that on all occasions, and on all subjects, people may know where to find us."

"Go on," said Elizabeth, "you will set the stars talking before long."

"The stars remind the Christian of his bright home beyond those azure depths—of the glorious company of the shining ones which he shall meet with there. If there is any material thing which can make us think of the purity and serenity and glory of heaven, it is the stars. Oh, may we be so happy as to reach that glorious place!"

The fervour of Annetta's voice as she uttered these words showed how deeply she was interested, how firmly her affections were fastened on that better country.

Elizabeth was silent. As we have said, she was not a Christian. She felt that she had no title to that place of which her cousin spoke with such rapture. A tear stood in her eye.

"There is one thing more," continued Annetta, "which the stars remind us of—the star of Bethlehem. The sweetest thoughts I have ever had have been when watching some bright particular star, I have been led to think of the star that guided the shepherds to the Saviour—and of that *bright and glorious shining Star*, which alone can guide the wandering sinner to a home above."

Elizabeth was melted to tears. She threw her arms around Annetta, and exclaimed, "Oh that I had your feelings!—I should then be happy."

A WORD TO CHILDREN.

A MISSIONARY at Cuddalore, in India, was giving away tracts, when a little boy, about eight years old, came and asked for one. At first Mr. Guest refused, for tracts were precious things; but the child begged so hard, Mr. G. gave him one called, "The Way to Heavenly Bliss." About a fortnight after, the little fellow came again with the same request. "But have you read the [other]?" "Yes," said the child, and standing before the missionary and several heathen who were gathered round, he repeated the whole tract from beginning to end. This was like the little Basuto boy, "putting his books into his head." Where are yours, dear children? Only on your shelves? Ah, if so, we shall almost be tempted to wish they were far away, where they would be to the little heathen children as food to the hungry. Remember this truth, "where much is given, much will be required."

MARRIAGE AND DEATH.

THE sad event of the funeral ceremonies of a bride being performed on the same spot where a short time previous the marriage ceremony had been celebrated, affords a remarkable evidence of the uncertainties of human life. Harriet Williams was married to Nicholas Pike, July 29th, 1845, and in just eleven weeks from that hour, her funeral service was performed on the same spot, viz., on Tuesday, Sept. 11th, 1845, at four o'clock in the afternoon. Harriet was nineteen years of age, beautiful, pious, and highly accomplished. From a Sabbath-school scholar she had become a teacher, and was tenderly beloved by her little pupils, and all who ever had the pleasure of her acquaintance; indeed it was touching to behold the sobbing of

those little children, together with a widowed mother, over an only daughter, lying in her coffin, liked a crushed flower, crowned with her bridal wreath. Miss Williams possessed the finest feelings of sensibility, which she often breathed out in poetic and prose compositions, in which were always blended the purest love to God: and melancholy though it may be to peruse her neat journal, there arises a sweet incense from every page which checks the struggling wish for her return. Harriet frequently met her young friends in prayer, when she addressed the throne of grace in the most touching tones. She lived, as it were, to gain the pinnacle of human happiness but to step into heaven, and turned almost immediately from the affectionate embrace of a husband to that of her Redeemer.

SHE is gone!
The young, the beautiful, the bless'd—
Gone to her rest,
Where shadows ne'er gather, nor sorrows come,
To darken the sky of the spirit's home,
Far, far away!

She is gone!—
Wash'd in the blood of Jesus, her friend,
Hers without end;
Whose name was the sweetest she breathed while here,
Whose cause was the dearest of all causes dear
To her warm heart.

She is gone!
On the morn of her bridal-day,
Borne, borne away!
Ere her husband had come, with tearful eye,
To take his last look, and see *her* die—
His Harriet!

She is gone!—
From her mother dear, whose love she knew
Was ever true;
Whose spirit is nearing the blissful shore
Where her child hath gone, but an hour before,
To welcome her!

She is gone!—
From her brother's sight, whose clinging heart
Can scarce depart
From the one he loved through each changing year,
From the one who in death is still more dear
Than when in life.

She is gone!
Oh! many friends are weeping now!
And young hearts bow
Over the cherish'd mem'ry of their dead.
Their faithful teacher, who had often led
Their thoughts to God.

She is gone!
Farewell! sweet Christian, fare thee well!
Where angels dwell
Is now thy home! With sainted ones unite,
And echo through that world which hath no night,
Redeeming love!

Albany, Oct. 13, 1845. E. F. ROMAINE.

Cabinet of Things New and Old.

DO YOU PRAY FOR YOUR MINISTER?

Almost every person at the present day seems to know the duties of ministers, and many are ready to complain whenever ministers fail of conforming to their views and of fulfilling their expectations. That ministers must decide for themselves in regard to ministerial duty in its different branches, is evident to all; and yet in all such decisions as individuals, they manifestly ought to seek the best good of the people with whom they are connected. Their studies and labours in kind and in amount should correspond to the state of the people, with a view to their being in the highest degree useful to them. The relation between a minister and people is a relation of reciprocal affection and obligation. As the servant of the Lord, having the pastoral oversight of the flock, a minister is seeking the good of the flock in his preaching and inculcation of the will of God, and he is called to stand in a relation to them and they to him of reciprocal kindness and good will. He has no separate interest from their welfare, and he is solemnly bound to proclaim to them the messages of the gospel as he finds them, and faithfully to instruct them in the duties of religion and in the way of salvation. The greatness of his work, the weight of responsibility under which he acts, and a sense of his own insufficiency, lead him to feel his need of wisdom and grace from above, and it greatly encourages his heart when he knows that his people are daily praying to God for him. While it is his duty and his privilege to bear them daily before God in the arms of prayer, he feels his own soul cheered in hope, his labours are not in vain, if a spirit of prayer is excited in them for him, and in behalf of a blessing on his labours among them. The trials and the discouragements of the ministry are many, which prove occasions of need to ministers of a remembrance in the prayers of their people. They are not infallible—they are liable to err; in circumstances of trial they may not always know how to act; and even while they keep in view the spiritual good of their people, their course may be such as to cause some to stumble and fall.

It greatly strengthens a minister's heart to have his people pray much for him. He ought not to be forgotten by them; he ought not to be left to struggle alone in his work and under his trials; he needs the prayers and co-operation of his people to sustain him. If any one in the Christian ministry could be all alone without the prayers of the church in sustaining the labours of the ministry, we should say it must have been the great apostle Paul, and yet this apostle asked for the prayers of his brethren in several different connections: thus, in his First Epistle to the Thessalonians, he saith,

"Brethren, pray for us;" also, in his Epistle to the Romans, "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judea, that I may come unto you with joy by the will of God, and may with you be refreshed." And again, in his Epistle to the Ephesians, "Pray for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel." Such were the requests of an inspired apostle; but how much greater occasion have uninspired ministers at this day to be remembered in the prayers of their people! The relation of ministers to their people is essentially the same as in the apostolic age, the duty of prayer is as binding, the privilege of prayer is as great, and the reasons for prayer as weighty. If the holy apostle and his inspired associates could say to the people of God, "Brethren, pray for us," how much more occasion have common pastors and ministers to come forward with the request to their respective people, and to say, "Brethren, pray for us!" All who have an interest at the throne of grace, and who have access to the throne of grace, who are praying souls, should be encouraged to pray for those who are called to minister to them in the name of Christ in things pertaining to salvation. The relation of ministers to their people calls for their prayers—their success greatly depends on the prayers of their people for them. It was remarked by an eminently devoted as well as successful pastor, that he "always knew when his church had prayed for him by the freedom and fervour which he had in preaching." No doubt many a pastor has similar experience from the prayers of his people, and larger measures of grace have not only been experienced in his own soul, but have followed his preaching in the souls of his people.

Christians that are not satisfied with the ministers who are known to be sound in the faith, and who are men of exemplary piety, should ask themselves whether they pray for their minister as they ought. One way to bring a Christian's feelings right in respect to his minister is, to be much in prayer to God for that minister. Prayer removes prejudice from the mind—it goes to suppress hard thoughts, and to restrain the speech, and to promote watchfulness, and to shape the conduct and conversation in conformity to the object sought in prayer. Complaining Christians would do well to pray more for their pastors and to complain less. In prayer they will find their complaints removed; and by prayer they will be led to see their minister growing in his measure of usefulness. Christian reader, forget not to pray for your minister. If you would have him useful, and have him filled with the Spirit, you must pray for him! If you would think well of him and kindly toward him, you must pray for him! See that you do not fail in this one duty, so intimately connecting you and your pastor, so essential to his usefulness and your usefulness, to his happiness and your happiness. A pray-

ing pastor and a praying church will not easily be separated, nor rent asunder by division.

ADELPHOS.

SATAN A SIFTER.

HE sifted Peter as wheat. And it was not the first nor the last business of that kind that he has had a hand in. He has been prowling all the world over with his sieve; never far nor long from any place where there was anybody to sift. There are two uncomfortable things and several comfortable things about this agency of his which I shall take the liberty to mention.

1. It is a sorrowful circumstance that the people of God *should need sifting at all.*—The seed sown was good, and the sower did his work well; but, in spite of all, the crop is not what it ought to have been. It cannot be taken directly to the granary; it is not fit for it without a separating process.

2. It is sorrowful *that there is not a more respectable character to do the sifting.*—But the disciples will not more than half do the work if left to themselves. It requires so much self-denial to penetrate the depths of one's soul with Divine truth, explore its hidden recesses, and rigorously and impartially judge one's own spirit, that many are backward to do the thing thoroughly; and the disciples are too timid or too indulgent to do it for each other. Hence, rather than there should be no sifting, which would spoil the crop, Satan gets something to do. He has a bad name, and would be kept out of the vineyard, were it not that somebody must use the sieve. Better there should be *such* a sifter than to have no sifting.

Now for the consolations:—

1. The sifting is *well done.* There has been no complaint since the world began that any disciple Satan got fairly into his sieve did not have thorough work done with him. There is no mistake about Job's case, and none about Peter's. If he does not find out what manner of spirit a man is of, and make the man himself and all the world know too, I have given him more than his due. That old sieve of his—he has got the hang of it completely. He has shaken so many of the saints in it that he understands the business perfectly. I never knew any one that had been in the sieve that had a word of disparagement of Satan's skill in the use of it. They hated the old scavenger most cordially for his rough usage, but they had to give in that they had been well sifted.

2. The sifting *did the saint good.* If he had not needed it he would not have had it. There was pride to be humbled, covetousness to be rebuked, love of the world to be quenched, spiritual stupor to be broken up—some of these things, or all of them, were needed to make him a better disciple. Sifting was the thing; and fiend though he was that used the sieve, yet good was accomplished.

The process, though painful, was humbling and purifying. In the end character was elevated, and spiritual joy and usefulness augmented.

3. *The church too got a blessing* out of the sifted disciple. She gets a blessing by everything that makes any of her members wiser and better. Her light, beauty, and strength, is that of individual members; and Satan never gave one of them a good sifting without doing the church a kindness. If his sifting showed there was no wheat at all, and caused the breaking off of the unfruitful branch, that was a blessing; and if the sifting showed there was wheat, and led to its increase, that was a blessing. I should like to see a man who should deny that the sifting Peter had was not a blessing to the church.

4. *And a well sifted disciple is a blessing to the world.* His light shines. His character is more fragrant and beautiful, and more effective in producing valuable impressions upon the minds of sinners.

5. There is one comfort more about the sifting business, and that is, that Satan never does any work of this kind for the people of God that does not *turn out for his own confusion.* It is no benevolence in him to use his sieve; and he never got a saint into it whose piety he did not mean to shake out of him. Look at Peter once more. The old sifter thought that he could give him such a tossing, that if he could not spoil his Christianity utterly, he should, at least, so bewilder him that he would discern the truth less clearly, and use his spiritual weapons less skilfully. But what strength, after that sifting, did he bring to his bow, and how surely directed were his arrows! Satan sifted his timidity and worldliness out of him, and transformed a feeble and irresolute disciple into one with a lion's heart. He thus caused one who had previously emitted sparks only to send firebrands into his own camp. Disciples can learn from all this how to buffet Satan.

"I AM BUT A DROP."

HENCE you reason that there is but little or nothing for you to do in promoting the cause of Christ. This is your plea for inaction.

But your insignificance, if real, may have been all of *your own creation.* But for your slothful and criminal neglect of precious advantages, you might have been, not as now, a pitiful drop, but a river, rolling through Zion its powerful and fertilizing flood. God laid upon you this high privilege, and furnished you with all the means necessary for attaining it. With deep grief and godly sorrow ought you to make the exclamation, that you are but a drop; and do it, not as excuse for continued inaction, but as humbling confession, followed by such an increase of love and zeal as to show that the days of your spiritual infancy are over.

But perhaps you make the plea—for thousands do it—to *avoid certain self-denying duties.* You are but a drop, and can do nothing. Will the next fair opening for a successful enterprise for gain find you lying concealed and inactive under this plea? Will you be so sunk in insignificance that you can add nothing to increase the interest of the next scene of social pleasure to which you may be invited, and so must decline? Have you retreated from all the important engagements and occupations of life because conscious imbecility has bound you hand and foot? Will you wield the strength of a giant and show the swiftness of a racer in worldly enterprises, and then, when the high and glorious calls of duty summon you, retreat, and ignobly hide yourself behind that pitiful fig-leaf of an excuse, "I am but a drop!" Is this manly? Is it the part of a rational being?

Suppose you are really but a drop, that you have been shrivelled into actual insignificance by your own fault, or that Providence has assigned you only a limited sphere. Then no more is demanded of you than a drop can perform. God is not unrighteous in his demands. He does not require the increase of ten talents when he has bestowed but one.

But a drop, and but a single one, can be a blessing. A drop falls upon a parched and drooping flower; it lifts up its languishing head; its beauty and strength revive; it is rescued from death and hastens to maturity, and gladdens the eye and refreshes the taste with its precious fruit. To cheer just such a drop as you, consider, also, that animating exclamation of an apostle, "Behold how great a matter a little fire kindleth!" By little things have the most grand and glorious events been brought to pass. A single passage of Scripture, a single sentence of a sermon, a little tract, a single act of Christian piety—such agencies as that have humbled the loftiness of man, broken his heart, changed his life, and made his destiny glorious. You are but a drop! But God can make you shine as a star in the firmament of heaven for ever, if you will act worthy of your station. There is nothing insignificant in the creation of God, least of all *yourself*, a rational being, and an actor on the important scenes of life. But a drop *has something to do.* Every drop of rain that has ever fallen from the skies had an errand, and executed it—had a work to do, and did it. So it is with you. Your insignificance does not do away responsibility. You have just as really a part to act, as a subject of the government of God, as the angel Gabriel, or the apostle Paul. Be a drop, in the humbling sense of your own unworthiness. It is well to regard yourself as less than the least of all saints, and unworthy of the same. God gives grace to the humble.

But be not a drop to take the attitude of nonconcurrence in all the means and ways of doing good around you. Enter into them as one that feels there is a great work to be done and but a little time for doing it. Let no pretence fetter your zeal and enterprise in

promoting the Saviour's glory. If you have been but a drop in the feeble measure of your influence hitherto, let tears denote your pious grief over it. But be such a drop no longer. Let there be such a change, that saints and angels shall rejoice over it; and fidelity till death will give you, not drops merely, but the full cup of enjoyment in the realms above.

"ALWAYS ABOUNDING IN THE WORK OF THE LORD."

1 Cor. xv. 58.

Two thoughts may be suggested:—

1. *We are to abound in good works.* We should engage in every good work—every work which can truly claim to be the work of the Lord. I cannot particularize here. The matter must be left with your own conscience, and you must be governed by the word of God and by the relations you sustain. You have only to inquire of this, that, and the other enterprise, Is it a work of God? Will it show my love to him? Will it evince my faith in Jesus Christ? Is it required by the relations I sustain? Will it promote the good of my fellow-men? Then engage in it with all your heart. Make it your aim to be useful—to glorify God in your body and in your spirit, which are his. Abound in good works. Go about doing good. Use your time, your talents, your influence, your property, everything, in extending the knowledge of Jesus Christ, and in well-directed endeavours to bless the world.

2. *We are to be diligent and persevering in good works.* We must abound always in the work of the Lord. It is not enough to do a good thing now and then; we must keep doing. It must be our great and constant aim to do good—not only on the sabbath, but through the week; not only in the winter, but in the summer—day after day, and year after year, we must be engaged in the work of the Lord. We are not to wait till the opportunity presents for doing some great thing; but we are to do the first good thing that offers, and then the next, and the next, and thus on through life, carrying our religion with us wherever we go, and letting it be seen in whatever we do. Every Christian is to do all the good he can right around him, fill up the sphere in which he moves to the glory of God and the good of men, and instead of waiting for the millennium to come, he is to do what he can to hasten its coming, endeavour to make a millennium right around him, and be the centre of an influence which shall be felt to the ends of the earth—a light which shall extend its heaven-born rays to the darkest portions of this ruined world! O how much good may one Christian do, who, like Harlan Page, is always abounding in the work of the Lord, warning sinners, encouraging saints, and praying with all prayer without ceas-

ing! And how much might a single church do! And how much might be done by all the churches on the earth! O how soon might the wilderness and the solitary place be glad, and the desert rejoice and blossom as the rose! Let the church awake, arise, and shine, and the world would soon wear a new aspect—nations would be born in a day—and the angels of heaven would never cease their songs of rejoicing over repenting sinners till the whole world were converted to God! W. J. M.

WASHINGTON TURNED PHYSICIAN.

"It must be, my child!" said the poor widow, wiping away the tears which slowly trickled down her wasted cheeks. "There is no other resource. I am too sick to work, and you cannot, surely, see me and your little brother starve. Try and beg a few shillings, and perhaps by the time that is gone I may be better. Go, Henry, my dear: I grieve to send you on such an errand, but it must be done."

The boy, a noble-looking little fellow of about ten years, started up, and, throwing his arms about his mother's neck, left the house without a word. He did not hear the groan of anguish that was uttered by his parent as the door closed behind him; and it was well that he did not, for his little heart was ready to break without it. It was a by-street in Philadelphia, and as he walked to and fro on the side-walk, he looked first at one person and then at another, as they passed him, but no one seemed to look kindly at him, and the longer he waited the faster his courage dwindled away, and the more difficult it became to muster resolution to beg. The tears were running fast down his cheeks, but nobody noticed them, or, if they did, nobody seemed to care; for although clean, Henry looked poor and miserable, and it is common for the poor and miserable to cry.

Everybody seemed in a hurry, and the poor boy was quite in despair, when at last he espied a gentleman who seemed to be very leisurely taking a morning-walk. He was dressed in black, wore a three-cornered hat, and had a face that was as mild and benignant as an angel's. Somehow, when Henry looked at him, he felt all his fear vanish at once, and instantly approached him. His tears had been flowing so long that his eyes were quite red and swollen, and his voice trembled, but that was with weakness, for he had not eaten for twenty-four hours. As Henry, with a low, faltering voice, begged for a little charity, the gentleman stopped, and his kind heart melted with compassion as he looked into the fair countenance of the poor boy, and saw the deep blush which spread all over his face, and listened to the modest, humble tones which accompanied his petition.

"You do not look like a boy that has been accustomed to beg his bread," said he, kindly laying his hand on the boy's shoulder: "what has driven you to this step?"

"Indeed," answered Henry, his tears beginning to flow afresh, "indeed I

was not born in this condition. But the misfortunes of my father and the sickness of my mother have driven me to the necessity now."

"Who is your father?" inquired the gentleman, still more interested.

"My father was a rich merchant of this city, but he became bondsman for a friend who soon after failed, and he was entirely ruined. He could not live after this loss, and in one month he died of grief, and his death was more dreadful than any other trouble. My mother, my little brother, and myself soon sunk into the lowest depths of poverty. My mother has until now managed to support herself and my little brother by her labour, and I have earned what I could by shovelling snow and other work that I could find to do. But night before last mother was taken very sick, and she has since become so much worse that"—(here the tears poured faster than ever)—"I do fear she will die. I cannot think of any way in the world to help her. I have not had any work to do for several weeks. I have not had the courage to go to any of my mother's old acquaintance and tell them that she had come to need charity. I thought you looked like a stranger, sir, and something in your face overcame my shame, and gave me courage to speak to you. O, sir, do pity my poor mother!"

The tears and the simple and moving language of the poor boy touched a chord in the breast of the stranger that was accustomed to frequent vibrations.

"Where does your mother live, my boy?" said he in a husky voice; "is it far from here?"

"She lives in the last house in this street, sir," replied Henry. "You can see it from here, in the third block, and on the left hand side."

"Have you sent for a physician?"

"No, sir," said the boy, sorrowfully shaking his head. "I had money to pay neither for a physician nor for the medicine."

"Here," said the stranger, drawing some pieces of silver from his pocket, "here are three dollars; take them and run immediately for a physician."

Henry's eyes flashed with gratitude; he received the money with a stammering and almost inaudible voice, but with a look of the warmest gratitude, and vanished.

The benevolent stranger immediately sought the dwelling of the sick widow. He entered a little room in which he could see nothing but a few implements of female labour, a miserable table, an old bureau, and a little bed which stood in one corner, on which the invalid lay. She appeared weak and almost exhausted; and on the bed at her feet sat a little boy crying as if his heart would break.

Deeply moved at this sight, the stranger drew near the bedside of the invalid, and feigning to be a physician, inquired into the nature of her disease. The symptoms were explained in a few words, when the widow, with a deep sigh, added, "O sir, my sickness has a deeper cause, and one which is beyond the art of the physician to cure. I am a mother—a wretched mother. I see my children sinking daily deeper and deeper in misery and want, which I have no means of relieving. My sickness is of the heart, and death alone can end my sorrows; but even death is dreadful to me, for it awakens the thought of the misery into which my children would be plunged if ——."

Here emotion choked her utterance, and the tears flowed unrestrained down her cheeks. But the pretended physician spoke so consolingly to her, and manifested so warm a sympathy for her condition, that the heart of the poor woman throbbed with a pleasure that was unwonted.

"Do not despair," said the benevolent stranger; "think only of recovery and of preserving a life that is so precious to your children. Can I write a prescription here?"

The poor widow took a little Prayer-book from the hand of the child who sat with her on the bed, and tearing out a blank leaf,

"I have no other paper," said she; "but perhaps this will do."

The stranger took a pencil from his pocket and wrote a few lines upon the paper.

"This prescription," said he, "you will find of great service to you. If it is necessary, I will write you a second. I have great hopes of your recovery."

He laid the paper on the table and went away.

Scarcely was he gone when the elder son returned.

"Cheer up, dear mother," said he, going to her bedside and affectionately kissing her. "See what a kind, benevolent stranger has given us—it will make us rich for several days—it has enabled us to have a physician, and he will be here in a moment. Compose yourself now, dear mother, and take courage."

"Come nearer, my son," answered the mother, looking with pride and affection on her child; "come nearer, that I may bless you. God never forsakes the innocent and the good. O may he still watch over you in all your paths! A physician has just been here. He was a stranger, but he spake to me with a kindness and a compassion that were a balm to my heart. When he went away he left that prescription on the table; see if you can read it."

Henry glanced at the paper and started back: he took it up, and as he read it through, again and again, a cry of wonder and astonishment escaped him.

"What is it, my son?" exclaimed the poor widow, trembling with an apprehension of she knew not what.

"Ah, read, dear mother! God has heard us."

The mother took the paper from the hand of her son, but no sooner had she fixed her eyes upon it than she exclaimed, "It is Washington!" and fell back fainting upon her pillow.

The writing was an obligation from Washington, (for it was indeed he,) by which the widow was to receive the sum of one hundred dollars, from his own private property, to be doubled in case of necessity.

Meanwhile the expected physician made his appearance, and soon awoke the mother from her fainting fit. The joyful surprise, together with a good nurse with which the physician provided her, and a plenty of wholesome food, soon restored her to perfect health.

The influence of Washington, who visited them more than once, provided for the widow friends who furnished her with constant and profitable employment; and her sons, when they had arrived at the proper age, they placed in respectable situations, where they were able not only to support themselves, but to render the remainder of

their mother's life comfortable and happy.

Let the children who read this story remember, when they think of the great and good Washington, that he was not above entering the dwelling of poverty, and carrying joy and gladness to the hearts of its inmates. This is no fictitious tale, but is only one of a thousand incidents which might be related of him, and which stamp him one of the best of men.

HOW TO PRAY WITHOUT A BOOK.

BY A CITY MISSIONARY.

HAVING made an appointment to call and see a man in Ch—l-court, at about six o'clock in the evening, in order to have some conversation with him respecting the doctrines of Rome,—accordingly, at that hour, accompanied by brother R., I went. The man, however, remained out later than usual, and did not meet me; but while we waited I drew the wife into conversation about her own spiritual condition, and was surprised to find, that while her husband was an Irishman and a Papist, she, although looking and speaking very much like the Irish, was a native of Yorkshire, and when young had frequently attended a Wesleyan chapel. She has, however, little or no knowledge of scriptural truth, though she adheres firmly to what she believes to be Protestantism, and will not go to the Romish worship with her husband. There has several times been a struggle between them as to the place at which the children should be baptized; and in the course of this dispute some of them have been baptized twice, being taken first by the mother to the Established Church, and then by the father to the Popish chapel. This woman appeared to possess good natural abilities, and a quick apprehension; but not knowing how to read, and having mixed for a number of years with scarcely any but her husband's country people, she has remained unimproved, and also imbibed a good deal of their superstition. She told us that she would not say the prayers her husband said, but used her own. On her repeating them, however, at my request, there appeared to be merely a verbal difference, the sentiment being the same; and if such prayers are commonly used in Yorkshire, it proves that there is a great deal of Popery existing there under the name of Protestantism. One of these prayers was that to Matthew, Mark, Luke, and John, etc., etc., and another was the Creed; and somehow she had got the Hail, Mary, amongst them; but I never saw a person so illiterate who so quickly understood the reasoning brought against these prayers: in a few minutes she saw the absurdity of the Ave Maria; for after I had told her how unscriptural it was, and had begun to show her that it was inconsistent with reason also, from the fact that the Virgin could not be present to hear the aves of the Irish, the Italians, and the South Americans at the same time, she then went on by herself, carrying out my idea further, and ended by declaring that she would never offer that prayer again.

When spoken to about offering prayer of her own conceiving, instead of the erroneous forms she had been using, she said, "It was certainly the best, but she could not tell how to go about it," and seemed to wish I would give

her a correct form, instead of the one she had resolved to abandon. We told her we could give her a written form; but I said, "See now, how easy it will be for you to pray without if you try. We will suppose it is the end of the day;—now you kneel, and you are going to speak to God;—you call upon him—Oh Almighty God! then what further shall you say? Why, think of the many good things you have received through the day, and which have been bestowed on your husband and children, and offer up your thanks. Again: think of your sins, and seek for pardon through Jesus Christ. Then think of your wants,—grace for your soul, and support for your body, and ask for these things. Then you love your husband and children; well, it is easy to think of mercies and blessings they need, and humbly ask the Lord to grant them. Then you wish to be taken care of during the night,—ask for that, and all the rest, to be given you for Jesus Christ's sake." We retain a lively and pleasing recollection of the interest and satisfaction which the woman's countenance and words bespoke while I was thus showing her the more excellent way of praying. When I ceased speaking she said, "Well, I never thought of doing that way, and yet it is easy enough I see;" and although she seemed a little diffident as to her success, she again declared most earnestly her determination to commence an immediate alteration in her mode of praying, and also promised to attend the means of grace. This is one of the daily recurring cases, which show the great importance, and even the absolute necessity, of personal contact and oral instruction for the poor.

POPERY: ITS ORIGIN AND PROGRESS.

No. II.

BY THOMAS TIMPSON.

OUR former paper shows the importance of knowing the early history and progress of Popery, and also the true scriptural character of Christian ministers, as testified by clergymen of the Church of England. Every one will, therefore, desire to be informed how the apostolical institutions became perverted and corrupted. This we have seen hinted as to the conduct of the bishops in the greater cities: but a full solution will be found in the statements of the apostle Paul, who declares, so early as A.D. 54, "The mystery of iniquity doth already work," 2 Thess. ii. 7. This was the *origin* of Popery. How it was working we learn from several of the epistles of the apostles, who complain of false teachers, and of their ambition and pride perverting the minds of many profesors of the gospel. Instances are referred to by Paul and John. See Gal. i. 6, 7; ii. 4; 2 Cor. xi. 14, 15; Phil. iii. 2, 18; 1 John ii. 18, 19; 2 John 7.

The most remarkable instance, which shows the *working* of this mystery of iniquity, in the apostolic age, is seen in the conduct of Diotrephes, a proud and haughty churchman, probably near to Ephesus. Respecting his case Mr. Scott the commentator remarks, "It seems that he [John] had written to the church, to induce them to help on their journey, and assist in a manner becoming their profession the persons before mentioned, ver. 5, 8; but Diotrephes (probably a pastor of the church, whose circumstances, or ambition, or eloquence, concurring with

ambition of pre-eminence, had acquired for him an undue influence over his brethren,) would not own his authority, or pay any regard to his counsel. He refused to entertain or countenance those evangelists or missionaries whom the apostle had recommended, and even forbade others to do it; and when they regarded the apostle's authority more than his prohibitions, he proceeded to excommunicate them for so doing."

At an early period in the second century this principle of ambition became extensively exhibited, especially by a new class of terms applied as titles to the Christian ministers. The people were ready to give due honour to those who laboured for their salvation, particularly to their worthy bishops, and to the elders of the churches, who took the lead in their religious meetings. The titles applied to the Jewish priesthood were appropriated to the Christian teachers; and after this mode of speaking the bishops began to be called *chief priests*, the active gifted elders in the churches were called *priests*, and the deacons were called *Levites*. Nothing could be more gratifying to the pride of ambitious men than this style of address, and the adoption of the titles led to serious abuses.

Dr. Mosheim, in his Church History, remarks on this policy,—"The Christian doctors had the good fortune to persuade the people that the ministers of the Christian church succeeded to the character, rights, and privileges of the Jewish priesthood; and this persuasion was a new source of honour and profit to the sacerdotal order. This notion was propagated with industry some time after the second destruction of Jerusalem [A.D. 135] had extinguished all hopes of seeing their government restored to its former lustre, and their country arising from its ruins. And accordingly the *bishops* considered themselves invested with a rank and character similar to those of the *high priests* among the Jews, while the *presbyters* represented the priests, and the *deacons* the *Levites*."

Priestly ambition advanced through the second century, and generally prevailed. Dr. Mosheim remarks, "Towards the conclusion of this century Victor, bishop of Rome, took it into his head to force the Asiatic Christians, by the pretended authority of his laws and decrees," to observe the time and custom of Rome in keeping Easter. They refused compliance with his commands; and "Victor, with much arrogance," as Milner observes, "as if he had felt the very soul of the future papacy formed in himself, inveighed against the Asiatic churches, and pronounced their excommunication."

Popery advanced greatly in the third century through the ambition of the bishops in the more populous cities,—Rome, Alexandria, Antioch, and Carthage. Dr. Mosheim says they aspired "to higher degrees of power and authority than they had formerly possessed. The bishops assumed, in many places, a princely authority. They appropriated to their evangelical function the splendid ensigns of temporal majesty. A throne, surrounded with ministers, exalted above his equals, the servant of the meek and humble Jesus; and sumptuous garments dazzled the eyes and the minds of the multitude into an ignorant veneration for their arrogated authority."

Constantine the Great became the patron of Christianity early in the fourth

century, and loaded the bishops with wealth and honours. Rome being the imperial city, the bishop of the Christians in it was distinguished by a sort of pre-eminence over all other prelates, and possessed superior wealth and influence. The episcopacy became newly organized under this first Christian emperor. "The prelatical government became modelled," as Dr. Haweis stated, "after the imperial into great prefectures, of which Rome, Alexandria, Antioch, and Constantinople claimed superiority, whilst a sort of feudality was established, descending from *patriarchs* to *metropolitans*, *archbishops*, *bishops*, some with greater, and others with less extensive spheres of dominion."

Popery, thus promoted, became connected with, and established by, the civil power, and the spirit of the hierarchy prevailed, to the almost extinction of the genuine spirit of Christianity. "This pernicious example was followed," as Mosheim remarks, "by the several ecclesiastical orders. The presbyters, in many places, assumed an equality with the bishops in point of rank and authority. Those more particularly of the presbyters and deacons who filled the first stations of these orders carried their pretensions to an extravagant length, and were offended at the notion of being placed upon an equal footing with their colleagues. For this reason they assumed the titles of ARCHPRESBYTERS and ARCHDEACONS."

The Letter Box.

FROM the abundant materials kindly forwarded by our friends this month we select the following, as good examples of what is wanted. The first, from an esteemed brother, tells an awful tale:—

MY DEAR SIR,—The WITNESS and the FRIEND are both publications I am thankful to introduce to the people of my charge, and find them eminently adapted to the purpose for which they are intended. At least 150 are monthly in circulation here, and the number is progressively advancing. You invite co-operation, and deserve it, and, I doubt not, often find more than you need. If the communication I venture to forward you should not be adapted to either Magazine, reject it without any scruple. I send it for the FRIEND; but it is at your disposal to do with it as you please, if you think it at all adapted to your object.

Yours, &c. W. W.

THE BACKSLIDER.

I had just left my home, on a Monday morning, with the view of making a few pastoral visits, when I was accosted by a soldier, who very politely inquired if I could tell him where the Presbyterian clergyman lived. I informed him that I had no doubt I was the person he wanted, when he took off his cap and handed me a note which he brought from the doctor of the fort. I read it in his presence, and found it contained a pressing request that I would go the same day, if practicable, to see one of the invalids in the hospital, whose time was rapidly drawing to a close. I requested the soldier to say that I should attend without delay.

Knowing the writer of the note to have a deep interest in the spiritual welfare of his patients, I waited upon him on my way to the sick man's ward to ascertain the state of the patient's mind, and to learn something of his former character. He told me he had been for many years a professor, and a class-leader formerly among the Wes-

leyans, and deservedly stood high in repute among them. Some years ago, he said, when he himself was dangerously ill at Gibraltar, he frequently sent for this man to pray by him, and his prayers were truly edifying. He had been an instructor and a comforter of many; but unhappily, through the love of strong drink, he had several times backslidden. He was at that time in one of those states, and was frequently seen alone, and apparently miserable. He was seldom intoxicated, but constantly tippling. The dangerous disorder under which he was then suffering was in great part the result of the habit. "When I called upon him this morning," said the doctor, "I told him his case was alarming, and that he might not live many days; would he allow him to send for Mr. W—. He replied, not to-day, but, perhaps, to-morrow he should be a little better; but knowing the peril of his disorder and the danger of delay, I sent for you at once."

With the possession of these painful facts, I hastened to the sick-ward, and found the poor, unhappy man in agonizing suffering. He was perfectly sensible, and listened to all I had to say, but made no answer. I addressed him as a sinner and a backslider; I warned and exhorted, invited and encouraged; spake of the all-sufficiency of Christ to save the chief of sinners; but I could elicit no sentiment, and draw forth no feeling. I at last inquired if he would wish me to pray with him. He answered, "Yes." I took his case to the throne of grace, and pleaded earnestly with God on his behalf; but on my speaking with him again, I found no further response to anything I said. His pain increased, and death was evidently advancing apace; but while his medical attendant was standing by his bedside watching the progress of disease, I crossed the room for a few minutes to converse with another patient in the same ward, and on my return to the bed of this unhappy backslider I saw him in two or three minutes breathing his last—entering an eternal state, and rushing into the presence of his God and Judge without a single testimony to his state—without a confession or a prayer—with no expression of a single hope to lighten up the dark valley through which he was passing. I shuddered at the sight, for it was unlike anything I had ever seen before. The silence he maintained throughout his last moments was to me awful in the extreme. I remembered, as I saw him close his eyes in death under these affecting circumstances, all which I had just heard respecting his former professions, and of his wish to defer the visit of his minister until to-morrow, and of the curse of intemperance, that could give such a finish to the life of a professor.

Can anything read a louder lesson to backsliders, and a more awful admonition to the lovers of intoxicating drinks? Less than habitual drunkenness will ruin both soul and body, and one false step in a professor's life may lead to this ominous silence in death. "Hold thou me up, and I shall be safe." W. W.

Guernsey, March 9, 1846.

The next communication, from a worthy deacon in the country, turns upon a point of propriety under the most solemn circumstances, and is well deserving of consideration.

ON PROPRIETY AT THE LORD'S TABLE.

SIR,—Having read the WITNESS from its commencement with much pleasure, and, I trust, profit, and greatly admiring the faithful manner in which you have exposed the sins and failings of professing Christians, whether from your own personal knowledge of them, or from having them pointed out to you by others, I beg to call your attention to one of these failings. As a deacon of a Christian church, I have had an opportunity of witnessing what I consider a fault in the professed followers of Christ, though I am willing to believe it has not so been viewed by those who practise it, or, I doubt not, it would at once have been abandoned by them. I trust by thus making it

known through your widely-circulating Magazine, and thereby bringing it before the members of our churches, that if by them it should be viewed as a fault, it may at once be corrected.

The practice to which I refer is that of wearing *gloves at the Lord's table*, and partaking of the elements with them on, which to me appears a very unseemly practice. I am not sufficiently acquainted with the etiquette of fashionable life to know if it is usual at a friend's table to partake of the social meal with gloves on; but whatever may be the prevailing custom at our own tables, I think it should be dispensed with at the sacramental table. The failing now noticed is generally practised by the female portion of our church members, although the other sex are not altogether guiltless of it. I am sometimes called upon to fulfil my duty as a commissioner at a small Debtors' Court, to hear and to decide cases brought before that Court, and generally it is necessary to administer an oath either to the plaintiff, or to the defendant, or to both; but the officer administering such oaths never allows parties to take the Gospels into their hands with their gloves on. Now, Sir, if such deference is paid to the Gospels, surely the same deference should be paid to the symbols of the broken body and shed blood of our adorable Redeemer!

Wishing you, Sir, prosperity in the great work you are engaged in, &c. &c.

March 5, 1846.

We avow strong sympathy with the above complaint. On the same ground we have an aversion to ministers preaching with gloves on. It always seems to us to bespeak either a fop or a formalist. We should prefer a man who could say with Wesley, "I preach not in any easy and fashionable way, but till I am wet through and through;" or like the famous American farmer, Gilbert Tennant, the friend of Whitfield, who preached much in the open air, and in the hot weather stript to the shirt, and laboured to harvest souls as he did to harvest corn. We never yet beheld a judge on the Bench, or a counsel at the Bar, performing their respective functions with gloves. The Scotch have an old proverb, Mittened cats catch no mice.

The third letter, as being from a worthy minister of another denomination, has yielded us much satisfaction.

"THE PENNY" AND THE PUSEYITES.

My dear Sir,—You will excuse this liberty in trespassing on your time, when it is only to inform you of the circulation of your Magazines in this neighbourhood. Of your Penny Magazine seventy-two copies per month, and the Christian Witness ten copies. This circulation may appear trifling, when placed by the side of reports from other places, except you take into consideration the circumstance that there is not a *member of a Congregational church for nearly twenty miles from this place.* The quality of the matter, and also the quantity for the money, of your Magazine, are fully appreciated by the miners of ——. Only three copies of the Christian Witness found their way here last year; and this increase of circulation must solely be attributed to the Christian people at once perceiving the adaptation of these Magazines to their pockets and desires. Being a Primitive Methodist minister, you will not think it strange that I should push the circulation of our own two Magazines; and it will give you pleasure to know that their circulation in my circuit this last twelve months has *more than doubled.*

We want good books for little money. The children of this world are wiser than the children of light. Is it from ignorance, thoughtlessness, or selfishness that the masses of the Christian

people are prohibited from reading the majority of those excellent works which the warm hearts and splendid minds of Christian men produce? You reviewed favourably Reed's work "On the Advancement of Religion the Claim of the Times." I procured it, and it warmed my heart and quickened my mind, so that I preached with more life and power. I procured three other copies for the class book-clubs which I have established, but the price, Sir, limits its circulation. We want Christian writers and Christian publishers for the Christian masses. Our connexional book-rooms might do much here if they understood their mission.

We sympathize with you in your late contest. The article which gave rise to it yielded general satisfaction to your friends here. The Rev. ——, curate of —— parish, in his visits, met with the first number of the PENNY MAGAZINE, and the holy indignation of his Puseyite spirit was agitated to the extent of constraining him to visit his parishioners, house by house, to warn them against your wicked designs, for he said they little knew what sort of people you were in London who get these things up. His success must have been galling to his Jesuitical spirit, for the good people very innocently brought out his *own scurrilous tract on the Dissenters*. The examination was unfavourable to himself and his mission.

With right good will I sincerely desire your prosperity and success in providing cheap Christian books for the masses of our Christian people, &c.

March 10, 1846.

The fourth letter, penned in the kitchen, possesses no ordinary value. The modest and very intelligent writer deprecates its publication, but we really should be wanting in our duty towards this very important class if we were to withhold a plea so earnestly, so persuasively, and so discreetly urged. We may this month have received not less than *Two Hundred* letters, many of them of great value, but not one has so deeply touched and interested us as this, which we may designate

HINTS FOR HEADS OF FAMILIES.

HONOURED AND REV. SIR,—Hoping that you will not be offended at a servant for intruding, I have ventured to address you both to thank you for all in my humble station for the insertion of that valuable article in your CHRISTIAN WITNESS for December, entitled "Christian Conduct to Servants;" and at the same time to beg your attention to another most grievous burden under which too many of us really sigh and groan, even in this professedly Christian country, and even in very many professing families—I mean the *little regard now paid to the Christian sabbath*, especially for cooks. How many are kept toiling in their kitchens until quite a late hour, and then, too weary to attend to anything properly, they come into a place of public worship just in the evening only, and into the sanctuary of Him who has said, "I will be sanctified in them that come nigh me, and before all the people will I be glorified." Does it not appear more like an offering of the lame and blind than an humble or free will-offering? I am well aware that there are many necessary duties which cannot be dispensed with on that day, and that our blessed Saviour himself, by his own example, warranted all needful work either for the sick or infirm, and even to animals; but many make that a plea for requiring of us what is *utterly uncalled for*; while others say, that, under the Christian dispensation, we are not required to pay any regard to the commandments, though I have never yet found such a sentiment from Matthew to Revelation; nor do I suppose such an excuse would be taken for either a thief or a murderer in one of our courts of justice; and I cannot see any reason why one of the commandments should be thought of less importance than another; and, what is worth notice,

many who care not for our *sabbath rest*, take care that we shall observe those words, "*with all diligence six days shalt thou labour*." As to our obligation to the law, if I read my Bible aright, although I know that the ceremonial was fulfilled and done away with by our Saviour's sacrifice, yet, in respect to the Moral Law, he himself says, "I am not come to destroy the law, but to fulfil it."

But I am afraid that I am intruding too much on your time and patience, or that you will think me censorious and fault finding, which I should be very sorry to do upon any account whatever; but knowing that there are so many suffering this dreadful evil, I much wished to call forth your sympathies and the aid of your powerful pen in this holy cause of delivering servants from sabbath bondage. I particularly wish it to be understood, that, by the good providence of my heavenly Father, my own lot has been cast for nearly three years with those who "call the sabbath a delight," and cannot now complain much of this evil on my own account, though I have formerly suffered much from it; but I still cannot help feeling for my companions, and also the conviction on my own mind that sabbath-breaking is like a clog and a stumbling-block to the cause of Christianity both in our own country and abroad, and I much fear, also, in the eyes of God's ancient people; and this induces me most earnestly to beseech you that, both in your ministerial, and especially in your editorial labours, you will endeavour to stem, if possible, this torrent of evil.

Sir, having, I fear, taxed your patience to the utmost, I ought now to conclude; but I must first assure you of my gratitude for the publication of the CHRISTIAN WITNESS, having, as I humbly hope, derived great benefit from its pages from the first of its appearing; and that God may bestow his blessing both on writer and readers is the earnest desire of yours, a humble and much obliged SERVANT.

N.B. As I am only a poor servant, I should rather not send my name, but will do so if needful, provided it is in strict confidence; and I do hope, dear sir, you will not publish my ill-written letter on any account, but that you will take up our cause only with your own well-known abilities.

*** We wish the "People" to take this letter as a token and pledge to every class among them that the ear of their "Friend" will be ever open to their cry; that whose among them are able to plead their own cause like this Cook, in person, shall have the opportunity of so doing, and that they who cannot, have only to give their "Friend" the facts, and they may rely upon his most earnest and honest advocacy. While we shall not be sparing in the enforcement of their *Duties*, we shall not be less emphatic in the assertion of their *Rights*.

Our last letter is one which contains excellent counsel to those among whom we ought to have at least *Fifty Thousand* readers,—viz., Apprenticed Youths.

ADVICE TO APPRENTICES.

MY DEAR YOUNG FRIEND,—Your father has just communicated to me that he has arranged your apprenticeship with a friend of his carrying on an extensive manufacturing business in the populous town of Manchester. This intelligence has awakened in my mind many and varied serious reflections: it has carried me back to the day when, with my father, I left my home to enter, as you are about to do, upon the busy scenes of life,—to the feelings which swelled my bosom,—to the ardent hopes, and glittering expectations that buoyed up my spirit, and gave the joyous smile to my countenance in the prospect of leaving for a long while, perhaps for ever, that home in which I had experienced nothing but happiness, under the most tender care of most solicitous and affectionate parents. I can therefore sympathise with you in your feelings, having felt the same myself. And now will you allow me, in a friendly and affectionate way, to offer you a few counsels, which I

have gathered from my own experience. When you first enter upon your duties at your new situation, you will find them exceedingly strange: many difficulties will present themselves,—obstacles of a very troublesome kind will meet you; and it is not unlikely that at the close of the first day,—that is, if you apply yourself closely to it,—you will be heartily sick of your duties. Such was the effect in my own case. But you must not despair. I will tell you how I did. After the business of the day was over I sat down tired, and began to think; I felt great inclination to give up the matter entirely, but I was ashamed to; my hopes had been so high, and my spirit of determination (as I thought) so strong, that I knew, to give up at a day's trial, would not only be inconsistent with those feelings, but show that I was deficient of that energy of mind without which nothing great or good can be accomplished. I resolved to persevere, to "try, try, and try again." In a short time the duties of my post became quite easy to me, so much so, that the work which used to be done by two, I did unassisted. You will be introduced to new companions. The young men of the establishment will form at first the extent of your acquaintance. One or more of them will, in all probability, become your more intimate friends: they will exert a powerful influence upon your general character, conduct in business, and the employment of your leisure hours. Take care that you admit to your friendship those, and those only, who display steadiness, good sense, and piety. Beware of the volatile, the careless, the swearer, the filthy speaker, the smoker, the drinker, the idler. Associated with such, you will be in great danger of yielding to them in their practices. Oh how I tremble for you when I consider the seductive influence they exert, the pestilence—the moral filthiness that is sometimes to be found in these establishments, among young men who lay claim to respectability and gentility! Be sure, my dear young friend, as you would be respected, happy, preserved from sin and disgrace, to fortify your soul by religion. Remember the God of your parents: study his word, at least once a day, with devout care and attention; pray for his Holy Spirit, and let your prayers be sincere and frequent.

Always remember the obligation you are under to serve your employers faithfully, "not as a man-pleaser, but as in the sight of God." Be honest in the very smallest matters, and never compromise. Let your conscience rule you, and seek to have your conscience enlightened. Never approve or perform any of those dishonest business practices which some employers not only tolerate but command. Refuse temperately but firmly, and you will inevitably triumph.

On one occasion an order had been received by my employers which was countermanded in a post or two afterwards; the second partner in the firm came to me with a persuasive smile, and said, "Mr. ——, reply to this letter, and say that the goods were shipped prior to the receipt of the letter countermanding the order." "I cannot, Sir," was my reply. "And why not, Sir?" was asked, with angry hastiness. "Because the goods are now in the porter's yard, and it would therefore be a lie on my part, Sir." "I hope you will always be so particular," he remarked, turning on his heel, and leaving me. From that time I had more frequent, intricate, and confidential matters entrusted to me. When I left I received a present of a sum of money, and my successor was received by my recommendation.

Avoid the common practice of smoking cigars in the street, or elsewhere. Smoking is not only a filthy but a seriously evil habit. Many a young man has commenced a career of folly and dissipation with the first cigar. The smoker almost invariably becomes the tippler—the dram drinker. The gin shops are frequently visited, and then the theatre is frequented. In these places company is met with, which inveigles youth, by throwing around it the "strange woman's snare;" and the mind of the young man, who promised fair on the onset, is thus prematurely affected. Beware of the cigar!

Avoid the crowded street at night.

There are dangers which lurk there in abundance; dangers of a fearful kind. Love the home, supply yourself with books of interest and instruction: the sciences will repay your attention: the arts may occupy your leisure hours: painting and poetry may employ you profitably; for remember the trite saying of the memorable Watts, "Satan finds some mischief still for idle hands to do."

Keep up a correspondence with home. Let your letters be frequent, and of a cheerful kind. If you forget home, you are not unlikely to forget the teachings of home. Your mother's tender advice given with tears in her eyes, and an anxious heart, as you left for the city; your father's kind counsels, given with the anxiety and the energy of a father's love, will not do you much good if you forget home, or think of it but little and hastily.

Do not fall into the foolish and hurtful practice of what is called "fashionable dress." Be content with plainness and neatness. Gaudiness of attire begets a proud heart and lofty thoughts, and sometimes ends its influence in driving the subject of it from a happy home and a comfortable situation to disgrace and wretchedness.

And now, my dear friend, let me beg you to ponder the counsels here given, to be cautious in all your actions, to avoid every appearance of, or real evil; to give your heart to God in the outset, and pray for his help; then shall you go through those scenes unscathed, become honourable and respected among men, and approved and blessed by God.

May God bless you, my dear friend.

Yours very sincerely,

J. P.

Bristol, March 2, 1846.

The Fragment Basket.

How to Give.—At a missionary meeting held amongst the negroes in the West Indies, these three resolutions were agreed upon:—

1. We will all give something.
2. We will all give as God has enabled us.
3. We will all give willingly.

As soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down what each came to give. Many came forward and gave, some more and some less. Amongst those that came was a rich old negro, almost as rich as all the others put together, and threw down upon the table a small silver coin.

"Take dat back again," said the negro that received the money. "Dat may be according to de first resolution, but it not according to de second."

The rich old man accordingly took it up and hobbled back again to his seat in a great rage. One after another came forward, and as almost all gave more than himself, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying,

"Dare! take dat!"

It was a valuable piece of gold; but it was given so ill-temperedly that the negro answered again,

"No! dat won't do yet! It may be according to de first and second resolution, but it not according to de last."

And he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came up to the table, and, with a smile on his face, very willingly gave a large sum to the treasurer.

Christ Crucified.—Christ crucified is the library which triumphant souls will be studying to all eternity. It is that which cures the soul of all its maladies and distempers. Other knowledge makes men's minds giddy and flatulent; this settles and composes them. Other knowledge is apt to swell men into high conceits and opinion of themselves; this leads to humility and

sobriety. Other knowledge leaves men's hearts as it found them; this alters them and makes them better. So transcendent an excellency is there in the knowledge of Christ crucified above the sublimest speculations in the world. —*Stillingfleet.*

THE DYING FARMER.—There lived near the village of L—— a farmer who was notorious for his wickedness, and who made it his delight to ridicule all sorts of Christians, but especially Dissenters. This man was at a neighbour's house conversing as usual and glorying in his sins, when he was taken in a fit. His friends removed him to his house, medical aid was called in; the doctor pronounced the case hopeless; the farmer felt he must die, and that the awful realities of eternity were at hand. He desired to see a Methodist preacher that lived at the village. The son despatched a horse and gig immediately for the preacher, who, having arrived, was shown into the room of the dying farmer. On seeing him, the farmer exclaimed, "*Too late! too late! too late!*" In ten minutes after he breathed his last with the words "*too late*" on his lips.

GATE OF GLORY.—When Mr. Venn asked Mr. Grimshaw about the state of his mind, he replied, "As happy as I can be on earth, and as sure of glory as if I were in it." At another time he said to his housekeeper, "Mary, I have suffered the last night what the blessed martyrs did; my flesh has been as it were roasting before a hot fire; but I have nothing to do but to step out of my bed into heaven." An old friend calling to see him in his illness, Mr. Grimshaw took hold of his hand at parting, and said, with true simplicity, "The Lord bless you, Jerry—I will pray for you as long as I live, and if there be such a thing as praying in heaven, I will pray for you there also."

JOY IN SORROW.—In the very midst of the heaviest trials, when the blank produced by the removal of earthly pleasures is most oppressively felt, the people of God have often the most exquisite experience of their own peculiar joys—the joys that true religion yields to the soul. The darker the cloud the brighter are the hues of the bow of peace. The bitterness of the cup of sorrow gives additional sweetness to the cup of blessing.—*Wardlaw.*

HEAVENLY HENRY'S RULES.—The title by which Philip Henry was commonly known was the "Heavenly Henry." Reader, should not you like such a title?

He gave four rules to be observed in our converse with men. Have communion with few. Be familiar with one. Deal justly by all. Speak evil of none.

He said there were four things which for the world he would not have against him. The word of God. His own conscience. The prayers of the poor; and the account of godly ministers.

He used to say, "He that hath a blind conscience which sees nothing, a dead conscience which feels nothing, and a dumb conscience which says nothing, is in as miserable a condition as a man can be in on this side hell."

QUESTIONS—Dr. Cotton Mather's, for every day in the week.—Lord's day morning: What shall I do as a pastor of a church for the good of those under my charge?—Monday: What shall I do for the good of my own family?—Tuesday: What good shall I do for my relations abroad; or what good shall I do to my enemies? for it was his laudable ambition to be able to say he did not know of any person in the world who had done him an injury but he had done him a kindness in return. —Wednesday: What shall I do for the church of God, and for the general interest of religion in the world?—Thursday: What good may I do to the several societies to which I stand related? —Friday: What special subjects of affliction or objects of compassion may I take under my care, and what shall I do for them?—Saturday: What can I do for the interests of religion in my own heart and life?

WISHING FOR DEATH.—Some people wish for death in a passion, when nothing would be more dreaded than his actual approach. Some wish for death in despair—such as have arrived at the suburbs of the bottomless pit. Some wish for death to get rid of the troubles

of life: this proceeds from a discontented spirit. Whose afflictions and trials were greater than Paul's, (read 2 Cor. xi. 23—33,) yet did he cry out for death to come and relieve him? Or, when in the prison, and feeling the weight of his iron chain from day to day, did he long to depart merely to be freed from those trials? No: a nobler object led him to wish for death, "having a desire to depart, and *be with Christ.*" "Henceforth there is laid up for me a crown of righteousness, which God the righteous Judge shall give me in that day." So Melancthon wished to die, because he should come to the light, 1 John i. 5. Because he should see God, 1 John iii. 2. He should then contemplate the Son of God. Because he should understand those mysteries he could not comprehend in the present life. Also, why are we created such as we are? and what are the two natures in Christ Jesus; and that he should sin no more, and be no more exposed to the vexations and rage of the divines? Thus the evils of life were last in the catalogue; for though it be one ingredient of the blessedness of heaven that we shall hunger no more, nor thirst any more, and feel no more pain, nor sorrow, nor crying; yet it is not the chief, for the believer would be willing almost to endure these for the pleasure of having Christ's hand wipe away the tears they produce.

FORBEARANCE.—The late Rev. Mr. Clark, of Frome, was a man of peace. He was one day asked by a friend, "How he kept himself from being involved in quarrels?" He answered, "By letting the angry person always have the quarrel to himself." If this maxim were followed, it would be a vast saving of expense, of comfort, and of honour, to thousands of the human race.

THE PUNCTUAL HEARER.—A woman who always used to attend public worship with great punctuality, and took care to be always in time, was asked how it was she could always come so early? answered, very wisely, "That it was part of her religion not to disturb the religion of others."

THE PIOUS LABOURER.—A gentleman of very considerable fortune, but a stranger to either personal or family religion, one evening took a solitary walk through part of his grounds. He happened to come near to a mean hut where a poor man lived with a numerous family, who earned their bread by daily labour. He heard a voice pretty loud and continued. Not knowing what it was, curiosity prompted him to listen. The man, who was piously disposed, happened to be at prayer with his family. So soon as he could distinguish the words, he heard him giving thanks with great affection to God for the goodness of his providence in giving them food to eat, and raiment to put on, and in supplying them with what was necessary and comfortable in the present life. He was immediately struck with astonishment and confusion, and said to himself, "Does this poor man, who has nothing but the meanest fare, and that purchased by severe labour, give thanks to God for his goodness to himself and family, and I, who enjoy ease and honour, and everything that is pleasant and desirable, have hardly ever bent my knee or made any acknowledgment to my Maker and Preserver!" It pleased God that this providential occurrence proved the means of bringing him to a real and lasting sense of religion.

SAFETY OF THE SAINTS.—This is our comfort, that of all whom the Father gave to Christ, he will not lose one. However the joy of faith may decline, the grace itself shall never totally fail, having for its security the Father's covenant love, which is from everlasting to everlasting; the blessed Mediator's intercession, and the faithfulness of the Holy Ghost, who, when once given, is a fountain of living water, springing up in the believer's heart to life eternal. Not that I am always on the mount: there are seasons when the Lord is as one that hideth himself: but he only hides himself; he never forsakes the sinner he has loved: and, blessed be his name, he has engaged that the regenerate soul shall never totally forsake him; else, there would never be a saint in heaven.—*Toplady.*

Poetry

THOUGHTS OF HEAVEN.

No sickness there—
No weary wasting of the frame away;
No fearful shrinking from the midnight air—
No dread of summer's bright and fervid ray!

No hidden grief—
No wild and cheerless vision of despair;
No vain petition for a swift relief—
No tearful eyes, no broken hearts are there.

Care has no home
Within the realm of ceaseless prayer and song:
Its billows break away and melt in foam,
Far from the mansions of the spirit throng!

The storm's black wing
Is never spread athwart celestial skies!
Its wailings blend not with the voice of spring,
As some too tender floweret fades and dies!

No night distils
Its chilling dews upon the tender frame;
No moon is needed there! The light which fills
That land of glory from its Maker came!

No parted friends
O'er mournful recollections have to weep!
No bed of death enduring love attends
To watch the coming of a pulseless sleep!

No blasted flower
Or wither'd bud celestial gardens know!
No scorching blast or fierce descending shower
Scatters destruction like a ruthless foe!

No battle word
Startles the sacred host with fear and dread!
The song of peace Creation's morning heard
Is rung wherever angel ministers tread!

Let us depart,
If home like this await the weary soul!
Look up, thou stricken one! Thy wounded heart
Shall bleed no more at sorrow's stern control.

With faith our guide,
White-robed and innocent, to lead the way,
Why fear to plunge in Jordan's rolling tide,
And find the ocean of eternal day?

The Children's Gallery.

RACHEL MORRIS.

RACHEL MORRIS, the subject of this brief notice, was born at Walkden Moor, near Bolton. She came to reside in Manchester in the beginning of the year 1839, in the capacity of domestic servant. Two members of the family into which she entered were connected with the Mosley-street Congregational Sunday-school.

Permission was given her to attend one part of the sabbath, of which she gladly availed herself, and she was placed in the first class, amongst a most interesting circle of young women. She was at that time well disposed towards religion, and had been associated with another denomination of Christians, but was almost totally ignorant of the great vital doctrines of our holy religion—such as the nature and extent of human depravity, the necessary restoring and sanctifying influences of the Holy Spirit. She knew that she must be saved by the Lord Jesus in some way, but did not understand that his death would free her from condemnation, and his perfect righteousness be imputed to the believing penitent. When these comforting truths were explained to her, they seemed just what she wanted. It was truly delightful to instruct her, for she drank in religious teaching as the thirsty earth drinks in the refreshing showers. Possessed of such feelings as these, it will be no matter of surprise that she valued very highly her sabbath-school. Her attachment to it and her teacher could scarcely be exceeded. A member of the family in which she lived had the happiness of being her Sunday-school teacher, and can bear ample testimony to the efforts she would make in order to be in her place at the opening of the school. Nothing but sickness was allowed to keep her away. When she had been in this situation about a year and a half she was persuaded by a relative to return home and learn the art of weaving. This change did not meet her expectations, and she was, in consequence, exposed to hardships and privations to which she had long been a stranger.

It was during this interval that she caught colds, which, as was afterwards discovered, had laid ter acious hold upon a system predisposed to pulmonary consumption. After remaining about a year in this unfriendly situation, she applied for re-admission into the same family in Manchester she had lived with before, into which she received a hearty welcome. Supposing it possible that by the change of circumstances she might be changed towards the school, an offer was made to her of attending chapel instead of school, if she preferred it, as she had been doing for some time. But her immediate reply was, "O no!—there is no place like my Sunday-school. I have never been happy since I left my Sunday-school. I believe I have shed tears every day since I left you." Thus her attendance was resumed, and her advance in the knowledge and love of religion soon became very apparent.

In June, 1842, the effects of the colds before alluded to, manifested themselves in a violent cough and general debility. These for awhile yielded to medical treatment, but it soon became matter of sorrowful apprehension that she was likely to be taken away in the morning of her days. These symptoms became more frequent and violent, notwithstanding the best medical assistance was procured, and everything done by the family in which she was so much beloved, to stay the rapid steps of death. But God had otherwise willed it, and by the opening of the following year symptoms of decided consumption developed themselves.

As mention has been made of her great love to the sabbath-school, it will not be out of place to relate here a little circumstance so much in character with it. The anniversary meeting of a very important and efficient benevolent society connected with the schools is held in the January of each

year. Before the special business of the meeting commences the members and friends take tea together. It was one of the highest delights that could be offered to Rachel if she was allowed to make herself useful on these occasions; and, had it been needful, she would have worked day and night rather than not have time to be present. Just before the last of these meetings she lived to see, her cough had become very violent, and she, too, was very unwell. She was advised to have a blister applied to her throat, as the cough had been almost quieted by it a short time before; but Rachel manifested a reluctance quite unusual with her. When asked her reason for it, she said, "If you put me a blister on I cannot go to school on Wednesday." Her desire was, therefore, granted, on condition that it should be tried after the meeting; but she failed to derive any benefit from the application. Neither this nor any other means resorted to could arrest the progress of this determined disease. She accordingly waited at the table of her teacher, and this was the last act of service she was ever able to perform. In a fortnight from this time her medical attendant recommended her return home, as no hope of her recovery was entertained.

It would be difficult to describe the anxiety she now felt about her soul. Nothing would satisfy her but an assurance of her pardon and acceptance with God, through Jesus Christ. She could not rest with a doubt upon her mind. Never will her teacher forget the expression of her beautiful countenance when pointing out to her the free invitations of the Saviour to all who feel their need of him as she did. She seemed as though she could not doubt, and yet scarcely dared to hope.

In this state of mind she left the family and went home; but as it was in the neighbourhood of Bolton, it prevented that frequency of intercourse which was much desired on both sides; she was, however, visited several times by members of the family, and a correspondence kept up by post. The first visit her teacher made was deeply interesting—such was the dear invalid's joy that it was like life from the dead. Part of their conversation shall be related:—

"Well, Rachel, what do you think of your health? Do you think you shall recover?" She answered in a perfectly composed, but very serious manner, "I believe I shall very soon die." "And how do you feel when you think of death?" She replied, "Quite easy—quite happy." "What! Can you feel quite easy and happy when you know that you are a guilty, a condemned, a helpless sinner, who has to do with a God of infinite holiness and justice, who will not clear the guilty?" She answered, "Yes, I feel all that, and still I am not afraid to die. My Jesus has taken the fear of death away. He has died for my sins, and taken death's sting away. I can now sing, 'O death, where is thy sting? O grave, where is thy victory?'" The teacher added, "Thanks be to God who giveth us the victory, through Jesus Christ our Lord." "Yes; that is it," she replied. "But you did not feel this blessed truth some time ago, Rachel?" "No, I did not, but I learned it in my Sunday-school." "Then you think you have received some good in the Sunday-school?" With a face bright with joy, and a warmth of feeling peculiar to one of her temperament, she said, "I shall praise God to all eternity that ever I went to that sabbath-school. I felt anxious about my soul when first I attended it, but did not know what I must do to be saved. Now I know that my blessed Jesus died for me."

Conversation of this nature filled up the time. When about to leave, her teacher said, "Rachel, what message will you send to the class?" She said, "Give my love to them, and tell them I long to sit with them in the class once more, and then I should be satisfied." "Well, Rachel, this message shall be faithfully delivered to them; and, now, what advice will you send?" She said, "O, tell them to seek an interest in Jesus while in health. A sick-bed is not the place to make sure of pardon. When I felt my poor body sinking, I became so anxious about my soul that I have spent whole nights wrestling with God in prayer for a sense of pardon, and now I know that

Jesus can and will save me. O tell them not to put off this matter to a sick and dying bed; it is quite enough to struggle with the poor body." Thus teacher and pupil parted.

In two or three weeks information was sent that her end was approaching rapidly. Her teacher again hastened to her bed-side. Since their last interview what fearful advances had death made over the frame! Nevertheless, at the sight of her visitor, Rachel's soul seemed to rise above her prostrated body; and, although for awhile she was so overcome as to be unable to speak, life and joy beamed in her expressive countenance. At length she exclaimed, "O how glad I am to see you! I cannot tell you what I feel.' Her teacher said, "Well, we will talk about that. Are you still triumphing over death?" "O yes," was her answer; "the prospect of eternal glory grows brighter and brighter every day. Louder and louder I can sing, 'O death, where is thy sting? O grave, where is thy victory?' I wish you could be always with me, always talking to me. I have no pleasure in any but the people of God, who will speak to me and pray with me." Then alluding to her teacher's mother, who had died about a month before she left her place, and to whom Rachel had paid the most kind and devoted attention, she said, "I did not think that I should so soon follow my dear mistress to heaven. As soon as I have seen my blessed Saviour, I shall look for her among that happy crowd."

There is little doubt that the poignant sorrow which this faithful and affectionate servant experienced at the death of her aged mistress in some measure accelerated her own, as she was then in a sinking state of body.

On being asked if she were ever distressed with doubts, she answered "No. Only one night, as I lay awake, the thought came into my mind that if all were right I should feel higher, livelier joy, and for awhile I was much distressed; but as soon as I prayed to my blessed Jesus it went away, and I became as happy as before." "Yes, Rachel, you have a firmer, surer ground of hope than degrees of feeling. You have the invitations and promises of God in Christ, and you have accepted and made them your own." She replied in a very emphatic manner, "Yes, I have, I know I have." Such continued to be her happy and enviable state of mind during the short interval of life which yet remained. The last name, except one, which was upon her lips was that of her teacher. Just before she expired, she looked upwards, while more than mortal joy radiated her countenance, and said, "I see my Jesus ready to receive me." And his was the last name her dying lips uttered.

Thus died this excellent young woman—this bright example for Sunday-scholars and domestic servants.

What does Rachel say to every Sunday-scholar? What was her message to her own class from her dying bed, uttered with her dying lips? "O tell them to seek an interest in Jesus while in health." Could she address you now, it would be in language and with an earnestness known and felt only by a resident of the world eternal—still the burden of her message would be, "O seek now an interest in Jesus, by all that is blissful in heaven—by all that is woful in the abyss of the lost."

THE BOY AND THE HORSE.

To the Editor.

SIR,—I send the following for a corner in the *Penny Magazine*, having heard it from the lips of the teacher himself. Being some time since at Cowes, a teacher was in the afternoon addressing both teachers and scholars—urging teachers to persevere, scholars to imitate. His remarks were made in allusion to one who had formerly been a scholar among them. The speaker said business had called him, on a certain day, some distance into the interior of the island, (the Isle of Wight,) and being on horseback, he gave his horse to a respectable looking lad to hold, whilst he went into a house to transact some matter of business. On coming out he offered the lad a few pence for his services, which were respectfully refused; and in reply he said, "My lad,

I must request your acceptance of the trifle, for I never expect people to serve me for nothing."—(But hear this, my fellow-teachers, ye who are sometimes fearing you are labouring to no purpose, here was a rich reward on earth for this teacher; and he could scarcely restrain his feelings when he recited it in the sabbath-school in my hearing.)—The lad firmly replied, "I cannot take your money, sir, for I owe you a much larger sum than I shall ever be able to repay. I have not forgotten you, if you have forgotten me: it is to your kindness, united with that of my other friends, that I owe my present comfortable and happy situation. You took me into your school when an outcast; you clothed me when naked; you were fathers and mothers to me when my parents were dead; and can I now take money from you for such a trifling service as this? No, sir; you must excuse me; and may God bless you for your kindness to me!"

The teacher said he had forgotten the boy's features, he was so much improved. He was, he said, a helpless boy, whom himself and a few more friends, who felt for his forlorn situation, had taken by the hand, clothed and educated for some time in their sabbath-school, until an opportunity offered of placing him in a situation to procure his own living by his industry, and here he witnessed the fruits of their care. And then from this token of gratitude in the youth he directed the attention of his hearers to a debt of the same kind, but of a superior order, which we all owe to One who has never ceased to provide for us, his family here below, everything we need. I think his remarks were calculated to make a lasting impression on those who heard him.

Should this brief sketch meet your approval, it is at your service. One word more, sir, on the *Penny Magazine*. My order of sixty, alluded to in my last, has now reached seventy-eight, and I am persuaded it will not stop there. May you reach the haven of a QUARTER OF A MILLION, and then spread your sails for a HALF MILLION!

I am, &c.,

GEOFFREY RANDALL.

LESSONS OF THE WATCH.

For the Christian's Penny Magazine.

I WAS alone in my chamber the other day, when I took out my watch to ascertain how time progressed, and, being in a meditative mood, the timepiece as it lay in my hand suggested thoughts something like the following. A watch is certainly in many respects like man's mind, and if we examine its different parts we shall find a striking analogy between the two. First of all, look at the inside, the works. Are they not emblematical of the mind? How beautifully arranged are the different parts, and how suited to produce the desired effect! So, also, is the mind in its natural and right state—formed by God in perfect symmetry and beauty—just such a mind as man requires, and exactly adapted to produce the effects desired by its Maker. Again; how one part of the mechanism depends on the other. Be one wheel, or even one tooth, absent, all goes wrong; and, too, how much care must we take with them; what a slight touch injures them; what a trifle ruins them! And so the mind is a beautiful piece of mechanism, composed of various dispositions, affections, and passions, each depending on the other. If one function be misused, all suffer for it; if one be improved, the whole benefit from it. And what care is necessary to keep the mind in good order—the least thoughtlessness often injures it, and just paying no attention to it, without actually trying to work its harm, often ruins it. But enough concerning the works; we will now shut them up in the case, and at the same time shut up the mind we are contemplating in its case—the body. Our attention is now attracted by the ticking and by the hands. The works cause both the ticking and the motion of the hands: if they are in good order the ticking is regular and the hands also perform their functions properly; and by both is the state of the works ascertained. This applies to the mind. It exercises a direct influence over our conversation and actions. If our minds are well disciplined and in good order, then will our conversation be sound and good, and our actions also will be

in the right direction—well timed and well performed. And by both our conversation and actions can the state of the mind be infallibly told. How true, thought I, is this! See you a lad flippant and senseless in his conversation, that lad's mind is like a flower-garden full of weeds; and see you a lad acting unworthily of himself, that lad cannot govern his own mind. One thought more suggested itself to my mind—the watch cannot go on unless it is daily wound up; and so, unless the mind is daily fed with food proper for it, that is, unless we supply it with materials on which to exercise and sustain itself, it will decline, and its motions will eventually stop. These were my meditations; and, need I say, I rose from my reverie a benefited man?

C. H. D.

ENCOURAGEMENT TO TEACHERS.

For the Christian's Penny Magazine.

Some few years since a pious and judicious fellow-teacher in the Sunday-school at P—— was taken ill, and, after a very long affliction, departed in peace to everlasting glory. I frequently called upon him during his lengthened illness. On one occasion I found him considerably dejected. On inquiring the cause, he replied, "Although I have been so many years a Sunday-school teacher, I have no satisfactory evidence that I ever was the successful instrument of leading one youthful mind to God." It was evident to me, that, though he died peacefully reclining on that hope which the gospel of Christ inspires, the fear that he had not been useful spread a shade around his dying pillow.

I knew him to be a regular attendant and devout teacher, and therefore endeavoured to persuade him that he had, doubtless, been useful, though he knew it not. He admitted that it was probable, but he wanted, he said, some decisive evidence of it.

A few weeks after his death I paid a visit to a friend at H——, eight miles from P——, and, spending my sabbath there, like most Sunday-school teachers, I suppose, I went to the school. On my first entering, I recognised a youth of the name of G—— B——, about nineteen years of age, who was a former scholar at P——. By some conversation with him I found that he was not only a regular teacher in the school, but also a member of the church. After teaching, and prior to the worship, we took a short walk, and I inquired by what means he had been led to devote himself to the Lord and to the work of Sunday-school teaching. "Sir," he replied, "it was by the kindness, the faithfulness, and the prayers of Mr. M——," (the name of my departed friend,) "that I was led to think, to pray, and, I trust, to give myself to Christ." I felt almost overwhelmed. We went immediately to the house of God, but I confess that it was some time before the solemn worship of the sanctuary could banish from my mind my departed friend and his ignorance of this fact. How much the knowledge of it would have rejoiced his heart! Well he knows it now, and with it, perhaps, the wise and gracious reasons for which he was kept in ignorance of it while on earth. O ye doubting Sunday-school teachers, do you know whither your charge is scattered? While you are saying, we have no proofs of usefulness, perhaps they, through your instrumentality, are pious and useful. The seed sown, though hid, will not perish; for the promise runs, "Ye shall reap if ye faint not."

Kingsbridge. N.

JUVENILE ZEAL.

A little girl, in Gloucestershire, used to subscribe one halfpenny per week to an Auxiliary Missionary Society; but by the failure of employment where she had been used to work, she found herself unable to continue her subscription; yet, being unwilling wholly to decline her contribution, she devised the following method:—The farmers being in the habit of allowing the poor to glean in their potato-fields, she went one morning, and with no small labour

procured a basketful of potatoes. These she carried to the collector who used to receive her subscription, and begged him to accept of the potatoes instead of money. The collector objected that he never received anything of this sort for a subscription, and that he could not accept them, for they belonged properly to her mother. The child went home much disappointed, and told her mother the whole. The mother returned with her daughter to the collector, and requested him to accept the potatoes, saying, "Sir, I was once a poor blind papist; but now, blessed be God, I know the value of the gospel, and wish everybody to know it too; and I thank God I have a child who feels this concern for the poor heathen." About this time a neighbour came, and wishing to gratify the good woman and her child, purchased the potatoes, and gave the full value of them to the collector. When Dr. Williams related this little anecdote at an anniversary meeting at Bristol, a person rose and said, "And I am the person who bought the potatoes." P. B. B.

LONG LIFE.

LIFE's waning hours, like the sibyl's page,
As they lessen, in value rise;
Oh rouse thee and live! nor deem that man's age
Stands in the length of his pilgrimage,
But in days that are truly wise.

L. H. S.

THE DYING CHILD.

"MY father, through the valley's shade
Will you not go with me,"
The dying boy with faintness said,
"And my protector be?"

"My son! my son! I must abide
The time which God hath set;
Life's toils my path must still betide,—
Mine hour is not come yet."

"O mother, you have always bless'd
Your little boy—will you
Go with me in the shades of death,
And help my passage through?"

"My child! I would, but cannot go;
God hath not call'd for me;
But Jesus waits for thee, I know,
And he will go with thee."

"Yes!—father!—mother!—yes, I see—
The valley now is light;
My Saviour walks along with me,
And heaven appears in sight!

"How sweet the music that I hear!
Bright angels bid me come!
A little while, and I'll be there;—
I'm almost—I am—home!"

THE USE OF FLOWERS.

GOD might have made the earth bring forth
Enough for great and small—
The oak-tree, and the cedar-tree,
Without a flower at all.

He might have made enough, enough
For every want of ours,
For luxury, medicine, and toil,
And yet have made no flowers.

The ore within the mountain-mine
Requireth none to grow,
Nor doth it need the lotus-flower
To make the river flow.

The clouds might give abundant rain,
The nightly dew might fall,
And the herb that keepeth life in man
Might yet have drunk them all.

Then wherefore, wherefore were they made,
All dyed with rainbow light,
All fashion'd with supremest grace,
Upspringing day and night:

Springing in valleys green and low,
And on the mountain high,
And in the silent wilderness,
Where no man passes by?

Our outward life requires them not;
Then, wherefore had they birth?
To minister delight to man,
To beautify the earth.

To comfort man—to whisper hope
Whene'er his faith is dim;
For He who careth for the flowers
Will care much more for him.

MARY HOWITT.

Cabinet of Things New and Old.

FAITH, HOPE, CHARITY.

"These three"—beautiful sisters they are!. The first trusts; the second desires and expects; the third loves with all her heart. They have a common Father, who is the common object of their different emotions. They dwell together in sweet and holy concord. The tie that binds them together is strong and enduring as life. They constitute the three-fold cord that binds the soul to God and heaven. What power can break that cord? Faith justifies the soul at the bar where the law condemns. Hope lifts it above the dark and dismal shadows of mortality. Love animates it to run the heavenly race till it shall win and wear the incorruptible crown. Faith without Hope and Love would be but a dull and passionless trust. Hope and Love without Faith would be but the wild workings of an empty dream. Faith, working by Love, purifies the heart, and with Hope for her standard-bearer, achieves the most substantial victories over the world. "Faith is the substance of things hoped for;" that is, it gives a subsistence, imparts a reality to the objects of Hope, without which the life of the Christian would be an uncertain conjecture. It evidences to the mind the "things that are unseen," and thus assures Hope that her expectation of those things shall not be in vain. Nay, when her sister begins to droop, the steady tones of her cheerful voice reanimate and encourage her, for "against hope she still believes in Hope"—firmly believes, in spite of every discouragement, that the objects of Hope will be accomplished.

Survey, now, the stature of these sisters—their attitude, countenances, motions—and you will confess their heavenly birth, you will be charmed with their divine features. Behold the firm step, the majestic gait, the fixed, yet serene gaze of the elder sister. At every step she treads upon the thrones and principalities of earth; she spurns the pomps and pleasures that enchant and enslave the earthly, for she "walks with God." Her fellowship is with the kingly Mediator who reigns on high. She beholds "with open face, as in a glass, the glory of the Lord, and is changed into the same image from glory to glory, even as by the Spirit of the Lord." Look now at the other, on whose face, radiant with life and joy, that glory is reflected. See her ethereal form, her elastic, vivid, changeful movements. All is bright before her. She forgets the things that are behind, and is wholly taken up, deeply enraptured with the visions of beauty and blessedness that unveil themselves beyond the horizon of time. The desires of her soul follow hard after God. Thither the warm current of her emotions flow. Thence is all her expectation. By her side is her still more beautiful companion, her countenance beaming with benevolence,

her mantle flowing as with the light of heaven, her eye suffused with a tear, for she is still on earth, though aspiring to heaven. All that is lovely she loves with an unfaltering passion, and that affection overflows in pity and compassion for the alienated and the lost.

Leaving personification, let us advert to that precious sentiment of inspiration which concludes one of the most eloquent descriptions even of inspiration itself: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Not the longer in duration, for when shall faith, or confidence in an electing, a redeeming, a regenerating God cease from the bosoms of the elect, the redeemed, the regenerated hosts of heaven? When shall they cease to trust the everlasting grace that saves them to all eternity? At what point of glorified felicity shall a shade of distrust intrude into the hearts of the holy? Or when shall hope intermit her warm pulsations in the souls of the just? Will they not desire the glory beyond? Will they not expect it? These are the living elements of hope—desire and expectation of future good. The perfection of hope will be theirs, for no cloud will intervene to dim its brightness. But love will have a wider range there as here; for all excellence, all holiness, whether in God, or saints, or angels, will be its object. Then will the glowing thought, "God is love," kindle the fire of a perpetual devotion on every little altar in every mansion prepared by the Lord of glory. Love will be the element in which all holy beings will move. It will be the habitation of the saints, for "he that dwelleth in love dwelleth in God, and God in him." So, "if we love one another, God dwelleth in us, and his love is perfected in us." The inspired writers dwell with peculiar emphasis and powerful emotion on this grace. They ascribe to it properties that may well excite the wonder of the contemplative mind. It is something that "passeth knowledge," yet is as real and demonstrable as if perfectly known. It possesses an undying vigour and vivacity, for it is a fruit of the Spirit. It has a universality as wide as moral being. It is diffusive as the light, being not only "shed abroad in the heart," but through all heaven. It pervades the very essence of faith and hope, and is to them as the atmosphere in which they breathe. Glorious grace! dwell thou in my heart *through all the generations of the ages upon ages of eternity!* Amen. Eph. iii. 21.

J. N. D.

THE END OF CHRIST'S INCARNATION.

BY DR. SPRING.

When the great Ruler of the world was pleased to accomplish his purposes of mercy towards sinful man, he saw fit to do it in a way that expressed the mysterious fulness of his own eternal nature.

God is one in nature and three in persons. A fundamental article of the Christian religion is, that one of these three Divine persons became incarnate. "The Word was made flesh, and dwelt among us." "Unto us a child is born, unto us a son is given: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

When "the fulness of time" was come, "God sent forth his Son, born of a woman, made under the law, that he might redeem them that were under the law, that they might receive the adoption of sons." His birth was humble, away from home, and in a manger; but it was announced by angelic voices, "Behold, I bring you glad tidings of great joy; for unto you is born this day, in the city of David, a Saviour, who is Christ the Lord!" Behold the wonder!—the immortal Deity clothed with the nature of mortal man—the Everlasting One born in time—the God Omnipotent swathed in the bands of infancy, and lying in a manger! This was the beginning of the Saviour's sorrows. Had he any sense of loftiness to be subdued, any honest pride of character to be wounded, any inbred sentiments of virtuous exaltation to be mortified, it would be in view of such mysterious humiliation as this. No pomp of earth was there; no show of worldly magnificence; no regal splendour; though there slept on that pallet of straw One "who hath on his vesture and on his thigh a name written, KING OF KINGS, and LORD OF LORDS." Judah's crown and sceptre might have belonged to his honoured parents, and he should of right have been born in the palace of David. But this were ill fitting One who came to pour contempt upon the pride of man, whose "kingdom is not of this world," and who, before he assumed this low attire, foresaw that he should put it off only on the cross.

The tears that flowed in Bethlehem, often flowed in after life. In his infancy he was sought as the victim of Herod's sword; in his youth he was often obliged to retire from the observation of men, that he might not provoke their rage. But while for thirty years he avoided the scenes of active and public life, his great work of suffering and redemption, in all its parts and consequences, was always present to his thoughts. Wherever he went, and in whatever he did and said, he conducted himself like one who felt that he had a great work to perform, and was assiduously hastening it onward to its final catastrophe. He knew what others did not know—that the hand of violence would cut him off in the midst of his days; and in view of his coming sorrows could often say, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" In this respect, as well, indeed, as in every other, he differed from all other men. Socrates, though he addressed himself to his fate with great calmness, and spake of it with wonderful tranquillity, and drank the hemlock with unshrinking firmness, did not anticipate his destiny from the beginning of his career, nor even many days before its close. Those there have been who have undertaken enterprises

of great toil and peril; but the suffering was doubtful, and many a gladdening though, perhaps, deceptive hope was immingled with their fears. But the Saviour was apprised of his career of suffering, as well as of its close of agony, from the hour he quitted his Father's bosom. In the eternal "council of peace" he "gave his life a ransom for many." All his arrangements were directed to this one end; his eye and his course were single; and the farther he went in it, the more "stedfastly did he set his face to go to Jerusalem." Nothing could divert his steps from that melancholy way of tears and blood. To every solicitation his reply was, "The Son of man *must* go up to Jerusalem, and suffer many things, and be killed."

SAVING FAITH.

Simply as a saving grace, faith has but the same excellence with all other precious saving graces. As it is the fruit of the Spirit, it is more precious than gold, and so are all other graces. In this sense they all shine with equal glory, and that glory transcending all the glory of this world; but then consider faith *relatively*, as the instrument by which the righteousness of Christ is apprehended and made ours, and in this view it excels all other graces. This is the grace that is singled out from among all other graces to *receive Christ*, by which office it is dignified above its fellows. As Moses was honoured above the many thousands of Israel when God took him up into the mount and admitted him nearer to himself than any other of all the tribes might come, so faith is honoured above its fellow-graces in being singled out and solemnly anointed to this high office in our justification. It is that precious eye that looks unto Christ as the stung Israelites did to the brazen serpent, and derives healing virtue from it to the soul. It is the grace which instrumentally saves us. As it is Christ's glory to be the door of salvation, so it is faith's glory to be the door-key that opens that.

What shall I say of faith? It is the bond of union, the instrument of justification, the spring of spiritual peace and joy, the means of spiritual life and subsistence, and, therefore, the great scope and drift of the gospel, which aims at and presses nothing more than to bring men to believe.

It is the *bond of our union* with Christ: that union is begun in our spiritual quickening, and completed in our actual receiving of Christ: the first is the bond of union on the Spirit's part, the second a bond of union on our part. Christ "dwells in our hearts by faith." Thus it is a door opened to let in many rich blessings to the soul, for, by uniting us to Christ, it brings us into special favour and acceptance with God, makes us the special objects of Christ's love and delight, and draws from his heart sympathy and a tender sense of all our miseries and burdens.

It is *the instrument* of our justification. Till Christ be thus received by us we are in our sins—under guilt and condemnation; but when faith comes, then comes freedom: "By him all that believe are justified from all things." It apprehends or receives the pure and perfect righteousness of the Lord Jesus, wherein the soul, how guilty and sinful soever it be in itself, stands faultless and spotless before the presence of God; all bonds to punishment are, upon believing, immediately dissolved, a full and final pardon sealed. O precious faith! who can sufficiently value it?

FLAVEL.

TWO WORDS, OR THE RESURRECTION.

A MAN of intelligence, but of a very sceptical turn of mind, had many conversations with a minister, and was always stumbling at the doctrine of the resurrection as a vexation and plague to his reason. He stumbled at that stumbling-block, being disobedient. His friend did not succeed in reducing his scepticism: the evil proceeded not so much from particular difficulties and incredibilities in the mystery before him, as from the disease of the heart—a proud, self-relying dependence, not upon God, but upon his own reason.

At length they were separated. The clergyman did not meet his sceptical friend for years. Meanwhile the grace of God came into his heart, and he was converted, and became as a little child. All scepticism departed, and now he listened only to God.

The first time they met after this great change, the minister said to him, "Well, my dear sir, and what do you think now of the doctrine of the resurrection?" "Oh, sir," said the former sceptic, "two words from Paul conquered me,—'Thou fool!' Do you see this Bible?—(taking up a beautiful copy of the Scriptures, fastened with a silver clasp,)—and will you read the words upon the clasp that shuts it?" The clergyman read, deep engraven on the silver clasp, "Thou fool!" "There," said his friend, "are the words that conquered me; it was no argument, no reasoning, no satisfying my objections, but God convincing me that I was a fool; and thenceforward I determined I would have my Bible clasped with those words, 'Thou fool!' and never again would come to the consideration of its sacred mysteries but through their medium. I will remember that I am a fool, and God only is wise."

How striking, how affecting was this! Ah, this is the way to come to God's word. Let every man put this clasp upon his Bible, "Thou fool!" and let him enter it, to sit at the feet of Jesus, and learn of him, just as a little child, remembering the saying of David, "*The entrance of thy word giveth light: it giveth understanding unto the simple.*"

THE SILENT POWER OF TRUTH.

A SWEDE, after receiving a good education, became a wanderer in the world. At one time he was a soldier, at another a sailor, and at length, having, while intoxicated, sustained an injury

he became a patient in an hospital. A tract visiter entered the ward in which he lay, and observing that he was asleep, quietly laid a tract upon his bed and went away. That man was an avowed infidel. When he awoke he saw the tract and read it. It related to the evidences of Christianity, and the Lord made it the means of removing his unbelief. He became a new creature; and when he left the hospital, he experienced the power of vital Christianity, and felt an earnest desire to do good. Observing that there were many seamen in the port who were his countrymen, and that they knew but little of the English language, he collected small companies of them together, and read, and sang, and prayed with them. Afterwards he obtained the use of a floating Bethel on sabbath mornings, and sometimes added exhortation to other exercises. But he longed to hear the gospel preached there by some minister from his native land; for this he prayed, and, as he had opportunity, made known his wishes to his fellow-Christians. His prayer was answered, and now there is a church in the ship, with a Swedish clergyman for its pastor.

Here the reading of a single tract was blessed. Such has often been the case, and this even when the person to whom it was given had cast it aside unread. A man having received a tract used it in filling up the space between the inner and outer sole of a shoe. Some time afterwards another man sat down on a sabbath morning to put a new sole to that shoe, but when he had cut away the old leather he saw the tract, and his attention was instantly arrested by its title, "Remember the sabbath-day to keep it holy." It was an arrow from the quiver of the Almighty. The work was immediately laid aside, and the man hastened to the house of God; his soul was troubled, nor could he find rest until he found it at the cross of Christ.

"THIS MAN'S RELIGION IS VAIN."

"*This man's religion is vain.*"—It is "vain" in the case described, because it is partial. And so it is in other cases. There are many illustrations of a partial religion. *That* is, which is merely intellectual, which possesses the understanding only — which lies in knowledge simply, and has to do with doctrinal truths and distinctions. This belongs to a class whose cast of mind leads them to inquire, reason, and speculate. They are fond of investigations. In the spirit of doctrinal discrimination they love to build their systems with skill and defend them with strength. *Their* religion is "vain," because partial. It does not go far enough. It stops before any vital work is begun. There is, indeed, importance in knowledge. No religion is of worth without it. Christianity *is* concerned with our intelligent powers; and they are the best Christians who are the best instructed in Christian truth. But to stop with knowledge, with what the understanding only receives, is to make your religion a mere idea, a very heartless affair. What says the word? "He that loveth not, *knoweth* not God." To know God savingly is to know him approvingly, with love. If, then, you have knowledge without love—if you look at religious acquisitions simply as

intellectual attainments—if you think of heaven only as a place for pursuing speculative inquiries, then is not your religion partial and enslaving?

And this kind of religion discloses its own defects practically. It lacks humility. It begets intellectual pride. It swells the mind with vain glory. It is prayerless too. Its ideas are too much abstractions—too separate from what is really spiritual and practical to sustain a spirit of devotion. Such a religion must be "vain."

J. D. C.

INTERESTING CONVERSION.

THE way of the Spirit of God in effecting the conversion of men is sometimes truly wonderful, while the riches of Divine grace are magnified and the human heart humbled. Some years since the pious and devoted Dr. Malan, of Geneva, visited Edinburgh. One evening during his stay there, among others, a licentiate of the church of Scotland was present, of whom Dr. Malan had inquired personally, if he possessed the love of Christ. The young gentleman opposed the Doctor's views with great heat of argument, and at length begged of him to go into a private room, that they might converse together with more freedom. When they had shut the door, the youth proposed prayer. "No," said Dr. Malan, "I will not pray *with* you, for I am convinced that you know not the love of Christ; but I will pray *for* you;" and they knelt in prayer. The argument was then continued for a great length of time, but such was the effect of Dr. Malan's address, that when they returned to the company the young man was in great agitation, and did not conceal his excitement. When he went to his lodgings, instead of retiring to bed, he sat down to write a refutation of Dr. Malan's views with a clearness and power of argument, as he thought, such as he could not command in conversation, and he continued writing till four o'clock in the morning. Then, when he arose and looked at his manuscript, and ran over his train of reasoning, a sudden flash of conviction, a light like that which shone on the mind of Paul in his way to Damascus, poured upon him, that he had been fighting against God, and was, indeed, a guilty, wretched, perishing sinner. He threw himself upon his knees, imploring forgiveness through the blood of Christ, and that very hour obtained peace in his Redeemer. When he arose, and looked at his watch, he found that it wanted but little of the time when Dr. Malan was to take his departure in the morning's coach. He hurried away, and finding him at the door of his lodging, just ready to set out, embraced him as his spiritual father, declaring that he had never known Christ till that morning. That same individual is now a devoted minister of the Lord Jesus Christ.

REFORMATION AMONG BOATMEN IN GERMANY.

THE coal-mines on the banks of the Ruhr give employment to nearly 1000 barges, and to each they reckon four sailors. A large number of these live in Malheim, and have generally been considered among the most rude, ignorant, and wicked of the lower classes. About two years ago, one of these,

named Wolf, pre-eminent in all these evil qualities, became thoughtful, and his conscience reproached him for his wicked life, and his cruel treatment of his wife and children in his drunken fits. He had very little knowledge of the truths of Christianity, for he could not read; but he was afraid of the judgment of God, and that he must be eternally lost should death overtake him in his sinful state. While under these severe conflicts of mind, he revealed himself to his brother-in-law, a man also in humble life, but a pious man, who told him that he knew a Physician who could cure him. "Oh! where does he live?" cried Wolf, "for I will gladly walk ten miles this night yet to find him." The brother-in-law now preached to him Christ, and pointed him out as the only Saviour and Physician of sin-sick souls.

Wolf returned home to his family; and his wife told me, he fell upon his knees, and, in agony, cried long and earnestly to the Saviour for help and deliverance from the torments of his mind. His prayer was heard, and he found rest in Christ. He began to learn to read, that he might be able to feed on the word of God. He now appeared, among his former companions in wickedness, a changed man; and his heart was so full of love to the Saviour, for the peace which he had found, that he began to preach to them with a power and energy which astonished them, and the Holy Spirit confirmed his testimony.

The holy fire spread from boat to boat, and the eyes of many were opened on their sinful and lost state. Drunkards, thieves, and abandoned characters were made penitent; and it was a joyful sight to behold them shedding tears under the sound of the glad tidings, and their weather-beaten countenances beaming with delight while joining in the praises of their Saviour. And now their huts, which were formerly habitations of riot and wretchedness, are changed into clean and comfortable dwellings, where peace and temperance reside. They now began to assemble in numbers for reading the word of God and prayer. Hundreds have been savingly affected; and last winter these meetings were frequented by many from the neighbouring country, and also by the poor of Malheim. The narrator was present at one of them, in which there were from 400 to 500 of these humble Christians.

The magistrates have openly acknowledged the improved state of morals among the lower orders, to whom this awakening seems to be exclusively confined.

POPERY: ITS ORIGIN AND PROGRESS.

No. III.

BY THOMAS TIMPSON.

ROME having become nominally Christian, by the emperor Constantine professing the religion of Christ, the way was opened for the triumph of imposture under his sacred name. This was soon effected by various means, under the direction of the hierarchy, now first brought into union with the state. Under the imperial countenance, and after the example of Constantine, magnificent *basilicæ*, or churches, were erected in principal cities, richly adorned with pictures and images, and re-

sembling the heathen temples in their form and furniture. Wealthy men were encouraged to build places for worship, to which they were, under this "church and state system," allowed to appoint the ministering "priests," according to the custom when they were *heathen*. And this is the true origin of what is called among us "church patronage," and one of the chief means of impeding the progress of religion, and of perpetuating priestly bigotry and intolerance in the British empire.

Hence another evil of Popery arose; as Dr. Haweis truly says, "Instead of the people choosing their own bishops and presbyters, they were no more consulted. The presbyters wholly depended on bishops and patrons. The bishops were the creatures of the patriarchs and metropolitans; or, if the *see* [that is the station of the prelate priest] was important, appointed by the emperor. So 'church and state' formed the first inauspicious alliance; and the corruption which had been plentifully sown before, now ripened by court intrigues for political bishops of imperial appointment, or at the suggestion of the prime minister."

As a natural consequence of this priestly political system, the chief bishops now excluded the people from all share in the administration of ecclesiastical matters, and engrossed the rich possessions and revenues of the city churches. The emperor Constantine, removing the seat of his government to his newly-built city, called after his own name Constantinople, Rome became a far more favourable field for prelatical ambition. Aspiring and irreligious men were everywhere seeking "preferment," as the appointment to lucrative offices in the churches was called, and this they sought by the most scandalous means. To such a height did their contests arise, as Mr. Bowers, in his "History of the Popes," states, that at the election of Ursinus and Damasus, A.D. 366, by opposing parties, to the bishopric of the Roman Christians, the clerical adherents of Damasus being armed, *one hundred and thirty-seven* persons were killed in the church itself, besides many others on different days. The bishops commonly contended with each other, in the most shameful manner, concerning the extent of their respective jurisdictions: and imitated, in their manner of living, the arrogance, voluptuousness, and luxury of magistrates and princes. On this account a pagan prefect of Rome said, "Make me bishop of Rome, and I also will be a Christian." It was under the crafty pontiff Damasus that a monarchical form of government was set up in the churches of the Western Empire, on dismembering East Illyricum by the decree of the emperor Gratian, A.D. 379; and on this decree were founded the early appeals and decrees of the Papacy.

It cannot be expected that "priests" and "prelates" made in such ways would bear their "sacred" offices with all the exemplary "meekness and gentleness of Christ;" but while it is admitted that some might be referred to as preaching the essential truths of the gospel, and exhibiting much personal holiness, the church dignitaries generally were examples of the most insulting haughtiness. One instance may be given in the conduct of Martin, bishop of Tours, who died A.D. 397. He is famous in the Popish calendar as St. Martin, the first of the saints whom

the Romanists idolized by praying to him. He is called by Dr. Waddington, now "dean of Durham," "one of the most venerable prelates of that age," and "a man comparable to the apostles." This proud priest suffered himself to be waited on at a supper by the wife of the emperor Maximus, in the quality of a servant, the emperor consenting to her request, that she might enjoy such imagined honour in thus demeaning herself. Gibbon states that "at the table of the emperor, this bishop received the cup from an attendant, and gave it to the presbyter, his companion, before he allowed the emperor to drink: the empress waiting on Martin." Such was the awe that these usurpers of the prerogatives of God had created in the minds of the most eminent persons, leading them to believe that their salvation depended on their following them as the vicars or representatives of Jesus Christ.

This same haughty ecclesiastic is referred to by Dr. Mosheim as exhibiting the spirit of the priesthood in that age; and he says, "The vices of the clergy were now carried to the most enormous lengths; and all the writers of this century, whose probity and virtue render them worthy of credit, are unanimous in their accounts of the luxury, arrogance, avarice, and voluptuousness of the sacerdotal orders. The bishops, and particularly those of the first rank, created various delegates, or ministers, who managed for them the affairs of their dioceses, and a sort of courts were gradually formed, where those pompous ecclesiastics gave audience, and received the homage of a cringing multitude. The office of a presbyter was looked upon of such a high and eminent nature, that Martin, bishop of Tours, was so audacious as to maintain, at a public entertainment, that the emperor was inferior in dignity to one of that order."

Popery making thus its shocking advances *publicly* in "the mystery of iniquity," as "the man of sin," it will not be imagined that the manner and state of Christian worship agreed much with the simplicity of the gospel. The whole system had become corrupted. Such a dreadful state of things could not have existed in the light of the Scriptures. But we obtain most satisfaction from the testimony of St. Augustine, bishop of Hippo, the most famous bishop, preacher, and doctor of divinity in that age. He was born, A.D. 354, and died, A.D. 430. He says, "They despised many of the commands of the sacred Scriptures, and that superstition had universally so prevailed, that if any one had touched the ground with his bare foot during the week in which he was baptized, he was more severely rebuked than if he had been drunk; and that the Christian religion, which God in his mercy would have to be free, and to consist of very few burdens, that the condition of the Jews of old was much more tolerable than that of Christians, because the Jews had been subjected to a bondage of the law of God; but that, in the place of this, Christians were brought under bondage to human inventions!"

Corruptions of the most pernicious kind were thus introduced into the public worship of God; and at the close of the fourth century the religion of the pagan Greeks and Romans differed very little in its external appearance from that of the Christians. Both of them had a most pompous and

splendid ritual, calculated to blind the imagination of the multitude. Gorgeous robes, tiaras, mitres, wax tapers, crosiers, processions, lustrations, images, gold and silver vases, and many such circumstances of pageantry were to be seen equally in the Christian churches and in the heathen temples. Here also began those corrupt and superstitious ceremonies in the Lord's supper which led to the monstrous and blasphemous absurdity of transubstantiation, with most of the other enormous errors of Popery.

The Letter Box.

DISTINCTIVE PRINCIPLES OF CHURCH POLITY.

To the Editor of the Christian's Penny Magazine.

Sir,—I am very thankful to you for all the instruction I have received from your valuable magazine. I have taken a deep interest in all the pieces you have given us concerning the church of Christ. I was very much instructed by the excellent Address of Mr. Ely on the Voluntary Principle, which I never fully understood before, and Mr. Craig's Address has greatly fortified my mind concerning the Church of England. I should very much like you would give us information, as full and distinct, on the subject of Congregational Principles, which, I fear, I do not understand so well as I should, and I think many of my acquaintance are much in the same situation as myself. If you could do this at your convenience, you would confer a great favour upon me, and, I have no doubt, upon many others. Thanking you for all your past services,

I remain,
Your very obliged servant,
EUSEBIUS.

We are much pleased with the letter of Eusebius, and most readily meet his laudable wishes by presenting him with the views which are held on the subject by the Congregational Union of England and Wales.

CONGREGATIONAL CHURCH POLITY.

The Congregational churches hold in common with the entire church of God all the fundamental doctrines of Christianity, which, derived from the New Testament, have been taught everywhere from the apostolic age, and so denominated catholic, or universal. In them they have fellowship with all the faithful,—with "all who in every place call upon the name of Jesus Christ their Lord." On questions of *church polity*, however, they have been compelled, in the exercise of their own judgments upon the language of the New Testament and the records of primitive Christianity, to adopt principles distinctive from those maintained by other ecclesiastical communities; and these are briefly set forth in the following particulars.

I. Congregational church polity is distinguished from all sorts of Prelacy, Roman, Oriental, Anglican, and Wesleyan, by the principle that all Christ's servants in the ministry of the gospel *are equal in rank*.

The pre-eminence of one servant of our Lord to another appears to be inconsistent with the genius of Christianity; for he has said, "The princes of the Gentiles exercise dominion

over them, and they that are great exercise authority upon them; but it shall not be so among you." Matt. xx. 25, 26. "One is your Master, even Christ, and all ye are brethren," Matt. xxiii. 8. The apostle Peter assumed not this superiority—"the *presbyters* who are among you I exhort, who am also a *presbyter*. Feed the flock of God which is among you, taking the *oversight* (ἐπισκοποῦντες, discharging the duty of *bishops*) not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being *lords* over God's heritage, but being ensamples to the flock," 1 Pet. v. 2, 3. The identity of the terms *presbyter* and *bishop* is obvious on the very face of the apostolic writings, the *bishops* being called *presbyters*, and the *presbyters*, *bishops*. In Acts xx. the same persons who, at the 17th verse, are termed elders, or *presbyters*, are in the 28th verse called overseers, or *bishops*. In his epistle to Titus, Paul, after having declared it to have been his design, in leaving the evangelist in Crete, that he should ordain *elders* in every city, at once proceeds to enumerate some of the principal qualifications by which they should be distinguished, and in the midst of the recital he says, "for a *bishop* must be blameless," &c., Tit. i. 5—7.

As prelatical superiority is unscriptural, so it is found to be *useless*. In those communions where such gradations are acknowledged, peace is not secured by the concession, but rather discord. The evils arising from ambition, pride, and tyranny, the natural fruits of such ascendency, are far more destructive to the interests of true religion than the differences of opinion which equality produces. Diversity of judgment may be silenced, but cannot be prevented by an appeal to authority.

II. Congregational church polity is distinguished from Episcopacy and Presbyterianism by the principle—that the only organized church it owns is a *particular church or congregation of believers* statedly meeting in *one place*. A provincial or national church, including many particular churches, and governed by general officers, has no place in the Congregational system. "The plan pursued by the apostles seems to have been," says Archbishop Whately, "to establish a great number of small (in comparison with most modern churches) distinct and *independent* communities .... occasionally conferring with the brethren in other churches, but owning no submission to the rulers of any other church, or to any central common authority, except to the apostles themselves,"* whose office was extraordinary, and but for a limited time.

This may be confirmed by an appeal to the New Testament. Look to the superscription of the epistle to the church of Corinth. Corinth was in the province of Achaia. In that province there were other churches besides that in the city of Corinth. If, then, a provincial church had existed, the epistle would have been addressed to the church of Achaia. But, in truth, the independence of the church at Cenchrea, the port of Corinth, and but a few miles distant from that city, is distinctly recognised by the apostle, Rom. xvi. 1. He also speaks of "the *churches* of Galatia," Gal. i. 2; "the *churches* of God in Judea," 1 Thess. ii. 14; and John speaks of "the *seven churches* which are in Asia," Rev. i. 11.

Church history fully sustains these interpretations. Mosheim, in his Commentaries on the affairs of the Christians, says, "Although all the churches were, in this first age of Christianity, united together in one common bond of faith and love, and were in every respect ready to promote the interests and welfare of each other by a reciprocal interchange of good offices, yet, with regard to government and internal economy, every individual church considered itself as an independent community, none of them ever looking, in these respects, beyond the circle of its own members for assistance, or recognising any sort of external influence or authority. Neither in the New Testament, nor in any ancient document whatever, do we find anything recorded from whence it might be inferred that any of the minor churches were at all dependent on, or looked up

* Essays on the Kingdom of Christ, ii. § 20, p. 129.

for direction to, those of greater magnitude or consequence: on the contrary, several things occur therein which put it out of all doubt that every one of them enjoyed the same rights, and was considered as being on a footing of the most perfect equality with the rest."* "The passages already alleged sufficiently prove," says Bishop Kay, "that in Tertullian's estimation all the apostolic churches were independent of each other, and equal in rank and authority."†

Gibbon has truly said, "The (Christian) societies which were instituted in the cities of the Roman empire were united only by the ties of faith and charity. *Independence and equality* formed the basis of their internal constitution. * * * Every society formed within itself a separate and independent republic; and although the most distant of these little states maintained a mutual as well as friendly intercourse of letters and deputations, the Christian world was not yet connected by any supreme authority or legislative assembly."‡

III. Congregational church polity is distinguished from the fore-mentioned systems by the principle *that all church power resides in the church itself, and not in the church officers:* and resides in each particular church, directly and originally, by virtue of the expressed or implied compact of its members, and not habitually or by virtue of any authority derived by succession from some higher body, ecclesiastical or clerical.

"Of the design of our Lord to establish what should be emphatically a *social religion*, 'a fellowship,' or 'communion of saints,' there can be," says Archbishop Whately, "I think, no doubt in the mind of any reflecting reader of our sacred books. Besides our Lord's general promise of 'coming unto, and dwelling in *any man* who should love him and keep his saying,' there is a distinct promise also of an especial presence in any *assembly*,—even if 'two or three—gathered together in his name.' Besides the general promises made to prayer—to the prayer of the individual 'in the closet,' there is a distinct promise also to 'those who shall agree together touching something they shall ask.' And it is in conformity with his own institution that Christians have, ever since, celebrated what they designate as emphatically *the communion*, by meeting together to break bread in commemoration of his redemption of his people. His design, in short, manifestly was to adapt his religion to the *social* principles of man's nature; and to bind his disciples, throughout all ages, to each other by those ties of mutual attachment, sympathy, and co-operation, which, in every human community and association of whatever kind, are found so powerful."* The archbishop then proceeds to consider how much is implied in the constituting of a *community*, and what are the inherent properties and universal character naturally and necessarily belonging to any regularly constituted society as such, for whatever purpose formed. And he concludes that it belongs to the very essence of a community that it should have *officers, rulers*, and *power* of admitting and excluding persons as *members*. These principles of common sense were acted upon by the first churches, under the immediate direction of our Lord and his apostles. They elected their officers, Acts vi. 2—6; received their members, Acts ix. 26; Rom. xiv. 1; dealt with offenders, Matt. xviii. 17; Gal. vi. 1; excluded the impenitent, 1 Cor. v. 4, 5; and restored those who repented, 2 Cor. ii. 6—8. Dr. George Campbell therefore truly says, "The different congregations, with their ministers, seemed in a great measure independent of one another. Everything regarding their own procedure in worship, as well as discipline, was settled amongst themselves." "It appears plainly from the sacred narrative," says Archbishop Whately, "that though many churches, which the apostles founded, were branches of one *spiritual* brotherhood, of which the Lord Jesus Christ is the heavenly Head,—though there was 'one Lord,

* Vol. I. cent. i. § 48.

† Ecclesiastical History of the Second and Third Centuries, p. 236.

‡ Decline and Fall, chap. xv.

* Essays on the Kingdom of Christ, ii § 1, p. 54.

one faith, one baptism,' for all of them, yet they *were each a distinct independent community* on earth, united by the common principles on which they were founded, and by their mutual agreement, affection, and respect; but not *having any recognised head on earth, or acknowledging any sovereignty of one of those societies over others.*"

IV. Congregational church polity is distinguished from *strict independency* by the principle of *the communion of churches.*

It has been already shown that the first churches, though independent, were united by the ties of faith and charity. This was seen in their mutual salutations, Rom. xvi. 16; 1 Cor. xvi. 19; 1 Pet. v. 13; in their consultations by delegates or messengers, Acts xv. *pas.*; 2 Cor. viii. 23, 24; Phil. ii. 29; by pecuniary contributions, Acts xi. 29, 30; 2 Cor. viii. 9; 1 Cor. xvi. 1—4; and by their letters of commendation, Rom. xvi. 1, 22; 2 Cor. iii. 1; Col. iv. 10.

The Rev. D. Turner remarks that "every such *particular* church is to be esteemed a part of the *universal* church, or general body of Christians called by that name; and whether there be a few or many of them at the same time in the world, (if really churches of Christ,) they have all the same common Head, faith, laws, powers, privileges; and therefore, though differing in lesser matters, and not authoritatively subject to one another, *may* and *ought* to hold the communion of saints with each other, as the means of preserving and cherishing the common unity of the universal church,—'keeping the unity of the Spirit in the bond of peace,' not only in respect to themselves, but all true Christians throughout the world. Their being formed into distinct communities being only intended for their better edification, and not for the supporting opposite interests and little ecclesiastical factions, as too many imagine."*

"Union of churches," says Mr. Haldane, "is highly important, and must take place, in as far as religion prospers amongst them. If they are guided by the word of God, they will have the same end in view, and consequently must be united. But in order to union in religion being beneficial, it must be *voluntary*. As love is the perfect and only bond by which the members of a single church are connected, this is sufficient for uniting different churches. Love alone can produce useful co-operation amongst them. Considering the relation in which they stand to each other, it is highly important that by mutual good offices they should cultivate brotherly love. This may be done by their giving and receiving advice; by their praying for each other, especially when anything difficult or important occurs; by their joining to promote the spread of the gospel; by their sending messengers to one another as we find the apostolic churches did, 2 Cor. viii. 23; by their communicating to each other's necessities, and by many things similar. Such correspondence is calculated to have the happiest effects, while it allows the most perfect liberty and independence to each church."† It is much to be lamented that some churches, actuated by a spirit of ultra-independency, have fallen into a morbid jealousy of their liberty, and by refusing to unite with sister churches have lost these advantages.

Dr. John Owen recommends that "those churches which do walk in express communion, would frequently meet in synods to inquire into the spiritual state of them all, and to give advice for the correction of what is amiss, the due preservation of the purity of worship, the exercise of discipline, but especially of the power, demonstration, and fruit of evangelical obedience."†

V. Congregational church polity is distinguished from that novel scheme which *would supersede the pastoral office and a stated ministry.*

It is doubtless true that every Christian man who understands the truth should teach it; especially that truth which is essentially connected with salvation. Still the sacred writings always distinguish between the minis-

* Compendium of Social Religion, chap. ii.

* A View of Social Worship, &c. p. 167.

† True Nature of a Gospel Church, chap. xi.

ters and the believers in general, between the pastor and the flock, the teachers and the taught. "To all the saints which are at Philippi, with the bishops and deacons," Phil. i. 1. "Let him that is taught communicate to him that teacheth in all good things," Gal. vi. 6. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel," 1 Cor. ix. 14. "If all were teachers, where were the taught? If all were pastors, where were the flock? If the body were an eye, where were the hearing?" The gifted brethren in the church at Corinth possessed remarkable and miraculous powers, and the apostle Paul has given directions for the exercise of their special and supernatural endowments, 1 Cor. xiv. 31; but these are not possessed in the present day.

"It does not follow," says the learned Neander, "that all the members of the church were destined to the ordinary office of teaching: there is a great distinction between a regular capability of teaching, always under the control of him who possessed it, and an outpouring (like prophecy or the gift of tongues) proceeding from a sudden inspiration, and accompanied with a peculiar and elevated, but transient state of mind. On such transient excitements, care for the maintenance, propagation, and advancement of clear religious knowledge could not be made safely to depend, any more than the defence of the pure and genuine apostolic doctrine against the manifold false tendencies of Jewish or heathen feelings, which had already thus early begun to threaten the true church. Although all Christians must be taught only by one heavenly Guide, yet regard to the weakness o human nature, which is destined to keep the treasures of heaven in earthen vessels, made it requisite that persons should never be wanting in the church who were peculiarly qualified constantly to set strongly before their brethren their relation to the common Guide and Redeemer of all; to impress it on their hearts forcibly; to show them how everything ought to be viewed in connection with this relation; and to warn them against everything which threatened to withdraw them from this fundamental principle of Christian life. Such a capability of expounding pre-supposed a certain cultivation of the intellect, a certain clearness and acuteness of thought, and a certain power of communicating its impressions to others, which, when they were present, and penetrated and animated by the power of the Spirit of God, became the *χάρισμα διδάσκαλιας, the gift of teaching.*"* For this reasonable and Divine ordinance, the Congregational churches plead; regarding "the maintenance of the Christian ministry in an adequate degree of learning, as one of their special cares, that the cause of the gospel may be both honourably sustained and constantly promoted."

VI. The Congregational church polity is distinguished from the system of the *Baptist* churches by the principle that believing parents have the right to dedicate their infant children to God in baptism; by the principle that water is to be applied to the person, and not the person to the water; and by the principle of free communion with all who make a credible profession of being Christ's disciples, irrespective of the mode of baptism.

1. God ordained and established the families of the earth, and connected with that economy his truth and worship for two thousand years. The family of Abraham was favoured with a rite of purification, observed not only by the fathers, but performed on their infant sons. Jehovah was "the God of all the families of Israel," and in Christ "all the families of the earth are to be blessed." Wherever the gospel is received by the head of a family, "salvation has come to that house." Thus "the unbelieving husband is sanctified by the wife (who believes), and the unbelieving wife is sanctified by the husband (who believes); else were your children unclean, but now are they holy," 1 Cor. vii. 14. As Jesus saves his people from their sins, so baptism with the element of cleansing is a proper symbol of that spiritual purification, as circumcision was under the patriarchal and Levitical economies. The

* History of the Christian Religion and Church, vol. i. pp. 188, 189.

apostle Peter, therefore, exhorted the inquiring multitude, "Be baptized every one of you, &c. For the promise is unto you and to your children, and to all that are afar off," &c., Acts ii. 38, 39. As if he had said, The reason why you, parents, should be baptized, is because the promise is to you; but the promise is to your children also, and therefore they should be baptized too." Thus Lydia was baptized, and *all her household*. The jailor at Philippi, and *all his*, Acts xvi. 15, 33. Paul baptized *the household* of Stephanas, 1 Cor. i. 16. Justin Martyr, who wrote about forty years after the apostolic age, says, "Several persons amongst us, both men and women, *of sixty or seventy years old*, who were proselyted or *made disciples* to Christ in or *from their infancy*, do continue uncorrupt," &c. Now they could not be proselyted or made disciples from their infancy, without being treated as such, that is, being baptized. Matt. xxviii. 19. *Sixty* or *seventy* years from the time of Justin carries us back almost into the middle of the apostolic age, the period at which these aged Christians were so discipled.

2. Baptism is the introductory ordinance of a religion that is destined to prevail in every part of the world. Hence it must be a rite *universally* practicable,—in the Arabian desert, or near the polar circle, as well as in the temperate regions, or in a city abounding with water. It is to be administered to persons of both sexes, in all circumstances, and of all ranks. Hence it must be *readily* performed. "The yoke of Christ is *easy*, and his burden light." The sensitive female, the sickly or the aged convert, will not find it to outrage her delicacy, nor to endanger her health. Such, we conclude, was the primitive baptism. Water was applied to the person; for, under the Mosaic law, all the rites of purification and consecration were so performed. "He sprinkled *with* blood," &c. "Almost all things purged *with* blood," &c. "*With* my holy oil have I anointed him." "I shall be anointed *with* fresh oil." "I will sprinkle clean water upon you," &c. "I indeed baptize *with* water." "Ye shall be baptized *with* the Holy Ghost." How? He fell upon them—was poured forth—shed forth, &c. The multitudes who were baptized by John in the wilderness, and by Peter on the day of Pentecost, did not anticipate the reception of baptism, and were not prepared for it by immersion. The circumstances under which Paul was baptized, Acts ix. 9, 18, 19, when in the house just recovered from blindness, and faint with abstinence and grief, lead us to conclude that water was applied to his person, while those in which the jailor at Philippi was baptized, render it still more certain that the rite was so administered. It was at midnight, and in a prison, just as an earthquake had shaken the edifice, and while his own soul was torn by emotions still more violent. The quantity of the element employed cannot determine the right observance of an ordinance. The Lord's *supper* conveys the idea of a *meal*, yet we take the smallest quantity of bread and wine. Why may not the use of the smallest quantity of water, as the sign of cleansing, be accounted baptism?

3. That man, we maintain, makes a credible profession of discipleship to Christ, who observes all things that are made plain to his mind from the New Testament. This is the case with those who observe baptism in either mode, and therefore, neither should exclude the other from the Lord's table. "He who is accepted of Christ should be accepted of his brethren."

"HOW DOES 'THE PENNY' GO ON?"

THIS is the question which is ever and anon presented to us, and we are never tired of hearing it. For the encouragement of our friends, we shall allow a few words to each of four or five worthy correspondents, as a specimen of our daily communications.

"Previous to the existence of your CHRISTIAN WITNESS, the EVANGELICAL MAGAZINE was our most popular periodical—(I speak as a bookseller:)

it was the Magazine for which we had most subscribers, and the arrival of which was most longed for. It may gratify you to know, that, excellent as that work is, we have got far more subscribers for the WITNESS, at the least 150.

"On observing the first notice of the CHRISTIAN'S PENNY MAGAZINE, I told my young man to order 150 copies, not knowing whether any, or how many, would be inquired for. Having written fully early, it was found that inquiries were beginning to be made about the publication. I ordered the number to be changed to 500. On getting them they were disposed of in a week. We got another 500, and they went in a week; and another 500, and off they went like the rest. We ordered 1000 at once of No. 2, but found we had to make it up to 1500, and this is the regular number of copies we now get monthly. You are such a man for the million, you look for and expect such great things, your calculations go so far beyond those of other people, that, possibly, you are not greatly taken, after all, with my account of things, for as much as I think of them. Well, your articles, both from their quality and their cheapness, do deserve the most popular encouragement, and I rejoice to find, not for your sake only, but for the sake of the church of Christ and the world, that they are appreciated."

"I rejoice to tell you that the circulation is steadily advancing *here*. The demand has very much increased since I have been able to obtain a fresh supply of the back numbers, so that we have now had down *one hundred and eleven* copies of the number for each month; and we have not *done* yet. My order for *next* month will be at least *one hundred and twenty-five*, with back numbers also up to the same figure; and I most earnestly wish that the whole neighbourhood may become deluged with them. The *seed* is good; God grant that the *soil* may prove fruitful! May the dews of Divine grace plenteously descend!

"Many persons who in all their lives have never taken in a periodical of any kind before are taking *this*. Ay, and with avidity and thankfulness too. And no wonder. It is cheap—it suits the pocket; it is tasteful—it pleases the eye; it is simple—it is appreciated by the head; it is energetic and warm, both in style and substance—it makes its way to the heart.

"One of my beloved young friends, a member of my church, and a tract distributor, in her enlightened zeal for the glory of God and the good of souls, has evinced a very lively interest in the Magazine, and has secured no fewer than *seventeen* subscribers from the beginning in her district alone, with a prospect of further increase.

"In the meantime, the circulation of the WITNESS, which had somewhat fallen off, is increasing again; and we have at least one EVANGELICAL more than last year; and all this in a scattered rural district and population, where the word of the Lord has hitherto made but little progress, and where the cause and friends of the Redeemer are still very limited in extent, number, and influence."

"In the first place, our good minister warmly recommended it from the pulpit on the Sunday morning and evening—and I think this is as it should be; for if the ministers—the leaders of the people—do not bring it before their notice, we cannot expect the undertaking to succeed. In the next place, he brought it before the school, recommending the teachers to endeavour to obtain subscribers from their respective classes, and at the same time telling them not to give up the WITNESS. Being thus made acquainted with the work, its design, and price, we set to work, and were successful beyond our most sanguine expectations. Some obtained ten subscribers, others six and eight, and so on. I obtained more than thirty, and have increased the number since. We had formed a Tract Society about this time, and it was suggested by some of the distributors that the FRIEND should be taken by us for *loan circulation*; but from the stirring article on the State-Church, some members opposed its being lent by the society, because, as they said, it was sectarian

in its spirit. To get over this, we determined to obtain as many subscribers in each district as we could, which has turned out the best plan; for in some we have nine, in others twelve, in others ten, eight, and six subscribers; in most of the districts we have some. In the village stations the circulation varies from fifty to one hundred and twenty in different places. The total number we receive is about three hundred. Shopmen have an excellent opportunity of furthering your object; and as I have tried it, and found it answer, a word to them would be useful. By always keeping a few spare numbers, I offer them to any person who may be likely to take them, especially servants and labourers, &c. I have sent a few copies to a neighbouring town, where I had reason to believe they were not circulated. Though we have done something by way of commencing, we are resolved to do more yet; and if all would do their utmost, we should soon see on the covers of the FRIEND, I hesitate not to say, *Monthly circulation, one million!* Believing, as I do, that it is pre-eminently calculated to raise the poor, both in their moral character and piety—to lead them to think, and to undermine the strongholds of Satan, I trust that our *young men* will not only endeavour to circulate it, but join their prayers with those of others, that it may prove a blessing to the millions, and be eminently instrumental in advancing the Redeemer's kingdom."

"In order to bring it under the notice of those for whom it is primarily intended, we gave about 250 of the number for January to the children in the Sunday-school. Our school contains upwards of 400 children; but as in numerous cases we have three or four belonging to one family, we concluded that 250 would furnish each family with at least one copy. The gift was accompanied with a recommendation of the MAGAZINE, and a statement that any of the children, or their parents, wishing regularly to subscribe for it, would have the opportunity of doing so. The result is that we have a monthly circulation amongst our children of nearly 120 copies. What number may be taken by the members of the congregation generally, I have no means of knowing, as they are ordered through the medium of the different booksellers; but we think the number stated above, finding their way amongst the parents of our Sunday-school children, is, to say the least, encouraging. As an humble individual I would take this opportunity of expressing my conviction of the admirable adaptation of the MAGAZINE for the class of readers for whom it is specially designed. And without giving an opinion respecting the Appledore tract, or the expediency of its insertion in the January number, I cannot but say that I look upon the MAGAZINE as an admirable medium of conveying right views on church polity, and of placing our own distinctive principles before the mass of our people. The portion devoted to the interests of Sunday-schools, and the instruction of young people generally, I think an excellent feature of the publication."

"Our minister first recommended the new MAGAZINE and the WITNESS from the pulpit, which he did in a stirring address, at the same time urging the people not to give up their old friend the EVANGELICAL. Next I set my wife to work, to go amongst the people and solicit orders, which she did with hearty good will, carrying in her hand a specimen number. The orders being entered in a little memorandum book kept for that purpose were then taken to the bookseller, and transferred into his order book, with particular instructions to supply all the parties with the back numbers from the commencement, that they might have the book complete, and to keep on supplying them until ordered to stop. This done, away went the little memorandum-book again with its column for the PENNY, and its column for the WITNESS, having room also left for the old friend of the widows, the EVANGELICAL; and wherever we meet with a friend who has not yet become a subscriber, we urge upon him at once to give us his name, which we take care again to transfer to the bookseller as before. And we find that if the

people can thus have the bread brought to them and actually put into their mouth, without the trouble of ordering or fetching, they will eat, and eating they soon begin to relish; and now we see them by scores not waiting for the bookseller's basket, but sending their children or going themselves to fetch the favourite MAGAZINE as soon as ever it makes its appearance.

"By these means we have increased the circulation of the CHRISTIAN PENNY MAGAZINE five to one, and the number of WITNESSES and EVANGELICALS have increased likewise."

These, we repeat, are specimens of our correspondence; and cold must be the heart which could remain insensible to the power of such a spirit of generous confidence, of cordial benevolence, and of zealous co-operation. Such communications breathe new life into Editorial bosoms: they rejoice the heart, while they give further expansion to its charities, and nerve the arm of toil for more vigorous exertion to benefit mankind.

The Fragment Basket.

THE VOICE OF TRUE FRIENDSHIP.—Dear Friend,—Can you answer the question, "How shall man be just with God?" or "Wherewith shall I come before God?" Do you know how God can be just, and yet justify or absolve a sinner from guilt, and declare him so righteous as to be entitled to the heavenly inheritance? He is a righteous God, and cannot look upon sin. He cannot justify any creature as a subject of his government, but with respect to a true and perfect righteousness; and all that are justified in his sight must have a righteousness truly theirs. Are you still a guilty sinner; or can you plead that you have become effectually interested in such a righteousness, so as to be justified from all things?

We read in the sacred Scriptures that Jehovah justifies the ungodly that believe in Jesus. Justification, then, is of his free grace and gift; but where is the righteousness in this transaction? Christ is the end of the law for righteousness to every one that believeth: then his perfect obedience or righteousness is imputed or accounted to them that believe—that is, *by faith alone*. *Dost thou believe?*

Has this question ever come to your heart; and have you been able to reply, "Lord, I believe; help thou mine unbelief?" Have your eyes been opened, and your conscience enlightened to perceive the filth and guilt of sin as unfolded in the curse and sentence of the law, from which duties or virtues can never deliver you? Has your mouth been stopped, as of one thoroughly and sensibly guilty before God,—the work of the law being effected in you? And, when helpless and hopeless, have you listened to the sovereign grace of God, calling you to believe, and giving you the assurance of justification unto life, through the Lord Jesus Christ himself; as the ordinance of God who has set him forth in the sacred Scripture as Mediator, to recover and save lost sinners?

Have the Divine promises of the gospel been the means employed by the Holy Ghost to communicate Christ and the benefits of his mediation to you? Is it to the grace of God you ascribe the cause,—grace reigning through righteousness—that you enjoy the pardon of sin, as the effect of this blessed fellowship?—*Dr. Massie.*

A NEW CREATURE.—When I felt forgiveness of sins (said Mr. Haliburton) I was much exercised with and troubled for sins of infirmity and daily incursion; of this I shall give a more distinct account.

1. When God manifested himself, his enemies fled before him; they received a stunning stroke, and vanished

away at the brightness of his appearing. He, for a time, bore down corruption, chained up Satan, and kept me from any the least disturbance from them. 2. It was some time before my stronger enemies appeared again; presumptuous sins did not soon approach me; I first found the remaining power of sin only by invasions of sins of daily infirmity, particularly deadness in prayer. 3. Hereupon I began to be much discouraged, neither understanding my present state, nor the provision made for this case in the covenant of grace, by daily application of the blood of atonement. 4. When my sound expectation was disappointed, I at first assayed to humble myself distinctly for each of these transgressions; but finding my whole time would not suffice for this, I was obliged to go with them all at once and plunge into the fountain opened for sin and uncleanness. I took a view of myself, defiled by innumerable evils, and under a sense of them cast myself on the glorious atonement, and relied for the cleansing me from them all on that blood which cleanseth from all sin. 5. To clear this matter yet further, I observe, that the light which first discovered this precious redemption, though variously clouded, yet was never quite lost. A child of light is never in total darkness. He has indeed a summer's sun, that shines longer, brighter, and warmer; and his winter's sun, which shines more faintly. He has fair and rainy days; he has a changeable intercourse of day and night; but light more or less there is still.—*Halliburton.*

THE RIGHT USE OF THE EYES.—An Italian bishop struggled through great difficulties without repining, and met with much opposition in the discharge of his episcopal function without ever betraying the least impatience. An intimate friend of his, who admired these virtues, which he thought it impossible to imitate, one day asked the prelate if he could communicate the secret of being always easy. "Yes," replied the old man, "I can teach you my secret, and with great facility: it consists in nothing more than making a proper use of my eyes." His friend urged him to explain himself. "Most willingly," replied the bishop. "In whatever state I am I first of all look up to heaven, and remember that my principal business here is to prepare for my journey there. I then look down upon the earth, and call to mind how small a space I shall occupy in it when I come to be interred. I then look abroad into the world, and observe what multitudes there are who, in all respects, are more unhappy than myself. Thus I learn where true happiness is placed—where all our cares must end; and how very little reason I have to repine and complain! 'I will lift up my eyes to the hills around Jerusalem, the place where God delighteth to dwell, whence cometh my aid: my help cometh from the Lord, who made heaven and earth.'"

TRUTH.—Truth is the glory of Time, and the daughter of Eternity—a title of the highest grace, and a note of Divine nature. She is the life of religion, the light of love, the grace of wit, and the crown of wisdom; she is the beauty of valour, the brightness of honour, the blessing of reason, and the joy of faith; her truth is pure gold, her time is right precious, her word is most gracious, and her will is most glorious; her essence is in God, and her dwelling with his servants; her will is in his wisdom, and her work to his glory; she is honoured in love, and graced in constancy; in patience admired, and in charity beloved; she is the angels' worship, the virgins' fame; the saints' bliss, and the martyrs' crown. She is the king's greatness, and his council's goodness; his subjects' peace, and his kingdom's praise. She is the life of learning, and the light of the law; the honour of trade, and the grace of labour. She hath a pure eye, a plain hand, a piercing wit, and a perfect heart; she is wisdom's walk in the way of holiness, and takes her rest but in the resolution of goodness. Her tongue never trips, her heart never faints, her hand never fails, and her faith never fears. Her church is without schism, her city without fraud, her court without vanity, and her kingdom without villany. In sum, so infinite is her excellence in the construction of all sense, that I will thus only conclude in

the wonder of her worth:—she is the nature of perfection in the perfection of nature, where God in Christ shows the glory of Christianity. May God enable the reader to embrace her with all his heart.—*Written by N. Breton, in* 1616.

GROWTH IN KNOWLEDGE.—If I wish to be thoroughly acquainted with the beauties of a palace, I may feel that I need to examine it again and again. At an early period, I made a rough sketch, but the resemblance was extremely imperfect, the proportions were ill taken, and many beauties overlooked. Better informed admirers were satisfied that I saw and could relish the excellencies of the building, while they told me I had much pleasure in reserve from continued observation. I have found it to be so. The palace is by no means altered since I first beheld it; but I have seen it in various states of the weather, in different lights, at different distances, from different quarters. Through the gracious condescension of the prince, I have even been allowed to draw near, and, in common with many others, to measure, though still very imperfectly, the breadth, and length, and depth, and height of it. I do not despise the first rough sketch. Blessed be the master who taught me to draw it. I confess, however, that I seldom compare it with the original, without feeling that it needs some touches of correction or improvement. I see excellent drawings made by others, which I greatly admire, and acknowledge to be superior to my own. These afford me many an important lesson, but still they are not my standard; *it is the object itself that is the model to us all.* And when any delineation of it, whether by others or myself, is found to vary from the original, there can be no dispute, whether the pattern or the copy requires alteration.—*Greville Ewing.*

THE RED INDIAN.—"*Now* is the accepted time."—An Indian and a white man being at worship together, were both struck with conviction by the same sermon. The Indian was shortly after brought to rejoice in pardoning mercy. The white man was for a long time under distress of mind, and at times almost ready to despair; but at length he was also brought to a comfortable experience of forgiving love. Some time after, meeting his *red* brother, he thus addressed him:—"How is it that I should be so long under conviction, when you found comfort so soon?" "Oh, brother," replied the Indian, "me tell you. There came along a rich prince; he propose to give you a *new coat*; you look at your coat, and say, 'I don't know, my coat pretty good; I believe it will do a little longer.' He then offer me new coat. I look on my *old* blanket: I say, 'This good for nothing;' I fling it right away, and accept the new coat. Just so, brother, you try to make your old righteousness do for some time; you loth to give it up; but I, poor Indian, had none, therefore I glad at once to receive the righteousness of the Lord Jesus Christ."

HOIST YOUR COLOURS AT ONCE.—"Captain R—— was one of those sensible men who know that, by an instant avowal of their real characters and feelings, as disciples of the Lord, they shall save themselves much probable embarrassment, and avoid many snares. He could not agree with some, who, in order not to startle or alarm prematurely such as they hope, nevertheless, to do good to, hold back the distinguishing badge of their service, and to the worldly become as worldlings, that they may gain the worldly,—a very dangerous and mistaken parody on the apostle's proceeding with regard to others. He never lost any time in committing himself, that he might the sooner be actively engaged; unreservedly throwing himself on Divine help, and the wisdom that cometh from above."—*Judah's Lion.*

LIVING ON CHRIST.—The grace that leads to Christ previously comes from Christ; if I live *on* him, I feel that I am enabled to live *to* him: there is nothing will teach me to live above the world but living upon Christ.

NEARNESS TO GOD.—I cannot express the good of keeping up a good correspondence and connection with God; let me live near him, and I am sure to live far off from sin.

Poetry.

"NOT NOW."

FAINTER her slow step falls from day to day—
Death's hand is heavy on her darkening brow;
Yet doth she fondly cling to earth, and say—
"I am content to die; but O, not now;
Not while the blossoms of the joyous spring
Make the warm air such luxury to breathe;
Not while the birds such lays of gladness sing;
Not while bright flowers around my footsteps wreathe.
Spare me, great God! lift up my drooping brow:
I am content to die; but O, not now!"

"The spring hath ripen'd into summer-time:
The season's viewless boundary is past;
The glorious sun hath reach'd his burning prime;
O, must this glimpse of beauty be the last?
Let me not perish while o'er land and lea,
With silent steps the lord of light moves on;
Not while the murmur of the mountain bee
Greets my dull ear, with music in its tone.
Pale sickness dims my eye and clouds my brow:
I am content to die; but O, not now."

Summer is gone, and autumn's sober hues
Tint the ripe fruits, and gild the waving corn;
The huntsman swift the flying game pursues,
Shouts the halloo, and winds his eager horn:
"Spare me awhile, to wander forth and gaze
On the broad meadows and the quiet stream—
To watch in silence, while the evening rays
Slant through the fading trees with ruddy gleam.
Cooler the breezes play around my brow:
I am content to die; but O, not now!"

The bleak winds whistle—snow showers, far and near,
Drift, without echo, to the whitening ground;
Autumn hath pass'd away, and cold and drear
Winter stalks on, with frozen mantle bound:
Yet still that prayer ascends—"O, laughingly
My little brothers round the warm hearth crowd:
Our home-fire blazes broad, and bright, and high,
And the roof rings with voices light and loud!
Spare me awhile, raise up my drooping brow,
I am content to die; but O, not now!"

The spring is come again, the joyful spring:
Again the banks with clustering flowers are spread;
The wild bird dips upon its wanton wing—
The child of earth is number'd with the dead!
"Thee never more the sunshine shall awake,
Beaming all redly through the lattice pane;
The steps of friends thy slumbers may not break,
Nor fond, familiar voice arouse again!
Death's silent shadow veils thy darken'd brow:
Why didst thou linger? thou art happier now!

The Children's Gallery.

JOSEPH SAMS.

One of the most remarkable characters of the present day, I recognized at Darlington, in the person of my old schoolmaster, Joseph Sams. I well remembered him, because he caned me twice at school for running errands for him; but since then he had made a great journey into the east in quest of biblical MSS., and here he was, no longer swaying the pedagogic sceptre, but surrounded by quaint and curious books. In listening to his narrative, I forgot the canings, and felt quite ready to run another errand for him, even at the risk of a third rap on the knuckles. He had been in Egypt, mounted one of the pyramids, and wrote a letter thence home; went up into Upper Egypt, and the Lybian Desert; across the Red Sea, where the Israelites crossed it, and followed their track along the wilderness, verifying, as he went, the different locations. He came to Marah, and found to his cost that the waters were still bitter, thus, as he said, the more completely proving the truth of the Mosaic account—the sweetening of the waters, by the miracle of the time, being only effected for the temporary purpose of the Israelites, and the well being left again to its natural influences.

He mounted Horeb and Sinai; went on into Palestine; visited Jerusalem, and every spot around it that had been trodden by and illustrated the history of Christ; swimming twice across the Jordan, and bringing a bottle of the water with him, part of which he has yet, having, however, given a few phials of it away. He then returned into Egypt the way that the sons of Jacob went to buy corn during the famine. He kept a journal, which he has, however, never published; and all this he did long before so many people were running hither and thither, making no more of going to gather dates in Syria than a citizen used to do of going to get a cucumber in his suburban garden; and what Wilkinson and Rossalini have since made very familiar to the reader were here looked up in Joseph Sams's journal.

I found him in his Armenian cap, and looking considerably eastern. He told me that he has an exhibition-room in London, where he keeps the curiosities collected in his travels, including mummies, and other relics of times that seem to belong rather to dreamland than to reality. He has there two signets of the Pharaohs, taken out of their tombs; one of great value, for which he has been bidden a hundred guineas. He related much concerning the modes of Egyptian burials, as that every profession and rank had their distinguishing signs buried with them: a warrior, some of his weapons; a king, his signet; a baker, some of his bread, of which he had a piece, of an equal date with that which Sarah baked for the sages under the oak of Mamre—a loaf of which now must be rather toughish nibbling. In a farmer's coffin was put wheat; and he had some as old, or older, than that with which Joseph filled the sacks of his brethren.

Such are the singular circumstances of life. He went back, and talked of the old school-days—of teachers and scholars that were familiar to us both. What a vacuum! What numbers had gone a longer journey than to Jerusalem or Egypt! And here were we, after more than thirty years, met—not to act over again the running errands, and the canings for it—but to talk of sitting on the top of pyramids, in the tents of Arabs, traversing the wilderness of Sin, swimming in the Jordan, eating figs in Bethlehem, and smoking in the convent of Mount Carmel—just as if these famous places lay somewhere about the Land's End or in the Channel Islands.—*William Howitt.*

INSECTS.

In the open air and clear sunshine of a spring morning, while listening to

the joyous singing of the birds, I turned my eye upon a piece of water, and viewed, through it, the various things it covered. The sun darted his glowing beams uninterrupted on this spot. The smooth bottom began to elate itself in bubbles, and quickly after to send up parts of its green coat, with every rising bladder of detached air. These plants, which were continued in long filaments to the surface, soon reared their leaves and benumbed branches towards the cause of their new life at the surface. The dusky floor whence they had arisen being now naked and exposed to the sun's influence, disclosed myriads of worms, cheered by the warmth of the sun, unwinding their coiled forms in wantonness and revelry. Whole series of creatures began to expand their little limbs, and creep or swim, or emerge above the surface.

In contemplating this scene I could but persuade myself that the source of the Egyptian enthusiasm, all that had given rise to their fabled stories of the production of animals from the mud of the Nile, was now before me.

While I was ruminating a little creature, of a peculiar form and singular beauty, emerged from the mud. It soon began to vibrate its leafy tail, and to work the several rings of an elegantly constructed body, and to poise six beautiful legs, as if to try whether they were fit for use. Numbers of others followed it: in a few minutes all that part of the water seemed peopled by this species only.

A number of these newly animated beings clustered together under the leaves of a tall plant, part of which was immersed in the water, and part above its surface. One of the insects, allured by the warm rays, rose higher up the plant, came boldly out of the water, and basked in the more free sun-beams under the open air. It had not stood long exposed to the full radiance of the sun, when it seemed on the point of perishing under his too strong heat. Its back suddenly burst open lengthwise, and a creature, wholly unlike the former, arose from within it. A very beautiful fly disengaged itself by degrees, and left behind it only a thin skin, that had been its reptile covering. The newborn inhabitant of the air would now have been suffocated in an instant by the element in which it had before so long lived and enjoyed itself. It carefully avoided it; first, trying its recently disentangled legs, it crept to the summit of the herb, to it a towering pine. The sun, which at first seemed to create it, in its reptile state, out of the mud, now seemed to enlarge its wings. They unfolded as they dried, and gradually showed their bright and perfect silky structure. The creature now began to quiver them in various degrees of elevation and depression; and at length, feeling their destined purpose, launched at once into the wide expanse of air, and sported with unrestrained jollity and freedom.

"Happiest of thy race!" said I, "how would thy brother insects envy thee, could they imagine what was now thy state, safe from the danger of the devouring fish, delivered from the cold wet elements, and free as the very air in which thou wantonest!" I had scarcely finished my ejaculation, when a cloud obscured the sun's face; the air grew chill, and hail came rattling down upon the water. The newly animated swarms of reptiles it contained instantly abandoned the transient pleasures they had enjoyed the last half hour, plunged to their original inactivity in the mud again, and waited in tranquillity a more favourable season. They were now safe and at their ease; but the little beautiful fly, which I had before thought an object of their envy, was destroyed by the first falling of the frozen rain, and floated dead upon its watery bier.

I ruminated again, and determined never to be insolent in prosperity,—never to triumph over my friend or neighbour because some favourable event had happened to me; hoped I might ever after remember that the poor fly neither knew how his peculiar good fortune came about, nor foresaw, in his enjoyment, to what ruin he alone was exposed.—*Sir John Hill.*

EVENING IN AUTUMN.

EVENING, when the busy scenes of our existence are withdrawn, when the sun descending leaves the world to silence, and to the soothing influence of twilight, has been ever a favourite portion of the day with the wise and good of all nations. There appears to be shed over the universal face of nature, at this period, a calmness and tranquillity, a peace and sanctity, as it were, which almost insensibly steal into the breast of man, and disposes him to solitude and meditation. He naturally compares the decline of light and animation with that which attaches to the lot of humanity; and the evening of the day, and the evening of life, become closely assimilated in his mind.

It is an association from which, where vice and guilt have not hardened the heart, the most beneficial result has been ever experienced. It is one which, while it forcibly suggests to us the transient tenure of our being here, teaches us at the same time how we may best prepare for that which awaits us hereafter. The sun is descending, but descending, after a course of beneficence and utility, in dignity and glory, whilst all around him, as he sinks, breathes one diffusive air of blessedness and repose. It is a scene which marshals us the way we ought to go; it tells us that, after having passed the fervour and vigour of our existence, the morning and the noon of our appointed pilgrimage, thus should the evening of our days set in, mild yet generous in their close, with every earthly ardour softened or subdued, and with the loveliest hues of heaven just mingling in their farewell light. It is a scene, moreover, which almost instinctively reminds us of another world. The one we are yet inhabiting is gradually receding from our view; the shades of night are beginning to gather round our heads; we feel forsaken and alone, whilst the blessed luminary now parting from us, and yet burning with such ineffable majesty and beauty, seems about to travel into regions of interminable happiness and splendour. We follow him with a pensive and a wistful eye, and, in the vales of glory which appear to open round his setting beams, we behold mansions of everlasting peace, seats of ever-during delight. It is then that our thoughts are carried forward to a Being infinitely good and great, the God and Father of us all, who, distant though he seem to be, and immeasurably beyond the power of our faculties to comprehend, we yet know is about our path, and about our bed, and careth for us all; who has prepared for those who love him scenes of unutterable joy; scenes to which, while rejoicing in the brightness of his presence, the effulgence we have faintly attempted to describe shall be but as the glimmering of a distant star.—*Dr. Drake*

GOOD LIVING.

A GENTLEMAN of good estate was not bred to any business, and could not contrive how to waste his hours agreeably. He had no relish for the proper works of life, nor any taste for the improvements of the mind; he generally spent ten hours out of the twenty-four in bed; he dozed away two or three more on his couch, and as many more were dissolved in good liquor every evening, if he met with company of his own humour. Thus he made a shift to wear off ten years of his life since his paternal estate fell into his hands. One evening, as he was musing alone, his thoughts happened to take a most unusual turn, for they cast a glance backward, and he began to reflect on his manner of life. He set himself to compute what he had consumed since he came of age. "About a dozen feathered creatures, small and great, have, one week with another," said he, "given up their lives to prolong mine, which, in ten years, amounts to at least six thousand. Fifty sheep have been sacrificed in a year, with half a hecatomb of black cattle, that I might have the choicest parts offered weekly upon my table. Thus a thousand beasts, out of the flock and herd, have been slain in ten years' time to feed me, besides what the forest has supplied me with. Many hundreds of

fishes have, in all their varieties, been robbed of life for my repast—and of the smallest fry some thousands. A measure of corn would hardly suffice me with fine flour for a month's provision, and this arises to above six score bushels; and many hogsheads of wine and other liquors have passed through this body of mine,—this wretched strainer of meat and drink! And what have I done all this time for God or man? What a vast profusion of good things upon a useless life and a worthless liver! There is not the meanest creature among all those which I have devoured, but what hath answered the end of its creation better than I. It was made to support human nature, and it has done so. Every crab and oyster I have eaten, and every grain of corn I have devoured, hath filled up its place in the rank of beings with more propriety than I have. Oh! shameful waste of life and time."

He carried on his moral reflections with so just and severe a force of reason as constrained him to change his whole course of life, to break off his follies at once, and to apply himself to gain useful knowledge when he was more than thirty years of age. The world were amazed at the mighty change, and beheld him as a wonder of reformation, while he himself confessed and adored the Divine power and mercy that had transformed him from a brute to a man. He lived many following years, with the character of a worthy man and an excellent Christian. He died with a peaceful conscience, and the tears of his country were dropped upon his tomb.———But this was a single instance, and we may almost venture to write "miracle" upon it. Are there not numbers, in this degenerate age, whose lives have run to utter waste, without the least tendency to usefulness?—*Franklin.*

THE RAINBOW.

It is well known that the rainbow is produced by the refraction of the sun's light in drops of falling rain, and that it never appears but when it rains in the sunshine. It is the sign of God's covenant with man; and we ought to consider it as an illustrious symbol of the Divine mercy and goodness to confirm our belief and confidence in God. "Look upon the rainbow," says the son of Sirach, "and praise him that made it. Very beautiful it is in the brightness thereof; it compasseth the heaven about with a glorious circle, and the hands of the Most High have bended it."

It is a bow of no hostile intention,—a bow painted in variegated colours on the disburdened cloud. How vast is the extent—how delicate the texture of that shadowy arch! Elegant its form, and rich its tinctures; but more delightful its sacred significancy: while the violet and the rose blush in its beautiful aspect, the olive-branch smiles in its gracious import. It writes, in radiant dies, what the angels sang in harmonious strains, "Peace on earth, and good will towards men." It is the stamp of ensurance for the continual welfare of this present world, and a comfortable token of a better state and happier kingdom,—a kingdom where a rainbow is represented as surrounding the throne, Rev. iv. 3, to intimate that storms should beat no more, but an eternal and unbounded spring of joy and felicity bloom for ever.—*Fawkes.*

THERE IS A GOD WHO MADE ALL THINGS.

"Even a child is known by his doings," Prov. xx. 2.

What does this mean?

Suppose you go with your parents to visit a family who are particular friends of your parents. The two families have not met for many years, and you were never there before.

You reach the end of your journey, and find the family made up of the father, mother, and two little girls. They are all dressed in black, and tell you, with tears, that they are sorrowing for an only son, who has just been buried. They tell you he was a lovely boy, of about fifteen years of age. Their hearts were set upon him,—their hopes

concerning him were high and strong; but in an hour he was cut down by death, like a beautiful flower, and is gone away for ever from this world.

You never saw this boy,—you never knew him; all that you know is, that this was his home, and that his new-made grave is upon yonder green hill-side; but you look around from day to day, and admire many things you see.

You go out and see a little pond full of ducks, old and young. "What a beautiful pond!" you say. "My son," says the weeping father, "planned that pond, and he got the eggs and raised those ducks. See! they are coming to have you feed them under the tree where he used to feed them!"

You pass over a pretty foot-bridge. "My son made that bridge," says the father.

A little further down the stream, you find a dam across the brook, a waterfall, and a mimic mill, all in motion, to add to the beauty of the walk.

You see a little boat moored by the side of the pond, just large enough to play upon that little basin of water.

You turn back, and look into a little yard, where are all kinds of fowls.

The father comes up, and you are not surprised to hear him say, "My son did all this!"

You go into the garden, and find one corner dressed with great care and neatness. It has flowers, a grape-vine, and many roses in full blossom. At once you know that this was *his* corner.

You now turn back to the house, go up stairs, and there you find a little room fitted up with shelves and books. The walls are hung with drawings and maps; the little table has papers and books on it. There is a small bed, a stove for cold weather, a box for the wood, a flute on the shelf, and everything in beautiful order. The dog lies in one corner, on an old cloak, and will hardly leave the room. Do you need to have the father come and say, "This was my son's room?"

The little girls ask you to go and see their treasures. There are their small book-cases, one for each; their little tables—their stools and boxes. They tell you their brother William made them all before he died.

Can you not now, children, understand my text?—"Even a child is known by his doings." Can you not now mourn with these parents who have lost such a son, and these sisters who have lost such a brother?

The mother places her feet upon the stool which *he* made for her comfort; the father walks with the cane which *he* bought out of his small purse; the animals are fed and sheltered in houses which *he* built for them. Do you wonder that this family are in deep sorrow? Have you any more doubts that such a son was living there than if you had seen him, and seen him do all these things? Do you not begin to love him for what he has done? Certainly; for "even a child is known by his doings," and you judge of him by what you see.

Now it is exactly in this way that we know there is a God.

We have never seen him, seen his shape, nor heard his voice; yet it is just as certain that there is a God as if we saw him every moment. Indeed, you could not see God with your eyes, for he is a Spirit. When you look at a man, it is not the soul, the spirit, the *man*, which you see, but only the house—the body in which the soul lives. The body moves, or speaks, or does something. And if God should show himself to you, it would be a body in which he dwelt, and not God himself. So that when you see what God has *done*, you are just as certain there *is* a God as if you saw him doing the things.—*Todd.*

TAKE CARE OF YOUR CHOICE.

A QUAKER, residing in Paris, was waited on by four of his workmen, in order to make their compliments, and ask for their usual New Year's gifts. "Well, my friends," said the Quaker, "here are your gifts: choose fifteen francs or the Bible." "I don't know how to read," said the first, "so I take the fifteen francs." "I can read," said the second, "but I have pressing wants." He took the fifteen francs. The third also made the same choice. He now

came to the fourth, a young lad of about thirteen or fourteen. The Quaker looked at him with an air of goodness, "Will you, too, take these three pieces, which you may attain at any time by your labour and industry?" "As you say the book is good I will take it, and read from it to my mother," replied the boy. He took the Bible, opened it, and found between the leaves a gold piece of forty francs. The others hung down their heads, and the Quaker told them he was sorry they had not made a better choice.

LINES

WRITTEN ON HEARING MR. TODD'S FIRST LECTURE,

"Is there any God?"

A mimic mill was on the stream,
A pond sent up a cheerful gleam;
The ducks upon the surface play'd,
The poultry by its margin stray'd;
A windmill clatter'd on the shed—
The martens near their younglings fed,
Or, perch'd upon their little roof,
Beheld their insect food aloof;
An orchard there with many a shoot
Too young to yield its pleasant fruit;
A little rake upon the wall,
A little cart a child might haul;
A little shed, the chicken's home,
Whence from their parent they would roam;
A hive within a fragrant bower,
A well-wrought plat with many a flower;
These were the things that met the eye,
But *he* that made them was not by.
Within the house, a little stool
That show'd a nicely-handled tool;
A little bedstead, and a nut
Into a basket neatly cut;
A little table and a chair—
But *he* who made them was not there.
The parents said it was their son,
Who all these various things had done;
Had built the mill, the pond had made,
Had rear'd the ducks that on it play'd;
Had made his sisters many a toy,
And built that house, the martens' joy;
Had nursed those trees and made them thrive,
Had made the bees their curious hive;
Had dug the plat and rear'd the flowers,
To cheer the summer's sultry hours:
Had made the cart in which might ride
His little sisters side by side.
Their books the little sisters brought
Their brother's hoarded pence had bought,
They show'd the shelves their brother made,
With minerals and dried plants array'd.
Within the door these lines appear'd,
Doubly by William's death endear'd—
"Remember Him who made the stone
To shine with colours of its own;
Who made the plant the eye to please,
And made the eye the plant that sees.
May you be gems of heavenly dye,
And plants to bloom above the sky."
Children, this youth you never saw,
But could you not his portrait draw?
Say, was he gentle, kind, and good,
Or selfish, and of surly mood?
Did useful skill his hand employ,
Or was he but an idle boy?
Think you he sought his God in prayer
Or was *this* world his only care?
He 's gone; but still in actions lives—
Then read the lesson that he gives.
Whence comes the green that clothes the fields?
And whence the food that nature yields—
Adapted to each different taste,
And in each proper region placed?
Whence comes the fur that warms the bear,
That on the icebergs makes his lair?
The fat in which the whale is roll'd,
To screen him from the arctic cold?
Whence comes the beauty that we see
In every flower and every tree?
Who taught the nightingale to sing,
And gave the jay his painted wing?
Who made the eye, shall He not see
The wonders he has spread for me?
Nature declares there is a Power
Around and in us every hour—
Who knows our wants, sustains our frame,—
Whose kindness, every hour the same,
Calls for our gratitude and love,—
Bids our affections soar above
The transient forms around us strown,
And cluster round his holy throne.

G. F. M.

Cabinet of Things New and Old.

"HAVE YOU FOUND CHRIST?"

It is an obvious remark, that all the communications of the gospel which relate immediately to Him who is the Saviour, the *only* Saviour of the world, ought to be supremely interesting and precious to every person in possession of a corrupt but an immortal nature, who is continually proceeding towards the grave, and whose spirit will soon appear before its Judge, by whom its destiny will be irreversibly sealed. There is in the case of every man guilt to be removed, and that guilt can be taken away by the Saviour alone. There is ignorance to be dispelled, and that ignorance can be dissipated by the Saviour alone. There is pollution from which to be cleansed, and sanctification can be communicated by the agency and influences of the Saviour's Spirit alone. There is happiness to be enjoyed, and real happiness flows from communion with the Saviour alone, as the foundation of our hope and the source of our bliss. There is a world of unspeakable and eternal misery from which we require to be delivered, and it is by virtue of the Saviour's merits and atonement alone that any sinner is rescued from the curse—is plucked "as a brand from the burning." There is a heaven to be gained, a kingdom to be possessed, a region of perfect purity and immortal joy to which the redeemed are to be admitted, and it is only by the application of "the precious blood of Christ," and the communication of the grace of Christ, that any are prepared for the inheritance above, or fitted for the rest in reversion for all the people of God. What inquiry, then, can be more interesting or more momentous than that to which the serious attention of the reader is now invited—*Have you found Christ?* Have you found that Saviour who is so clearly and fully revealed in the gospel—who is presented before you in all his beauty and ineffable attractions in every part of the inspired records—whose distinctive appellations are so frequently mentioned to direct and encourage you—whose characters and offices are so luminously and beautifully exhibited—whose love is so vividly and finely displayed—whose finished work is so powerfully and consolingly depicted—and whose "great salvation" is unfolded to you in such a manner as that emotions of unbounded astonishment, gratitude, and joy should unceasingly be felt and cherished?

Allow me, then, with affectionate earnestness, to press the inquiry, and to urge it on your instant regard,—

HAVE YOU FOUND CHRIST?

Have you found Christ as a *Teacher?*

Has he revealed to you the Divine character, especially as that

character is unfolded in the development and accomplishment of the plan of redemption? Has he exhibited to you "the plague of your own heart"—your utter depravity and vileness—and shown you "the fountain that is open for all sin and uncleanness?" Has he revealed to you the surpassing beauty and glory of his person, the wonders of his grace, the perfection of his righteousness, and the boundless attractions of his cross? Has "he opened your understandings" to perceive the excellence, to appreciate the importance, and to enjoy the discoveries, the sublime and glorious discoveries of the Holy Scriptures? If you have found Christ as a teacher, dissipating your moral darkness, correcting your errors, and pouring Divine light into your mind by his Holy Spirit, how precious, and, indeed, inestimable, is the privilege with which you are favoured!

What instruction is imparted! what discoveries are made! what sublime and momentous views are formed on the grandest and most glorious of all subjects! How is the way of salvation unfolded! what direction is afforded in your progress to the celestial world! How is the glory associated with the nature and person of the Saviour, and the inexpressible mysteries of his redemption revealed to you! and the more you contemplate the great subjects of the Christian religion, the more clearly and fully are their tenderness, beauty, and importance exhibited to you. "You were sometimes darkness, but now are you made light in the Lord."

Have you found Christ as a *Guide?*

It is obvious that you continually require a conductor across the wilderness—one who is thoroughly acquainted with the way which you have to traverse, and whose wisdom to lead you at all periods of your eventful history is unerring and Divine. When you consider the character of those difficulties by which you are surrounded, the numerous and imminent dangers to which you are perpetually exposed, the ignorance of the way of salvation by which every person in his natural state is marked and degraded, and the constant tendency manifested to wander further and further from God, the all-sufficient Refuge, and the only Fountain of happiness, how desirable, how necessary to every individual of sober and correct reflection must the guidance—the wise, the unceasing, the infallible guidance—of the Lord Jesus appear! It is essential to your safe conduct amidst the endless difficulties of life—to your being directed effectually amidst the seductions of error, the mazes of the world, the labyrinths of temptation, and the perplexities in which you are involved by the influence of "the evil heart of unbelief." Now, let me seriously and earnestly inquire of you, Have you secured this guidance? Is Christ Jesus, the unerring guide of his people, *your* conductor to glory? Is he leading you by the arrangements of his providence—by the instructions and admonitions of his word—by the directive and persuasive influences of his Spirit—in the narrow, the safe, the right, the happy way, which he himself has prescribed

and so clearly marked out in the gospel of his grace, until he bring you to the termination of your journey, and permit you to enter "the city of habitation?" Be assured of this, that there is no possible security for you without such a guide. How can you be conducted at all while seeking your way across the pathless desert, and while inquiring what course you should pursue to reach the kingdom at last, unless you are "looking to Jesus" to be your leader to the promised land?

Have you found Christ as a *Refuge?*

A refuge, as a sinner, you absolutely require, and the refuge must be adequate and unfailing. Now the gospel, in all its doctrines and invitations of mercy, explicitly and invariably points to Christ Jesus as the refuge which infinite love has provided. The Saviour is the only safe covert, the only effectual shelter from the storm, from the fury of the tempest. Have you repaired earnestly and confidingly to this shelter? Christ Jesus is the only high tower and fortress where you can remain with security and in peace. Have you, as a sinner, exposed to fearful peril, fled to "this impregnable garrison"—this strong-hold which is provided for you? When you dwell on the requirements and denunciations of the Divine law; when you contemplate the justice of God, whose claims must be regarded and satisfied; when you consider the accumulated guilt and depravity which you have contracted, and by which you are debased and defiled, and the endless punishment of your ingratitude and rebellion against God which you have so deservedly merited, let me deliberately ask you, Where is your hope in the prospect of death, in the view of the grave, in the anticipation of an awful eternity, unless you find it in Christ? Where is your security, unless you derive it immediately from Christ? Is there anything to which you can cling with safety, with a conviction that all will be well at last, but the work, the finished and glorious work of the Saviour? Let me, then, urge and press the inquiry,—it is all-important,—Is this your refuge—your only, your abiding, your all-sufficient refuge? In the work of the Redeemer do you exclusively confide? In the boundless merits of Immanuel do you exclusively rejoice?

To find Christ Jesus as the Rock of Ages, in the clefts of which you may hide and obtain shelter, is everything to you now, and especially in the prospect of the solemn hour of death and all the realities and overwhelming terrors of the judgment-day.

Without Christ, what will you do then? What shelter will be afforded you? Where can you effectually conceal yourself from the sight and indignation of your Judge? Can there be any retreat, any concealment, any refuge?

Inexpressibly awful, inconceivably pitiable will be the case of him who has no effectual refuge in the eventful hour of death and in the day of changeless judgment, when the sentence of every sinner will be awarded, and when from that sentence there can be no appeal.

Have you found Christ as a *Sovereign?*

Have you acknowledged him as the King of Zion and the King of glory? Have you kissed his sceptre? Have you rejoiced in his Divine and unlimited authority, and sworn entire and unceasing allegiance to his government? Does the Saviour reign within you by the influence of his word and the agency of his Spirit? Does he occupy the throne of your affections? Does he subdue your evil and unsanctified passions? Does he mortify your corrupt desires, and bring your nature into a state of cheerful and thorough subjection to his beneficent authority? It is of essential moment to be governed by these principles and to breathe this spirit in relation to the Redeemer; for, if you recognise Christ Jesus as your Sovereign, you will acknowledge him as the Lord of the universe—you will serve him *at once* and *before* any other being—you will cheerfully, and in the most unqualified manner, obey the laws which he has enacted for the accomplishment of his purposes and the glory of his name; and you will devote yourself to him most unreservedly for the advancement of his honour in the world. The glory of Christ the Lord will be dearer to you than your own soul, and you will only live to serve him and follow him; and the anticipation of dwelling with him for ever will diffuse through your spirit emotions of the purest satisfaction and of the most exalted joy.

Let me again inquire, Have you found Christ as a ***Redeemer***, and as *your* Redeemer?

Has he saved you from death? Has he rescued you from hell? He bears the name of Jesus, the Saviour: has that precious name been applied with power and Divine sweetness to your soul? There is "redemption through his blood, the forgiveness of sins, according to the riches of his grace." Have you secured that redemption by living faith in the Saviour? and is that full and free pardon bestowed on you which the Lord Jesus grants to every sincere believer, to every humble and penitent sinner? To find Christ as a Redeemer from the power of sin, from the curse of the Divine law, from the inflictions of Divine justice, and, eventually, from the appalling miseries of the eternal world, is unquestionably the greatest blessedness which any guilty and ruined child of Adam can possibly enjoy; and, indeed, is there, can there be any *real* blessedness without it? Dear reader, whoever you are, whatever your age, whatever the church with which you may be associated by profession, let me urgently ask, Is this blessedness yours? Have you any *valid* ground for concluding that you have found peace, pardon, and redemption at the cross? Is it your happiness to realize the truth and delightful character of the sentiment, after fixed and impartial meditation on yourself, and serious and absorbing meditation on the person and work of the Saviour,—

> "I the chief of sinners am,
> But Jesus died for me!"

To find Christ as the Redeemer, and especially as *your* Redeemer,

as your Deliverer from "the wrath to come," will be "all in all" to you. It will constitute your life, your crown, your joy, your heaven. It will encourage in every duty; it will sustain under every burden; it will be a precious solace under every affliction; it will illumine with celestial radiance the chamber of suffering; it will brighten the passage which conducts to the tomb; it will tranquillize the spirit, even in the immediate anticipation of all the realities, so vast, so impressive, and so fearful, of the eternal world.

Let the writer, then, in conclusion, beseech you, under the influence of the compassion of the gospel, to reflect most seriously on the question proposed, "Have you found Christ?" Do not defer its consideration *one moment*. A prompt and decisive reply will be of transcendent importance to you. Everything in relation to your happiness and salvation depends on the manner in which *you* regard the inquiry that is urged. And, remember, if you are *anxious* to find the Saviour, you *will* find him. He will reveal himself to you. He will bless you with his love. He will grant you his Spirit. He will visit you with his salvation. If, however, you will not attend to the Saviour's communications; if you will not regard the claims of his gospel, the invitations of his mercy, the obligations of his dying and redeeming love, there is no hope respecting you. There is no other medium of reconciliation than that which the New Testament unfolds. There is no other way of escape than that which it announces. There is no other deliverer than that which it proclaims. If you reject Christ you must perish with all your sins upon your head—you must plunge at last into the abyss of misery and despair.

O "give not sleep to your eyes," discharge not another duty, spend not another moment, dear reader, without most seriously inquiring, and believing that this is the grand inquiry of life, and on which a peaceful and triumphant immortality depends—

"HAVE I FOUND CHRIST?"

May, 1846. T. W.

POOR DINAH AND HER VISITOR.

Poor Dinah was one among the many (in a large district of a very poor and populous parish) of whom her visitor would gladly have known more, and for whom she would gladly have done more than she did; she was very poor, but honest and industrious—full of gratitude for the little temporal help afforded her, and never intruding on the kindness of those who had, she knew, so many to relieve. There is one thing I remind my poor neighbours when they are anxious for gifts which (however liberal our benefactors may be) cannot be extended to all; there is one thing of which there is enough for all—the grace, the free grace of God in Christ Jesus:

this poor Dinah obtained. She could not read; but from the blessing of God on her attendance at the weekly evening lecture, she became wise unto salvation; and whenever she could be spared, she would leave her work at the poor-house and come, though but for a few minutes, into the room where the visitor would be reading to the poor aged women, and listen to the sermon, or chapter, or hymn. Poor Dinah! the visitor has witnessed with thankfulness her deep and silent attention, and been glad to see one more added to the little group of listeners.

At the poor-house, while employed in washing there, she took the cold which laid the foundation of her last illness; but "Never mind," said poor Dinah, on her dying bed, "I'm glad of it now. My husband troubles about it; I tell him his loss will be my gain: our children will be as well off as other widowers' children."

Hers was a simple faith: the name of Jesus was her delight. Once, when reading to her the first chapter of John's first epistle, I observed she listened with perfect silence to the two first verses; but when, in the third, the name which is above every name is mentioned, she uttered it likewise: this she frequently did in any hymn or scripture that was repeated.

There was great simplicity in her expressions. "I do not find my heart so heavy as I did," she said: "the more I pray the lighter it is." She stretched out her poor, wasted arm, and holding her visitor's hand in hers, said to her, "I took your advice: when you came to me first I knew no more about Jesus Christ than that door; but I went to church and school, and there I learnt." On the same day she said, "I am not afraid. He died for us; he shed his blood for us: he could do no more. I give him my whole heart—my blessed Jesus! my heavenly Father! all the comfort I have!"

Another time, when she said she was not afraid to die, she was reminded that our trust is in Jesus. She said, "Yes, all in him—all in him!" The tears were in her eyes, but her tone was quite triumphant. When I asked how she felt, she said, "Beautiful! I am going home: I am ready." "What makes you ready?" I said. She replied, "The Lord Jesus Christ." Yes, poor Dinah, he is all, and in all. He gives his Spirit to sanctify and make his people meet for heaven; but his Spirit does so by taking of the things that are his and showing them to his people. When the bell tolled for poor Dinah's humble funeral, it seemed to echo her words, "Good bye; we shall meet in heaven."

THE FRIAR AND THE NIGHT WHISPER.

WHILE Mr. Welch was minister in one of the French villages, one evening a Popish friar, travelling through the country, because he could find no lodging in the whole village, addressed himself to

Mr. Welch's house, and begged the favour of a lodging for that night. The servants informed Mr. Welch, who readily consented; but as he had supped, and family worship was over, he did not see the friar, but retired to his room. After the friar had supped, the servant showed him to his chamber, between which and Mr. Welch's there was but a thin deal partition. After the friar's first sleep, he was surprised with hearing a constant whispering kind of noise, at which he was exceedingly frightened.

The next morning, as he walked into the fields, a countryman met him, and, because of his habit, saluted him, asking him where he had lodged that night. The friar answered, "With the Huguenot minister." The countryman asked what entertainment he met with. The friar answered, "Very bad; for," said he, "I always imagined there were devils haunting these ministers' houses, and I am persuaded there was one with me this night, for I heard a continual whisper all the night, which I believe was nothing else than the minister and the devil conversing together." The countryman told him he was much mistaken, and that it was only the minister at his night prayers. "O," says the friar, "does the minister pray any?" "Yes," said the countryman, "more than any man in France; and if you stay another night with him you may be satisfied." The friar returned to Mr. Welch's house, and, feigning indisposition, begged another night's lodging, which was granted him.

After a while, Mr. Welch came down, assembled the family, and, according to custom, first sung a psalm, then read a portion of the Scriptures, which he briefly expounded, and then prayed in his usual fervent manner; to all which the friar was an astonished witness. At dinner the friar was very civilly entertained, Mr. Welch thinking best to forbear all questions and disputes for the present. In the evening Mr. Welch had family worship as in the morning, which occasioned still more wonder in the friar. After supper they all retired, the friar longing to know what this night-whisper was. He laid awake till Mr. Welch's usual time of night for rising to pray, when, hearing the same whispering noise, he crept softly to Mr. Welch's door, and there heard not only the sound but the words distinctly, and such communications between God and man as he knew not had been in the world. Upon this the friar waited for Mr. Welch to come out of his chamber, when he told him that he had lived in darkness and ignorance till this time, but was now resolved to give himself up entirely to Mr. Welch's teaching, and declared himself a Protestant. Mr. Welch congratulated him upon his better understanding, and exceedingly encouraged him; and it is said that he lived and died a true Protestant. This is a striking illustration of the spirit of the men of other days, showing how the flames of devotion have always been strong in proportion to those of persecution.

MR. JOHN VINICOMBE, OF KNOWLE.

BY W. M. TETLEY.

THE subject of this brief memoir was a native of Woodbury, a dark and benighted village in the county of Devon. He was born in the year 1775, of poor but industrious and pious parents, and died March 9, 1846, in his seventy-first year. Early in life he removed from the place of his birth with his parents to Knowle, an obscure hamlet in the parish of East Budleigh, where the family succeeded to an estate from which they had been wrongfully excluded by the preceding occupant. At this time his parents attended the Established Church, and their son was what is termed a consistent and rigid Churchman, having an almost unconquerable prejudice against everything that savoured of Dissent. He had, nevertheless, a preference for evangelical truth, and travelled from parish to parish, and from one Established church to another in quest of an evangelical ministry—a blessing not to be met with everywhere in those days; but in two or three parishes far remote from his dwelling he met with what he regarded as the pure gospel, and "rejoiced in it as one who had found great spoil." He was, however, by no means settled in his habits at this time, and hence it was during this migratory period of his early history that curiosity prompted him to enter a Dissenting chapel. He did so. His attention was at once arrested. The truth took hold of his conscience, and he was caught in the gospel-net. From this date he worshipped statedly at South-street chapel, Exeter, to which place he was accustomed for a considerable time to repair every sabbath, a distance of twelve miles. It was thus the Holy Spirit wrought effectually on his heart in early life by the ministry of the word preached, and having given proof of a change of heart by the sincerity of his fervent piety, he was admitted a member of the church of Christ on the 17th December, 1797, under the pastorship of the Rev. W. Manning, who was the honoured instrument of his conversion to God. His connexion with the above-named place of worship was marked by that humility, simplicity, and piety which so eminently distinguished him in after-life.

Finding, however, considerable inconvenience from the distance of his residence from Exeter, he subsequently attended Salem chapel, East Budleigh; and in the year 1809 united with the church of Christ under the pastoral care of the Rev. G. Lawrie.

As a member of the church, his walk and conversation were such as became the gospel of our Lord Jesus Christ. He not only *professed*, but *adorned* the doctrine of his God and Saviour, was tremblingly anxious to let his light shine before men, and to show forth the praises of Him who had called him out of darkness into marvellous light. As a Christian, his attachment to the cause of Christ was strong, and continued to the last. His name stands honourably connected with the interests of evangelical religion in the locality where he resided. His house was emphatically a house of prayer. For many years the gospel has been preached in it, and weekly prayer-meetings held for the spiritual benefit of the benighted villagers in its vicinity.

Much opposition was at first manifested against the preaching of the gospel in the neighbourhood of his residence, and he, in company with others, shared in the many perils and persecutions accompanying its first introduction among the people. But he lived to see that opposition entirely overcome, and numbers attending the preaching of the gospel in his own house.

For upwards of twenty-six years he faithfully and honourably sustained the office of deacon of the church, in which capacity he gave many proofs that he was a man of God, full of faith and of the Holy Ghost. He entered upon the duties of his appointment with much humility, and under a deep sense of his unfitness to fill the office of a deacon well; but the peculiar tenderness of his disposition eminently fitted him for distinguished usefulness. He was indeed a comforter of the mourner, ever ready to strengthen the weak hands and to lift up those who were cast down by reason "of the difficulties of the way." In the chambers of sickness he often dropped the tear of sympathy, while he visited with his presence and prayers the abodes of the bereaved, finding it better "to go to the house of mourning than to the house of mirth." As an office-bearer in the church he discharged its duties with honourable disinterestedness, endeavouring at all times to practise the inspired precept, "Weep with them that weep, and rejoice with them that rejoice—bear ye one another's burden, and so fulfil the law of Christ." He was deeply interested in the spiritual welfare of the young, knew how to encourage the timid, and could speak a word in season to the weary; while the anxious inquirer after salvation shared the benefit of his experience and affectionate counsel. Before sickness and the growing infirmities of age "weakened his strength by the way," his attendance at the public sanctuary was uniform. At all devotional meetings his presence might be depended upon; while the holy fervour with which he wrestled at the throne of grace evinced his determination, if necessary, to "take the kingdom of heaven by storm." His importunity in prayer was most remarkable; the devout earnestness with which he pleaded often imparted an interest and sacredness to the exercise which not only proved that he loved prayer, but lived in the very atmosphere of devotion. He delighted to talk of Christ and his great salvation. Jesus was the subject of his song in the house of his pilgrimage, and "the love of Christ" often "constrained him" to say and sing—

"Then will I tell to sinners round
What a dear Saviour I have found:
I 'll point to his redeeming blood,
And say, Behold the way to God."

His facility for introducing religious conversation was great, and he appeared as if he could never say enough of Christ. His beloved partner and himself lived together as heirs of the grace of life, were distinguished in their domestic and religious habits for their patriarchal simplicity, declaring to all around that they were pilgrims bound to Zion's fair city. Every evening, on retiring to rest, and while reclining upon the couch of slumber, ere sleep closed their eyes in darkness, they would sing that beautiful hymn,—

"Guide me, O thou great Jehovah,
Pilgrim through this barren land;

I am weak, but thou art mighty—
Hold me with thy powerful hand."

Manifold were the difficulties he met with in his way to the kingdom of God; and in speaking of them to others, which he often did for their benefit, he would sometimes say,—

"True 't is a strait and thorny road,
And mortal spirits tire and faint."

But a sight of the glorious recompense of reward would hush into silence every complaint, invigorating his faith in God, and brightening his prospects for heaven. He would sing,—

"There on a green and flowery mount
Our weary souls shall sit,
And with transporting joys recount
The labours of our feet."

Benevolence in the cause of God was a prominent feature in his character, and, without ostentation, it may be said he distributed liberally "to the necessity of saints," and was "given to hospitality." According to his power, yea, and beyond his power, he administered to the wants of others. In some instances, when he had not wherewith to assist the needy, he has been known for their sakes to borrow of those who could assist him, and afterwards to deny himself of the common comforts of life, in order to meet every just demand "and owe no man anything."

During the last two or three years his health considerably declined; but, latterly, alarming symptoms rapidly increased, which told him "that the time of his departure was at hand." Happily he was prepared for the last enemy, and grappled with him triumphantly. He was ripe for heaven; and his hoary head was a crown of glory, being found in the way of righteousness. He had an humble but vigorous grasp of the promises, so that even in death his mind was distinguished by uninterrupted tranquillity. A short time before his departure he requested a friend present to read and pray with him. The 14th of John was accordingly selected, but he only lived to hear part of the chapter read. On hearing the words, "In my Father's house are many mansions," &c., he observed, with much emphasis, "*Blessed mansions, I shall soon be there.*" While at the sixth verse, he remarked on the words of Jesus, "I am the way, the truth, and the life,"—"Yes, the precious blood of Jesus is the way;" then, with a solemn pause and strong feeling, he added thrice, "*Precious! precious! precious* blood of Jesus: *this I know is the way* to God, to holiness, to happiness and heaven." His death was improved by Mr. T., to crowded congregations, on the 14th March, from the words, "Behold an Israelite indeed, in whom is no guile." He was indeed a true Israelite, "one of the excellent of the earth," and in his day a "burning and shining light." His memory will long be embalmed in the recollection of all who knew him. "The memory of the just is blessed.—Mark the perfect man, and behold the upright, for the end of that man is peace."

May, 1846.

MARRIAGES OF DISSENTERS.

SOMETHING like the following conversation recently took place between a young man about to be married and the curate of his parish. We record it for the benefit of those Dissenters (chiefly ladies) who strangely prefer on

such occasions the services of other ministers and the use of other sanctuaries than their own.

Curate. Well, my dear sir, I hear you are about to be married. I congratulate you. Of course you'll be married at church?

Dissenter. Oh, of course.

C. I'm glad to hear it—the parish church is a convenient distance from your house.

D. You misunderstand me: I don't mean the *parish* church, but my *own* church.

C. But I understood you were to be married at church?

D. So I am, and not at the register-office.

C. But why not come to the parish church?

D. Simply because I have a church of my own. Why should I leave my own to go to yours? Had I none of my own I should be glad to avail myself of your offer.

C. I'm very sorry: I thought *you* were a very *liberal* Dissenter, and had no enmity to the Church.

D. You are right: I am, I hope, a liberal Dissenter, and that I have no enmity to the Church; but I am a Dissenter, just as you are a Churchman. You think that on such an occasion I ought to show my good feeling by leaving my own church to go to yours?

C. Certainly.

D. Would you do so? If you were to be married, would you leave your own church for the occasion and come to mine?

C. Of course I could not do that.

D. But are you not a liberal Churchman?

C. Certainly; and I entertain much respect and love for many Dissenters.

D. If, then, you feel liberally towards Dissenters, and yet would not leave your own church to be married in another, why can I not feel kindly towards Episcopalians, and yet prefer my own church to be married in?

C. But should you object to be married in the parish church, if the lady preferred it?

D. I think that every lady should be married by her own minister and in her own church. Were my intended wife a member of your congregation, I should gladly accept your services; but as she is a member of another church, I am happy and proud to say she is not so inconsistent as to leave it on such an occasion. You would think it very strange if my minister were to persuade any of your flock to be married in his church and by him; and it is just as strange for you to expect any of his flock to be married by you.

The Curate's Lady. But I'm sure I should not feel legally married if it was not in the parish church.

D. But, madam, you forget that whatever is according to law is legal. Now it is exactly as much according to law to be married in a Congregational church as in a parish church. If the influence of association is great, what associations should be stronger and dearer than those which invest the sanctuary in which we habitually worship? Why should any one leave his own pastor and his own church on an occasion so deeply interesting? I know two young ladies who have been recently married at their parish church: they were members of the Independent church in the same town; their minister for more than twenty years had been the constant, faithful, and kind friend and adviser of their family; his

character was unblemished; he was respected and loved by them as a holy man of God and a faithful minister of the gospel; he had baptized them in infancy, and been their spiritual instructor ever since; yet, when they were married, they left the sanctuary where for years they had worshipped, for a building in which they had not once attended Divine service, and were married by a man an utter stranger to them personally, quite a worldly character, ignorant of the gospel of Christ, and despising spiritual religion. Was it right that the associations of custom should have prevailed over consistency, reverence, gratitude, friendship? Was it better to gratify a fashionable taste than to avoid grieving a faithful friend and dishonouring a faithful minister? The petitions offered up were uttered by one who in this ceremony was a mere hireling; and supposing him ever so excellent a man, yet, being a stranger, had no personal interest in the parties. Was prayer so presented calculated to excite purer devotion and to kindle warmer sympathy in the hearts of those who listened? and was it more likely to be heard in heaven than if he had presented those petitions who for years had affectionately borne them in his prayers to the throne of grace?

We commend this dialogue to the serious attention of our young readers; and let them well consider whether they can expect the blessing of Heaven on a union commencing with a glaring act of worldliness which violates every principle of consistency, and deeply wounds the hearts of those whom they are bound to "esteem very highly in love." The ministry of Dissenters is sufficiently dishonoured by their enemies without their being "wounded in the house of their friends."

May, 1846. X. Y. Z.

POPERY: ITS ORIGIN AND PROGRESS.

No. IV.

BY THOMAS TIMPSON.

POPERY continued to advance with rapid strides, Constantinople having been made the capital of the eastern portion of the Roman empire from A.D. 330. This new metropolis rose to very great populousness and splendour, in some respects eclipsing the magnificence of Rome. Many of its inhabitants followed its founder, the emperor, in nominal Christianity; and their bishop, for the time being, was regarded with extraordinary veneration and superstition. Still its antiquity was far inferior to that of Rome, and every feeling of reverence and superstition led the Christians of the empire to look up with peculiar respect to the bishop of the ancient metropolis, whose fame was in all the world, as the place where the apostles Paul and Peter were said to have suffered martyrdom for Christ.

By the decree of the emperor Gratian, A.D. 379, all appeals of the provincial bishops in the west being referred to the pontiff of Rome, the prediction of the apostle, "He that letteth," or *Katechon*, meaning the heathen or civil Roman government, "was taken out of the way," and "that man of sin," "the son of perdition," a new spiritual power, was "revealed," 2 Thess. ii. 3—6. This dreadful power advanced in the fifth century still more rapidly,

as by various distractions in the corrupt and feeble government, the repeated invasions by the Goths and successive revolutions precipitated "the decline and fall of the Roman empire." But at every descending step of the imperial greatness the pontiff of Rome gained a higher elevation. The chief bishops were perpetually contending with each other respecting their assumed dignities and pretended rights, especially during the bitter and long-continued Arian controversy. The haughtiness of John, the bishop of Rome, will appear in his conduct at Constantinople, where he went, A.D. 525, to serve his own purposes, but charged by the Gothic Theodoric, king of Italy, to engage the emperor Justin to cease from persecuting the Arians. Five other bishops and four noblemen, in a splendid embassy, accompanied him. "On his arrival at Constantinople," says Bower, "he was received with the most extraordinary marks of honour by persons of all conditions and ranks. The nobility and clergy met him, and he made his entry amidst the loud acclamations of numberless crowds that flocked from all parts to see the first bishop of the Catholic church, who had never before been seen in the east. The emperor met him among the rest, and bowed down to the very ground before the vicar of the blessed Peter, and coveting the honour of being crowned by him, received at his hands the imperial diadem! The patriarch invited the pope to perform Divine service in the great church together with him; but he would neither accept the invitation nor even see the patriarch till he agreed not only to yield him the first place, but to seat him on a kind of throne above himself, alleging no other reason than *because he was the Roman high priest!* The patriarch indulged him in everything he required, and they celebrated Easter together with extraordinary pomp and solemnity. The pope officiated in the Latin tongue, according to the rites of the Latin church."

Pre-eminence being thus acknowledged by the patriarch of Constantinople to the pontiff of Rome, it cannot be matter of wonder that Justinian, the nephew and successor of the emperor Justin, in his epistle to the new pope, John II., A.D. 533, writes, "We hasten to SUBJECT *and to unite to your holiness all the priests of the whole east.* Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, the head of all the holy churches."

Pope John, dying in less than three years, was succeeded by Agapetus, A.D. 535; and Theodatus, king of Italy, sent him on an embassy to the emperor at Constantinople to prevent a war. On that occasion he was appealed to respecting the Arian patriarch Anthimus: he was deposed, and Mennas appointed in his stead. "The pope, by the emperor's favour, ordained Mennas, consecrating him with his own hand." But the progress and spirit of Popery at this period will strikingly appear from the titles given in a memorial to the pontiff, by "the bishops and clergy of Constantinople:" it was addressed, "To our most holy lord and most blessed father of fathers, Agapetus, archbishop of the Romans and patriarch, the bishops of the Oriental diocese, and those who dwell in the holy places of Christ our Lord, with the residents

and other clerks assembled in this royal city."

Plain Christians, learning all their religion from the New Testament, may wonder at all this sacerdotal blasphemy, especially when they are assured, as Lord Chancellor King declares, "It is very seldom, if ever, that the ancients give the title of *Saint* to those holy persons, but simply style them Peter, Paul, John, &c., not *Saint* Peter, *Saint* Paul, *Saint* John."

Popery, however, steadily advanced, though not with equal steps, until the pontificate of "Gregory the Great," who occupied the papal throne from A.D. 590 to A.D. 604. This famous prelate was a man of consummate talents and of equal priestcraft, as the celebrated martyrologist, John Fox, says, "Of the number of all the first bishops before him in the primitive time he was the *basest*; of all them that came after him he was the best." Mr. Bower says, "Gregory inviolably adhered to the principle common to all popes from the earliest times to the latest, viz., never to part with any power which his predecessors had acquired, by what means soever it had been gained."

With Gregory the title of "Universal Bishop" became a subject of bitter contention, as his pride had been deeply wounded by his pontifical rival, John of Constantinople. "The bishop of Constantinople," as Bower states, "was now distinguished all over the East with the pompous title of *Œcumenical*, or *Universal Patriarch*; and Gregory found that he had so styled himself over and over again in a judgment which he had lately given against a presbyter arraigned of heresy, and which, at the request of the pope, he had transmitted to Rome. At this Gregory took the alarm, as if the church, the faith, the Christian religion, were in imminent danger, despatched a messenger with a letter to Sabianus, his nuncio at Constantinople, charging him to use his endeavours with the emperor, the empress, and with the bishop himself, his beloved brother, to divert him from evermore using the *proud*, the *profane*, the *anti-Christian* title of *Universal Bishop*, which he had assumed in the pride of his heart." This labour was all in vain, for his "holiness" of Constantinople refused to relinquish it; and the emperor wrote to the pope, desiring him to live in peace with the bishop of the imperial city.

Gregory wrote directly to the patriarch himself, loading the title with all the names of reproach he could think of, calling it *vain*, *ambitious*, *profane*, *impious*, *execrable*, *antichristian*, *blasphemous*, *infernal*, *diabolical*, and applying to him who assumed it what was said of Lucifer by the prophet Isaiah, ch. xiv. 12, 13, &c.

Our brief limits will not allow us to notice Gregory's letters to the emperor and the empress and the patriarchs of Alexandria and Antioch, who all favoured the claim of John to his title; but it is plain from those letters that Gregory ardently sought to deprive his rival of it, that he might appropriate it to himself; and, as Mr. Bower remarks, that, after all, jealousy for the dignity and authority of Rome, as of St. Peter and his see, "were at the bottom of the whole opposition." On this occasion, and as a stroke of policy, with a view to shame his pontifical brother from using that title, Gregory assumed to himself the title of affected humility,

"SERVANT OF THE SERVANTS OF GOD," which has ever since been retained by the popes and used in the height of their spiritual pride.

Gregory's priestcraft was now called forth by a new series of events, for Phocas had seated himself on the imperial throne by the murder of the emperor Mauricius and his six sons, and, afterwards, most barbarously, of the empress Constantia and her three daughters, dragging them from their refuge in one of the churches of Constantinople! Mauricius is generally commended as a prince of many virtues and of but few vices; and Gregory, in his letters to him, declares that "his tongue could not express the good he had received of the Almighty and his lord the emperor; that he thought himself bound in gratitude to pray incessantly for the life of his most pious and most Christian lord; and that in return for the goodness of his most religious lord to him, he could do no less than love the very ground on which he trod!"

Mauricius had, however, offended Gregory, and the pontiff never forgave his favouring the assumption of the antichristian title by John, the pontiff of Constantinople. Like a true courtier, therefore, when Phocas was proclaimed emperor, and sent the images of himself and empress to Rome, that "basest of bishops" received them with every expression of loyal attachment, lodged them in the oratory of St. Cesarius, and congratulated the murderer of "his most religious lord" with the most consummate flattery and hypocrisy. He says, "Let the heavens rejoice! let the earth sing for joy! let the whole people return thanks for so happy a change!" Gregory wrote also to the new empress, Leontia, in a similar strain of adulation: he says, "What tongue can utter, what mind can conceive the thanks we owe to God, who has placed you on the throne to ease us of the yoke with which we have hitherto been so cruelly galled? Let the angels give glory to God in heaven! let men return thanks to God upon earth! for the republic is relieved, and our sorrows are banished!"

Much more in the same terms of shocking deceit is contained in these letters of Gregory. Popery only, in the proceedings of its priests and dignitaries in connection with the papal government, can offer such examples of blasphemy and hypocrisy, illustrating the spirit of the "mystery of iniquity." Mr. Bower asks, therefore, "Who would have expected such letters from a Christian bishop to a usurper! a tyrant! a murderer! a regicide? Who would not have thought Gregory, of all men, the most likely to reprove such a monster?—of all men the least capable of becoming his panegyrist, of applauding him in his usurpation, murders, and tyranny? But what virtue can be proof in a pope against the jealousy of a rival? What virtue can restrain a pope from employing even the most criminal methods to defeat the attempts that seem to have the least tendency towards lessening the honour and dignity of his see? For that it was with this view, with the view of engaging the tyrant and his wife on his side, and by that means defeating the attempt of the patriarch to assume the title of *Universal Bishop*, that the pope commended, flattered, and extolled them in the manner we have seen, is manifest from his last letter!"

Gregory died A.D. 604, highly extolled

by the Romish church, and canonized as a *Saint*. He is greatly venerated by many in the Church of England, as the author, according to Milner and others, of the "Litany and almost all the collects for Sundays and the principal festivals in the Church of England contained in the Book of Common Prayer."

After six months pope Sabinian succeeded, A.D. 605; but he perished, within eighteen months, the victim of his own avarice. Eleven months intervened between him and pope Boniface III., A.D. 607. He had been the nuncio of Gregory to congratulate the emperor; and though he knew that his master, pope Gregory, had written against the obnoxious title, by flattering the emperor, as his master had done, he prevailed on Phocas to "revoke the decree of Constantinople in 588, entailing the title of *Universal Bishop* on the bishop of Constantinople, and to transfer it to Boniface and his successors, declaring the bishop of Rome the HEAD OF THE UNIVERSAL CHURCH!"

Pope Boniface, therefore, on receiving this imperial edict, assembled a council in the church of St. Peter at Rome, consisting of *seventy-two* bishops, *thirty-four* presbyters, and all the deacons and inferior clergy of the city, and issued a decree as absolute monarch of the church! His successors pursued his policy; "nor did their boundless ambition allow them or the world," as Bower states, "to enjoy any rest till they got themselves acknowledged for UNIVERSAL MONARCHS as well as UNIVERSAL BISHOPS!"

At present these fearful facts, these signs of the "man of sin," are left to the reflections of every serious inquirer after the truth of Jesus Christ in the light of the Holy Scriptures.

The Letter Box.

THE PHYSICIAN, OR FAITH ILLUSTRATED.

MY DEAR FRIEND,—You asked me, the other day, what faith is? and if you will allow me, I will endeavour to give you some idea of its operations by an allusion to my own experience.

For several years I have been an invalid, and during this time I have sought relief in various ways—sometimes exercising my own judgment, and sometimes consulting that of others. Still I did not get the better of my complaint. Lately I heard of a physician whose system differs materially from any I had previously tried. I did not, however, resolve to visit him without the testimony of those who knew him, and who could speak experimentally of the benefit they had derived from his advice. At my first visit my business was to acquaint him fully with my case, and in return he gave me instructions to follow and medicines to take. I complied with the one and took the other, casting myself entirely on the judgment of my kind physician, for such I had reason to think him, from the courteous and generous entertainment I received. Of course I did not expect him to explain to me the ingredients of the medicine he put into my hands: it was for me simply to confide in him. This is faith!

Just so I must receive the testimony concerning Christ; just so I must come and make known my wants and my condition to him; just so I must give up all efforts to cure myself; and in the

same manner I must yield to his authority and follow his injunction, nothing doubting. In either case there are difficulties. Old prejudices and prepossessions must not hinder us. We must not be influenced by those who ridicule the apparent simplicity of the means; we must not give up because we are not sensible of immediate benefit, nor because we do not clearly comprehend the treatment of the great Physician. In my own case my confidence was at first very imperfect, and even now I sometimes return to a measure of my old incredulity. One night especially a strange misgiving came over me, and I omitted the medicine altogether. I thought it was possible there might be some mistake about it, and that it might do me harm; but I reasoned thus,—Here is an individual who has restored many, who is an enthusiast in his profession, who is in constant practice, who is giving the most disinterested attention to my case, whose reputation is in a measure staked upon it, who gave me the medicine prepared by his own hands. So I reasoned, and the result was that I took the draught, and by this very act my confidence was increased.

Now, my dear friend, it is for us to commit the keeping of the soul to Christ as we commit our bodies to the physician; and surely in the one case there is unspeakably greater encouragement than in the other. The Physician of souls is perfectly acquainted with our case. He not only knows our disorder by the representation we can make of it, but, to a certain extent, he has borne our sicknesses and felt our infirmities. Of all the cases presented to him not one has failed, but in every instance he has accomplished a perfect cure. An earthly physician may be deficient in judgment, or power, or tenderness; he may want time or perseverance; but this can never be said of Jesus. Shall it be more easy to trust in a comparative stranger than to exercise faith in Christ? Shall the favourable opinion of two or three fallible persons operate to draw us to the one, and shall not the concurrent testimony of thousands who have received mercy allure us to the other?

It must ever be the case that the most satisfactory conclusion will be derived from our own experience; but it is not always we are sensible of an immediate improvement in our state in the treatment of the body; disease is sometimes aggravated in order to effect a cure—at least it would appear so if we judged by our feelings; but by persevering in the application of our souls to Christ, we shall find that our eyes are gradually enlightened to behold him, our hearts softened to love him, our wills subdued, our affections sanctified, and our whole nature conformed to his Divine pleasure. He will fulfil the desire of our heart, and say to us, "Be it unto thee according to thy faith." May this be true in each of our experience.

Yours affectionately,
April 15, 1846. E. R.

THE YOUNG TEACHER.

An Address to a Young Man on leaving a Bible-class for the purpose of becoming a Sunday-school Teacher.

MY YOUNG FRIEND,—You have now arrived at that period when it is deemed proper to remove you from the Bible-class and to place you in the sabbath-school as a teacher. As the conductor of this Bible-class, I cannot allow you to depart on an errand so important without attempting to give you some little insight into the nature of your undertaking, and to point out what qualifications you should diligently seek to possess, in order that you may labour pleasantly and successfully.

This is, indeed, an interesting period to you; your feelings cannot be easily described. I know that you love your Bible-class, and are never more happy than when engaged in its profitable exercises; parting, therefore, will be painful. You are conscious, also, in some degree, of the greatness of the work in which you are shortly to be engaged, and you are fearful lest you should prove altogether insufficient for your duties. These feelings, my young friend, are by no means uncommon or

inappropriate for one in your situation. With a view to remove your fears, and to encourage you to enter upon this honourable and responsible work, allow me, in the first place, briefly to describe *the nature of your employment*; and then, secondly, *point out some traits of character which you, as a sabbath-school teacher, must strive earnestly to acquire and constantly to exhibit.*

1st. *The nature of your employment.* Be not deceived here, as I fear many in the present day are. They hear of the sabbath-school, of numbers of children who are ignorant and need instruction, they accept a class, and set to work teaching the little ones to spell, to read, to observe order, and be honest; they instruct them so far, and there they stop; being careless about their own souls, they evince no concern for the souls of those beneath their care. My young friend, is this the impression you have of the nature of Sunday-school work? If so, permit me, before you cross the threshold of your new office, to correct this ruinous mistake, and to show you the true character and real design of these noble institutions. The children are collected together on the sabbath and formed into classes for the purpose of being *instructed*. Now, the inquiry with every teacher on accepting a class should be, *What is the great object which I should keep steadily before my mind?* Were the children which will be committed to your care to live only in this world, then worldly knowledge would be all that they could require; but they possess souls—a spiritual principle—and are destined for an existence beyond the grave, where they will never die; yes, they will, at the close of this life, enter into a state of happiness or misery, and there live for ever. When I inform you, therefore, that your chief concern and ultimate end must be, as an humble instrument, to save those souls from eternal death, and to prepare them for eternal life; you will then have the real object which every Sunday-school teacher should aim to accomplish. And is not this enough to call into activity all your energies, and to fill your mind with intense solicitude? To be lukewarm here, is to betray your trust; stop at anything short of the salvation of the soul, and you degrade your office, endanger the eternal safety of your pupils, and treasure up for yourself a weighty account against the judgment-day. O see to it that you properly understand your engagement, that you enter not heedlessly upon this responsible undertaking. If ever you needed direction and aid from God, it is now; if ever prayer was requisite, this is the time to be instant and fervent at the throne of grace.

2nd. I shall now endeavour to set before you those qualifications which you must industriously seek after, or your employment will be anything but easy and delightful. First of all I would say to you,

Be pious. Without piety you had better by far not attempt the work; it is vastly too important to be intrusted into the hands of one who is unconverted—who cannot teach from *experience* the way of salvation; and were you to commence your duties as a teacher, but not as a *Christian*, how would you proceed? Where would you derive encouragement? And what would be the end? Let me prevail on you, if it be not already done, to yield your heart, your all, to God without delay, and rely on the work of Jesus alone for pardon and salvation; then you will have a foundation which is capable of supporting you through all that is trying and depressing; you will have a source from whence you may obtain help in every time of need. Become a consistent Christian teacher, and your life will teach more effectually than your hands and tongue together. O that every teacher was truly pious! Secondly,

Be wise. I would press upon you the necessity of wisdom. Although your work is to instruct children, and for the present, it may be, *little children*, still it requires wisdom; and as wisdom does not exist naturally in the mind, you must diligently get wisdom. What a mercy it is that in our day wisdom is so easy of access! You are surrounded with opportunities to acquire appropriate knowledge. There is your school-library, your fellow-teachers,

your minister, all ready to afford you instruction; and have you not the Bible—the book of wisdom? Ignorant and destitute of good will the mind of that teacher be who neglects the frequent and prayerful study of the Holy Scriptures. Take this book for your guide, strive to become more and more familiar with its sacred contents, and seek to acquire the happy art of communicating its truths to the young in a simple, clear, and affectionate manner. "If any man lack wisdom, let him ask of God, who giveth unto all men liberally," "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Thirdly,

Be consistent. For the want of consistency, many an otherwise good teacher has lost half his influence in the school. Perhaps he is irregular in his attendance, allows trifles to detain him at home, makes no conscience of punctuality, thinks a few minutes after time of no consequence, yields occasionally to levity or anger, and thus destroys the effects of his instructions, and tarnishes his own character. My young friend, take heed to your conduct, and sedulously guard against these imperfections. Ask an intimate friend faithfully to point out to you your failings; you will find such a means of great service. By all means be regular at school, and by no means be behind time. Keep yourself circumspect, and act in keeping with your important office; by so doing you will rise in the estimation of the righteous, your class will learn of you with respectful attention, and your fellow-teachers will be either rebuked for their irregularities, or provoked to an imitation of your consistent and exemplary deportment. Fourthly,

Be active. I dislike to see a dronish teacher, one who appears partly asleep and partly awake while sitting in the circle of his class. No child can be either edified or profited in the class of such a teacher. You must avoid this evil habit at the very outset. Be diligent during the week in preparing to meet your class; look well to the lesson you have to teach; get it clearly before your own mind; be ready to submit questions to your pupils and to explain any difficulties that may arise; seek out facts and incidents to illustrate and simplify the truth. Being thus prepared, you will hail the return of the sabbath with joy, and meet your class with confidence and delight. See to it, therefore, that you apply yourself to this labour of love heartily, and that all your duties are performed with life and activity. Fifthly,

Be sober. You may feel somewhat surprised, probably, with my recommending to you sobriety, particularly as I am aware that you have strictly abstained from all intoxicating drinks for upwards of two years. It is not my intention on the present occasion to urge you to continue your sale and laudable practice of abstinence, but rather to press upon you the necessity of being *soberminded.* You have a vigorous disposition, and are full of youthful enterprise, and unless a careful guard be kept and a judicious direction be given, that mind will lead you into many airy and dangerous efforts. Some young men are so volatile, so frivolous, and so unstable, that they are fit for nothing that is noble and important. Watch against this flighty disposition, and diligently cultivate your mind: strive to attain a good understanding in all things. I would strongly recommend you to procure "Watts's Improvement of the Mind," and "Todd's Sunday-school Teacher." Let these works be thoroughly studied, and their directions followed, and you cannot fail to become an intelligent and sober-minded teacher. Sixthly,

Be prayerful. You had better not be a teacher at all than to be a prayerless one, for with such a defect all your efforts will assuredly fail. It is the influence of prayer that prompts the teacher to labour, that enables him to press through discouragements, and surmount the difficulties connected with his office. Without prayer, how could he reasonably expect his work to succeed? 'Could his feeble attempt convert a soul? Prayer should be the teacher's vital breath, his native air: he should pray without ceasing, or he

will soon cease to be blessed both in his own soul and in his labours. Pray, my young friend, pray over your private readings that God would teach and guide you by his Holy Spirit into all truth; pray for an ability to communicate knowledge with simplicity and fidelity; pray before you leave home for the school; pray on your return; be always present at the teachers' prayer-meetings; and let every step in this sacred pursuit be commenced, accompanied, and followed by prayer.

Seventhly,

Be stedfast. By stedfastness I mean that you must not relinquish your efforts in this worthy cause. In the prosecution of your duties you will meet with much that is discouraging, and your attachment to the work will sometimes be severely tried. You cannot be expected to know the peculiar difficulties which a faithful teacher has to encounter in his benevolent course, but I can assure you that they are neither few nor small; and unless you possess fortitude of mind, and are prepared to practise self-denial, your continuance as a teacher of babes will be of short duration. There have been many young men, and women too, who have started with as bright a prospect of usefulness as yourself, and who have bid fair to become eminent in the service of God—they even run well for a season; we saw them and rejoiced; we looked again, and, behold, they were missing. Something arose, and they were either alarmed or offended, their zeal cooled, their attendance slackened, they forsook their work, and left their little charge to wander and perish. Beware, my young friend, lest, after having put your hand to the plough, you should look back. Let your motto be, "*Onward, in the strength of the Lord, onward I will go,*" and suffer nothing to draw you aside. The work is great, and the labourers are comparatively few; and woe be to those who diminish this number by unworthily withdrawing themselves from the field in the prospect of difficulty or for the sake of ease. I trust that your adherence will be stedfast, and that your course will resemble the path of the just, which shineth more and more unto the perfect day.

In conclusion; think of your responsibility and reward. Every one must give an account of his stewardship to God. In prospect of that solemn occasion let all your labours be prosecuted; keep your mind humble, your eye single, and let the glory of God be the crowning object of all your efforts. Where much is given much will be required. From infancy you have been highly privileged—a child of many prayers—of much pious culture both at home and at school. O! disappoint not the hopes of your friends; many eyes will now be upon you,—especially that all-seeing eye above. Be faithful to your trust, and you need not fear. Under a sense of your accountability do not lose sight of your reward. Although your work is arduous, and your responsibility weighty, still your recompense will outweigh the whole. A part of your reward will be enjoyed here,—the pleasure of the Lord will prosper in your hands, and many youths will doubtless rise up into life and call you blessed; but it is hereafter, in the world to come, when the full, the great reward will be given. Although you will be conscious of your non-desert, and be ready to confess your unprofitableness, yet God, your heavenly Father, will graciously own you as his child; your sincere attempt to honour Christ will be accepted and commended; and then, with a crown of righteousness on your head, you will be welcomed into the joy of your Lord, to spend an eternity of happiness. Blessed is the faithful teacher, for great is his reward in heaven.

East Grinstead. T. C.

The Fragment Basket.

AN IMPORTANT QUESTION.—A little girl, seven years of age, was one sabbath evening standing by her mother's side refreshing her memory with questions of the "Assembly's Catechism," previously learnt. When she came to

the last proof to the sixteenth answer, (Rom. v. 18,) the word condemnation evidently suggested to her mind the passage Rom. viii. 1, for she repeated it first to herself, then, turning to her mother, said, "Mamma, there is 'no condemnation to them who are in Christ Jesus.' I am not in Christ Jesus, am I?" Her mother replied, "*I fear not*," and was proceeding to give some reasons for the reply, when the child in a quick tone said, "Mamma, are you in Christ Jesus?" "*I hope so*," was the reply. "But, mamma," said the little girl again, "*do you not know* whether you are in Christ Jesus or not?" Her mother answered, "Yes; did I think I was not in Christ Jesus I should be very unhappy; but I feel quite sure that I am." Never was the importance of a firm assurance of interest in Christ felt to be so important as at that moment. If we are not satisfied that we are in Christ, how can we hope to be successful in urging our little ones to embrace him?—*H. Walworth, May*, 1846.

CAUSES AND CONSEQUENCES.—Remember that lofty trees grow from diminutive seeds; copious rivers flow from small fountains; slender wires often sustain ponderous weights; injury to the smallest nerves may occasion the most agonizing sensation; the derangement of the least wheel or pivot may render useless the greatest machine of which it is a part; an immense crop of errors may spring from the least root of falsehood; a glorious intellectual light may be kindled by the minutest sparks of truth; and every principle is more diffusive and operative by reason of its intrinsic energy than of its magnitude.—*Dr. Gregory's Farewell Address.*

THE WHITE STONE AND NEW NAME.—The second part of the promise to the conqueror, Rev. ii. 17, is, "I will give him a white stone, and on the stone a new name inscribed, which no man knoweth except him who receiveth it." This language is figurative, and a variety of modes of illustration have been suggested. Some suppose that it contains an allusion to a Grecian practice of acquitting a person of a crime which had been improperly laid to his charge by casting a *white ball* or *stone* into an urn, while a *black* one was used in case of condemnation. Others refer for illustration to the *tessera* given to the victor in the Olympic games; others to the *tesserœ* scattered among the populace by the Roman emperors on great occasions; and others still to the *tesserœ* much used in ancient times by travellers as a token of friendship. Neither of these proposed modes of illustration answers the purpose well. It has been suggested that the illustration in this, as in the former part of the promise, is to be drawn from the Jewish temple, and with this I am disposed to agree. From Exodus xxviii. 36—38, we learn that the high priest of the Jewish temple had on his mitre a plate of gold, with the inscription, *Sacred to Jehovah*, on it. The Jews regarded the incommunicable name *Jehovah* with the deepest reverence, and they supposed that no one but the high priest could properly pronounce this sacred name; and the mode of its pronunciation is still a controverted point. Frequently in the Apocalypse are Christians spoken of as *kings and priests* unto God; and here the spiritual conqueror is promised an honour peculiar to the highest functionary of the Jewish sacerdotal order. He is not, indeed, to have a plate of gold, but he is to be honoured with something far more valuable—a pellucid or resplendent diamond; for the words rendered white stone may denote a resplendent precious stone. The high priest's plate of gold contained the name of Jehovah; but the richer stone which is to adorn the brow of the conqueror is to have inscribed on it a new name. This is probably some one of the names given to Christ; and hence, in the epistle to the church at Philadelphia, he promises to write on the victor his *new name*. There is propriety in supposing this name to be *Logos*, which signifies *word*, or *revealer* of God. This may be called his mystic name, and none but the genuine Christian knows him as the revealer of God. The inscription then will be, *Sacred to the Word;* and as none but the high priest could ever pronounce the name

Jehovah, so none but the spiritual conqueror can understand the mystic name, *Word of God*, as applied to Christ. It is distinctly stated, that no man knoweth the name on this precious stone except him who receiveth it. Every expression thus receives illustration from the theory we have adopted, and the justness of our interpretation is supported by the sympathies of the Apocalyptist; for it is abundantly evident, from the favourite allusions in his book, that his thoughts lingered around the sacred heights of Zion. Divesting this promise of figure now, when that figure is understood, the meaning is, that honours inconceivably high will be conferred, along with near approach to the throne of heaven, on those who overcome every difficulty and trial, who triumph over the devil, the world, and the flesh.—*Extract from an unpublished Lecture.*

A HAPPY MAN.—O happy heart, where piety affecteth, where humility subjecteth, where repentance correcteth, where obedience directeth, where perseverance perfecteth, where power protecteth, where devotion projecteth, where charity connecteth.—*Augustine.*

GLORIES OF EVENING.—"It is not possible for any power of language adequately to describe the appearance presented at the rising or setting of the sun in the Ægean Sea. Whether a dim perspective, through grey and silvery mists, or amidst the tints of liveliest purple, the isles and continents of Greece present their varied features; nor pen nor pencil can portray their scenery. Let the reader picture to his conception an evening sun, behind the towering cliffs of Patmos, gilding the battlements of the Monastery of the Apocalypse with its parting rays; the consecrated island surrounded by inexpressible brightness, seeming to float upon an abyss of fire, Rev. xv. 2, while the moon in milder splendour is rising full over the opposite expanse. Such a scene I actually witnessed, with feelings naturally excited by all the circumstances of local solemnity, for such, indeed, might have been the face of nature when the inspiration of an Apostle, kindling in its contemplation, uttered the alleluias of that mighty voice, Rev. xix. 1, telling of salvation, and glory, and honour, and power unto the Lord our God."—*Clarke's Travels*

HINTS FOR PROMOTING BROTHERLY LOVE.—1. To remember that we are all subject to failings of some kind or other.

2. To bear with, and not to magnify others' infirmities.

3. To pray one for another in our social meetings, and especially in private.

4. To avoid going from house to house, for the purpose of hearing news, and meddling with other people's business.

5. Always to turn a deaf ear to any slanderous report of a brother, and to pay no attention to any charges brought against such, except well founded.

6. If a brother be in fault, to tell him of it first privately, before it be mentioned to others, Matt. xviii. 15.

7. To watch against a shyness of each other, and to put the best construction on any action that has the appearance of opposition or resentment.

8. To observe that excellent rule of Solomon's, "Leave off contention, before it be meddled with," Prov. xvii. 14.

9. If a brother has offended, to consider how glorious—how Godlike—it is to forgive, and how unlike a Christian it is to revenge.

10. To remember that it is always the grand artifice of the devil to promote distance and strife among Christians, and that, therefore, we should watch against everything that would farther his end.

11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than what we could do when acting alone, and indulging in a contrary spirit.

12. Lastly, to consider the express command of Scripture, and the example of our Lord and Saviour, John xiii. 34, 35; Eph. iv. 31, 32; Luke xvii. 3, 4; 1 Pet. ii. 21.

STATE OF THE HEATHEN.—What a bleak and barren wilderness, what a dreary solitude does their moral state present to the compassionate eye! Stretch the wings of your contemplation, and pass over them with a momentary but painful survey. From climate to climate not a house of God is presented to our eyes, not a pious family, not a religious example. Listen! no voice of prayer rises on the winds—no notes of praise are wafted to the heavens. Look! no sabbath smiles with peace and mercy on the desolate waste—no dews of Divine grace, no showers of life-giving rain descend on the sterile soil. "The heaven over their head is brass, the earth under their feet is iron."—*Dwight.*

Poetry.

THOUGHT AND DEED.

FULL many a light thought man may cherish,
Full many an idle deed may do;
Yet not a deed or thought shall perish,
Not one but he shall bless or rue.

When by the wind the tree is shaken,
There 's not a bough or leaf can fall,
But of its falling, heed is taken
By One that sees and governs all.

The tree may fall and be forgotten,
And buried in the earth remain;
Yet from its juices rank and rotten
Springs vegetating life again.

The world is with creation teeming,
And nothing ever wholly dies;
And things that are destroy'd in seeming
In other shapes and forms arise.

And nature still unfolds the tissue
Of unseen works by spirit wrought;
And not a work but hath its issue
With blessing or with evil fraught.

And thou may'st seem to leave behind thee
All memory of the sinful past;
Yet O! be sure thy sin shall find thee,
And thou shalt know its fruits at last!

THE "STILL SMALL VOICE."

BY WM. SHEPARDSON.

A STILL small voice is whispering
In accents soft and mild,
It comes upon the zephyr's wing
That fans the forest wild;
It comes upon the evening breeze,
Its plaintive notes I hear,
Low murm'ring through the waving trees
It whispers, "God is near."

It comes not in the whirlwind's roar,
Nor in the ocean-gale,
When angry billows lash the shore,
And loud the tempests wail;
But when night's silvery shades around
The slumbering waters brood,
There comes a soft and solemn sound,
It whispers, "God is good."

It comes not in the thunder-tones
When fiery lightnings glow,
When fierce convulsive nature groans
The requiem of her woe;
But gently, when the moon's pale light
Comes streaming from above,
Sweet as the hum of angels' flight,
It whispers, "God is love."

O sinner, hear the "still small voice"
That comes from Calvary,
That makes the wounded heart rejoice;
It whispers now to thee.
O listen to the pleading strain
Of Jesus' dying love,
It bids thee seek a Saviour slain,
And dwell with God above.

The Children's Gallery.

RECOLLECTIONS OF AN ONLY SON.

THE following simple narrative is not obtruded on the public eye for the sake of notoriety, but simply with the hope that it may be useful. It affords encouragement to Christian parents to persevere in their endeavours to train their beloved children in the ways of holiness, believing that they will not be unattended with the Divine blessing. "In the morning sow thy seed, and in the evening withhold not thy hand, knowing not which shall prosper, whether this or that, or whether both shall be alike good." And it especially reminds the young to "remember their Creator in the days of their youth."

I. A. H. was born December 27th, 1832. From infancy he was constitutionally delicate. When about four years of age he was visited with so severe an illness that his friends despaired of his life; but he was mercifully raised up, though he could scarcely be said to have overcome its effects. He showed in early life a deep reverence for sacred subjects, being accustomed to converse privately with his mother on the religious books and hymns adapted to his capacity which she read to him. On such occasions he would sometimes express his anxiety to know and feel more of the influence of religion on his heart. One of the first books that engaged his attention was Jane Taylor's "Hymns for Infant Minds:" he was also very much interested with Newton's "Letters to a Niece at School," the style and manner of which are very simple, and suited to the minds of children. On retiring to rest he would frequently detain his mother to converse on the subjects about which they had been reading, and he would then give free expression to his thoughts and feelings. Such were his modesty and diffidence that he could never be induced to open his mind to any other person. At an early age he sometimes mentioned the difficulty he felt in praying, because "his heart was so bad." He did not consider the prayer he had been taught to repeat as praying, though he still continued its use, and afterwards prayed for those things "which he felt he wanted." He expressed great pleasure once when his mother replied in the affirmative to the question, "Did his parents pray for him before he could pray for himself?" He manifested in very early life a peculiarly quick moral perception of evil, and his heart was wounded by witnessing any unsuitable expressions of anger amongst his schoolfellows, and he would frequently be unable to sleep at night afterwards. On one well-remembered occasion, speaking of his companions, he observed to his mother that he could only pray for them. He could not cordially join in youthful amusements with those in whose conduct he had observed any profanity, although in the company of those whose minds and pursuits were more congenial he often displayed remarkable vivacity and cheerfulness. He evinced great attachment to the public ordinances of religion and to those who took part in them; and on a sabbath evening, after attending public worship, &c., he would often appear unusually happy, his countenance beaming with pleasure as he took his place amongst the family. On such occasions some suitable book was frequently read aloud, to which he would attend with great eagerness. His friends well recollect the intensity of interest with which he listened to the Pilgrim's Progress at such seasons. He would sometimes remark, that he wished rather to be a good man than a great man, and would express his pleasure in the anticipation of union with a Christian church when he should be older. The contributions of Q. Q. interested him exceedingly, though he did not find much amusement in reading works of fiction, and, when quite a child, would frequently inquire concerning what he heard read, if it were true. During the last few months of

his life he perused with great satisfaction, and, doubtless, much benefit, the Memoirs of W. Knibb (son of the missionary) and J. H. Hinton. These little books, especially the latter, seem at this period to have been his constant companions. His parents recollect with peculiar pleasure those seasons when conversing with his mother he would express his delight and joy that he was early taught the ways of God, and his deep concern for the good of others. His view of the way of salvation through Christ was correct and even matured for his years.

In the winter of 1845 he was for a short time removed from home; and in his letters to his parents at this time, (though he yet exhibited no symptoms of disease,) he more than once mentions his belief that he should not live very long, and expresses a wish to converse with them "about better things." The severity of the weather in the early part of the spring of 1845 affected his health, and repeated colds brought on pulmonary disease, which proved fatal. For some time previous to his death, before his friends had begun to fear the result, he appears to have had a conviction in his own mind that he should not recover; yet he never betrayed the least anxiety or alarm, but evinced an increasing submission to the will of God. As his sister was watching him one night, he gently called her to his bedside, and, addressing her by name, said, "I shall not live; but I have no wish to live in this world—it is a wicked world—I cannot do with it." He disposed of several little articles which he valued, distributing them judiciously, and with the most delicate care not to wound the feelings of his friends. This is merely mentioned as showing his firm belief of the fatal termination of his illness, and the calmness with which he viewed the approach of death. On awaking on the morning of the last sabbath he spent on earth he inquired what day it was; and on being told, he exclaimed,

"This is the day that Jesus rose
So early from the dead!"

and, shortly after, repeated—

"Here we suffer grief and pain;
Here we meet to part again;
In heaven we part no more;"

and, after a pause,—

"Little children will be there,
Who have sought the Lord by prayer."

He asked for Watts's Children's Hymns; and finding that his eyesight failed so that he could not read, he returned the book, remarking that he knew all the hymns. Throughout the day he appeared to enjoy the presence of his gracious Saviour; and on his mother inquiring if she should read to him, he replied, as he had several times before, "Leave me to my own thoughts." When asked what those thoughts were, he said, "About God and heaven; there is nothing else worth thinking about."

One day he observed to his mother that he did not feel so happy as he had done at other times; but Christ was the same, and the truth was the same. Another time he remarked, that none would on their death-bed repent having lived too near to God. He spoke in the most solemn and affectionate manner to a sister about his own age, exhorting her to seek salvation through the blood and righteousness of Christ, as there was no other way. At another time he hoped his mother would do all she could to make those about her love God. He was removed from this sinful world to that heavenly state for which he was prepared by the rich mercy of God on April 17, 1845, aged twelve years and four months. May the impression made on his bereaved friends be the means of inducing them to follow him so far as he followed Christ; and may those who read this short memoir, especially the young, reflect on the shortness and uncertainty of life, and seek to give up themselves unreservedly to the service of Christ, saying, "From this time, thou art my Father and the guide of my youth."

Leicester, May, 1846.

ENCOURAGEMENT TO SABBATH-SCHOOL TEACHERS.

THE other day Jesus Christ came down into our little inclosure, and, without any intimation of his design, gathered a beautiful flower, which was admired

by all, and transplanted it from the Eden of grace into the garden of glory, where the lovely lily appears in the perfection of beauty near to Sharon's fragrant rose. This beautiful flower was an orphan boy residing with his grandparents, who looked upon him with more than maternal affection, and fondly hoped he would be the staff of their support amid the infirmities of age, and their choicest earthly comforter till they went down to the grave. The boy became a scholar in our sabbath-school and in the Bible-class, and the benefit of the instructions he received soon became manifest in the docility of his mind, his attachment to the means, and his uniformly good conduct. The Bible became his constant companion, the house of God his home, and the ministrations of the sanctuary his delight. When he ceased to be a regular scholar he attended to teach when his service was needed, or to be taught when it was not required; ever willing to be placed in any situation which might contribute to his own good and that of others—combining the affection of the child, the activity of the youth, and the understanding of the man. For some time he had been an out-door servant to an excellent clergyman, who never expects to meet with his like again: to his earthly master's work he gave a willing hand; and to his heavenly Master's command, "Son, give me thy heart," he yielded with delight. But this lamb of the flock was not permitted to remain here: too innocent and lovely for earth, Jesus gathered it with his arm and pressed it to his bosom in that state where mortality is unknown on Tuesday, the 17th of March. When in his usual health, and amusing his master's children near the house, he laid himself down on some straw, as they thought in amusement, but when approached he was found to be dead: not the slightest indication of pain or alarm was given by him; his countenance was not in the least distorted, but placid and serene as if he had sunk into a peaceful slumber, which no doubt he had—"he slept in Jesus." On the previous sabbath morning, before service commenced in the chapel, he penned down that beautiful hymn, the 187th in Rippon's selection, commencing—

"Ye glittering toys of earth, adieu!"

No doubt the hymn expressed the sentiment of his heart. He often employed his leisure moments in pencilling down epitaphs; and among a number found in his pocket when brought home a corpse and laid on the bed was the following:

"Weep not, dear friends, that here I lie,
Prepare yourselves to lie hereby,
That when death comes we then may have
A joyful rising from the grave."

This interesting orphan boy, Robert Graham, died in the sixteenth year of his age, esteemed by the wise and the good, and respected by all that knew him; and "being dead, yet speaketh" in the language of encouragement to sabbath-school teachers, "In the morning sow thy seed;" and by example to sabbath-school children, "That from a child thou hast known the Holy Scriptures;" and by the suddenness of his removal, to all, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

May, 1846. C. L.

DEATH HAS MANY DOORS.

On a sabbath afternoon the teacher of a class of boys in a Sunday-school, finding them restless and inattentive, related to them the following circumstance, in hope of fixing their attention on the concerns of the soul.

"Some boys in a Sunday-school in the village of ——— were not satisfied with merely treating the admonitions of their teacher with indifference, but made a mock at his instructions. He solemnly warned them on the folly of their conduct, more especially one boy, who had been the leader of the others, urging on them the importance of attending to instruction at once, not knowing how soon their privileges would be taken from them. His remarks, however, appeared to produce no effect, and the class separated; but when they met on the following sabbath one of their number was absent. On the Tuesday during the week the

boy whom we before mentioned had gone sliding on the ice, which gave way, and he was drowned. Never again was he permitted to scoff at his kind instructor; never again had he the opportunity of following his advice."

After relating this anecdote, the teacher pressed upon his class the importance of improving the time they now possessed in preparation for death, not knowing how soon it might come. "Who can tell," said he, "but before next sabbath one of you who now sit here may be removed to another world?" "Oh," replied one boy, "there is no ice now, we shall not go sliding and be drowned." "True," said the teacher, "there is no ice, but there are many ways in which death may meet you." Little did he suppose what was to happen. On the following Saturday one of the boys to whom he spoke, while walking by the river side, was seized with a fit, fell into the water, and was drowned.

Reader! whoever you may be, young or old, "prepare to meet thy God." The next summons may be for you.

J. S.

A PRAYING SUNDAY-SCHOOL GIRL.

Mr. Pritchard, Her Majesty's consul in the South Seas, gives the following account in the Missionary Reward:—

"One of the twelve girls admitted to church fellowship at Lahaira only once partook of the memorials of the Saviour's death. Immediately after being received into communion she was called to her everlasting rest, to sit down at the marriage supper of the Lamb. She was about fourteen years of age. Her piety was fervent and sincere. Divine grace had made a most powerful and rapid work upon her soul. From the time her mind was first impressed till the day of her death, which was a period of about six months, her heart appeared to become more and more deeply interested in the things of the kingdom of Christ. During the three months prior to her death she was eminently a praying Christian. Having no private room to which she could retire for prayer, often has she been found in the bush near to her residence, pouring out her soul to God. Her chosen companions were those who loved prayer, and frequently united with her in that holy exercise. One of the church members told the missionary that this girl had frequently gone to his house for the purpose of prayer, and that at such times his wife had been her companion at the throne of grace. The missionary's wife says, that when she has heard her pray in the children's prayer-meeting, a striking characteristic of her prayers was, that, young as she was, her mind would lay hold of some particular subject, and would persevere in that as though she could not let God go till he had granted her request. In her sickness she expressed great delight in the prospect of departing to be with Christ. She had been ill only one week when her happy spirit took its flight to be for ever with the Lord.

"There can be no doubt but that many of the children trained in the schools in Polynesia are now before the throne of God in heaven swelling the song of the redeemed, singing, 'Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.'"

Children of Britain, prize your privileges, and be stimulated to diligence in the improvement of them by the example of the children of Polynesia. Think, too, of the Saviour's words to the Jews, and be deeply concerned that they may not apply to you: "I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth."

STORY OF GRACE AND ELIZA.

There lived, a short time ago, in a large town in the north of England, two little girls, one of whom was called Grace, and the other Eliza. They were very affectionate, and were very seldom heard to speak in an ill-natured manner to each other. In the course of

time little Grace fell sick, and as her parents thought her sickness might be of a serious kind, they immediately sent for a doctor. When the doctor came, he ordered Grace's parents to give her some medicine to make her better. Grace's mother procured some of the medicine prescribed by the doctor, and went up to her bed-room to give it to her. On entering the bedroom, she found Eliza standing by Grace's bed-side talking to her. "I have brought you some medicine to make you better, Grace," said her mother. Grace, like most little boys and girls, did not like anything that had a nasty taste; and she began to cry, saying she did not like nasty physic "You must take it—it will do you good, my dear," said the kind mother. And Grace wept, and her mother pressed her to take it in this manner for some minutes. Eliza, who was standing by all the while, requested her mother to give her the cup containing the medicine, not knowing what she was about to do with it. "Mother," said Eliza, "Grace is very bad, and she doesn't like nasty physic—I'll take it for her;" and, so saying, she immediately drank the contents of the cup.

Eliza, dear girl, either forgot, or did not know, that her taking it could be of no use to her sister; but it beautifully illustrated a sister's love. Yes, love was the reason of her drinking it; and oh, my dear young readers, your Saviour loved you, and drank a cup much more bitter than that which Eliza drank. He left a glorious throne in heaven, was born in a stable at Bethlehem, suffered as little children do; when he became a man he was treated by his countrymen as one of the worst of characters, he was scourged, and spit upon, and despised, and at last he was hung upon a rugged tree, and expired in the greatest of anguish. And all this he suffered for you, because he loved you. And he requires you, in return for this love, to give him your hearts. It is his will that you should repent, that you should be sorry for your sins, and believe in him as your Saviour. Can you refuse to do this when he loved you, and gave himself for you, and thus afforded you the strongest proof of his desire to befriend you? How can you refuse to give him admission into your heart?

"Admit him, for the human breast
Ne'er entertain'd so kind a guest;
Admit him, for he loves you well,
And died to save your soul from hell."

GOD IS LOVE.

Miss G——, on being asked one morning, not long before her death, how she had passed the night, she replied, "It has been quite sleepless; but how do you think I have been employed? I have been composing some verses, and think I could now repeat them, if you, my dear ——, would take a pencil and commit them to paper." This was immediately done, when Miss G—— dictated the following lines; scarcely a verbal alteration was made afterwards:—

"Poor wearied child! now rest thy head
Upon thy Father's bosom:
'*I am thine*;' repose in peace;
I delight to give thee ease,—
A smiling God is thine.

"Afflicted child! I hear thy cry,
I know thy every sorrow;
Submissively receive my rod,
View thy sympathizing God,
And rise above the storm.

"Suffering child! thy conflict's sharp,
Thy weakness long endures;
Infinite love appoints the whole
To fructify thy inmost soul—
To purify thy heart.

"Rebellious child! it is thy sin
Thy Father would subdue;
A holy God delights to see
The impress of his seal on thee,
In purity of soul.

"Unthankful child! why restless thus?
Thy mercies endless are;
Blessings of goodness thee surround,
The Lord thy God is ever found
Thy present, faithful friend.

"Happy child! lift up thy head,
The clouds roll fast away;
The sun arises full of light,
Dispersing all the mists of night,
And glory now is near."

Memoirs of Miss G——.

Cabinet of Things New and Old.

"I HAVE NO TIME TO ATTEND TO THESE THINGS."

Dear reader, have not these words often escaped your lips when any Christian friend had called your attention to the salvation of your soul? Perhaps you are the father or mother of a large family, who depend for their subsistence entirely upon your own industry: in these circumstances I am ready to acknowledge you have no time to spend on trifles; but is it not true that you spend time *daily* in *evil thoughts*? *Much* time in *vain and useless conversation* with your neighbours? Am I exceeding the truth when I say you spend *all* your spare time in forgetfulness of God? Know you not, my dear reader, that this very inattention, though you had committed no other sin, procures the damnation of the soul: "consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver," Ps. l. 22. So you see you have only to *forget* God, to be eternally forgotten by him! With this awful alternative before your eyes, are you *serious* in urging the excuse at the top of this paper? Is it a statement which the omniscient Searcher of hearts knows to be true? Does it satisfy your own conscience? Could you lay down your head on the pillow of death, and, with the judgment-seat and an impartial Judge in full view, console yourself with this,—God knoweth "I had no time for these things?" Ah no! So far from this, conscience will bring back to your recollection days, weeks, months, and years of golden moments for ever fled; and your spirit, stung by the agonizing reflection, may utter forth the despairing wail of the hopeless sinner, "Let the day perish wherein I was born, and the hour when it was said, A child is conceived." Do you say, "O I don't intend to be always in this state—as soon as my circumstances will permit, I am resolved to give more time to this matter than I have done." But leaving out of view for the present the uncertainty of human existence, (which this apology entirely overlooks,) it appears to me that you are labouring under a fatal delusion as to the amount of time necessary to settle the difference between God and your soul; *you* think that *before* you can be reconciled to God, delivered from the love of sin here and its punishment hereafter, you must first spend a long period of time in attending to religious duties and striving to make yourself better, by which God may be induced to pardon your sins and receive you into his friendship, because *you* consider you will *then* be in a fitter state to receive forgiveness. My dear reader, this view of the way of salvation, which is so very prevalent among those who know not God, and even many professors of religion, *is not God's way*. Just look at the serious errors it contains: it assumes that you have a previous work to perform, and a very arduous one, before you can

be in a state to receive pardon from God; it places self in the foreground, and is, therefore, *man-glorifying;* it does not sufficiently recognise, as a first step, reliance on the *finished* work of Jesus Christ, and it *alone*, without one single meritorious act, as the only way to be saved, and is, therefore, *Christ-dishonouring;* and, finally, it tacitly ascribes to God a certain degree of unwillingness to receive the sinner *now*,—all of which is opposed to the revealed will and character of God. What then, do you ask, is the way God hath made known whereby I may be saved? "The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed," Rom. x. 8—11. "Now to him that *worketh* not, but *believeth* on him that justifies the ungodly, his faith is counted to him for righteousness," Rom. iv. 5. From these and numberless other passages which might be quoted, it is evident that, if you wish to be saved at all, you must at once and for ever cease your self-justifying efforts, and take salvation as a free gift, 1 John v. 11, and just as you are. Abandon, I beseech you, your soul-killing delusions about previous worthiness and preparation. Know you not that every act of this kind performed before coming to Christ is *sinful*, because it springs from a selfish desire to render to God a kind of partial satisfaction for your sins, and an unwillingness to believe that Jesus has already borne the punishment due to your sins "in his own body on the tree," 1 Peter ii. 24. O flee from all such refuges of lies; believe the great truth that God is satisfied, his law magnified, and nothing left for you to do but to receive a finished salvation: and do it *now*.

> "Let not conscience make you linger,
> Nor of fitness madly dream:
> All the fitness he requireth
> Is to feel your need of him."

"Behold, *now is* the accepted time; behold, now is the day of salvation," 2 Cor. vi. 2. And now, my fellow-sinner, remember God means what he says in that passage last quoted: he says *now*, which means that at this very moment, while your eyes are running over these lines, he is in Christ already reconciled, and is waiting, and even beseeching *you* to be reconciled to him. Suffer this heavenly truth once to fill your soul, and then, instead of pleading you have no time for these things, you will arise and go to your justly offended but forgiving Father, and with the language of an entirely dedicated one upon your lips, you will exclaim,

> "Take my body, spirit, soul—
> Only thou possess the whole."

W. F.

WHITHER GOEST THOU?

READER, allow a friend, a sincere friend, who is concerned for your present and everlasting felicity, to present this question to your very serious consideration. It may be, that in consequence of your numerous and various engagements, or from some other cause, you have not yet given that diligent attention to the state of your immortal soul which its worth demands. When I name your SOUL, I mention that which is above all price, and which exceeds in value all the riches of this world, or even of ten thousand worlds united—I mean that soul of which the Saviour of the world said, "What shall it profit a man if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" The soul is different from the body, which after death will return to dust; but the soul will live for ever, and, what is more awful, it will exist for ever in heaven or in hell—enjoying the greatest happiness with God, or enduring the severest torments with accursed spirits in the lake of fire prepared for the devil and his angels.

I cannot, my dear reader, speak of your age or character; I know not whether you are young or aged; whether you have given your heart to God, or are altogether indifferent to him, or even a rebel against him. It is enough that I address you as a *sinner*, a lost soul. Were you disposed to reject this appellation, the word of God would instantly condemn you and proclaim, "There is none righteous, no, not one."—"All have sinned and come short of the glory of God." If you consult your *heart*, or examine your *words*, or survey your *conduct*, you will detect many thoughts, expressions, and actions contrary to the character of one who is every day proceeding towards eternity.

Whither goest thou? Life is a journey—how long or how short none can tell. The years of man are threescore and ten; but numbers do not reach that age—indeed few do. How many of your friends—some, perhaps, younger than yourself—have been summoned into eternity! They are gone—whither? They are gone to the grave; and whither goest thou? Each moment thou art going to the grave; already it yawns to receive thee:—art thou prepared? If not, shall I tell thee? Yes, hear and remember; if thou diest *unprepared*, thy soul will be lost,—lost for ever!

Whither goest thou? You say, I hope I am going to heaven; but are you in the way that leadeth to life eternal? Sin must be pardoned, and the only way by which this can be obtained is through the Lord Jesus Christ. For this you must apply to him, and his promise is, that "he will not cast you out;" his language is, "I am the way, and the truth, and the life!"

Whither goest thou? Does any one say, Through the infinite mercy of God, I trust I am journeying to the place of which God hath said, "I will give it you." Blessed be his name for inclining my heart to give myself to him; I have found his ways to be plea-

santness, and his paths to be peace; may I finish my course with joy! Delightful declaration! Go and proclaim the love of the Saviour; go and invite others to come to the arms of mercy; go and tell what great things the Lord hath done for thee.

Sinner! whither goest thou? Without repentance, without a Saviour, following the course of this world, an enemy to God and all righteousness, consider, that unless thy course be changed, eternal misery will be thy portion! O reflect in time! turn to Jesus as thy refuge from the wrath of God, and thou shall find that his service is perfect freedom, and his favour a free, and satisfying, and everlasting portion. P. Q.

HAPPINESS: WHO MAY ENJOY IT.

ONE fine evening in summer a lady was returning with her two children from a walk on the sea-shore. The tide had retreated and exposed to view a long range of black rock, the extremity of which projected far into the waves; the sea-gull had retired to its nest; the whistle of the ploughman was no longer heard from the land, nor the song of the returning fisherman from the sea; the only living object that attracted their attention was a poor child who was wandering in search of shell-fish among the rocks.

"Oh, mamma," exclaimed Fanny, "look at that poor little girl; she was wandering over these rocks as we came, and here she is still. And to be walking barefoot over the rough stones, and so poorly clad, how miserable she must be!"

"Perhaps, Fanny," replied her mother, "that child may be happier than you suppose. But see, she is coming towards the beach; I will have a little conversation with her."

In answer to the lady's questions, the child stated that she resided in the parish poor-house, and was sent out to collect shell-fish, which she sold to fishmongers and others, bringing home the profits to her master.

"And where, my dear, are your father and mother?"

"I have none, ma'am—they are both dead."

She might have added, but she did not, that the death of her mother had been brought on by ill-treatment received from her husband, who was a fisherman. Often had he returned in a state of intoxication at a late hour of the night, merely to wring from his wife and child their miserable earnings, or to beat and abuse them when they had nothing to give.

"And are you not very unhappy?" inquired Fanny.

"Oh no, miss," said she; "I have a great deal to make me happy."

"How can that be?" said Fanny.

"Why, miss, on Sundays I go to school, and there I learn to read about Jesus Christ, and then we are all taken to church, and our good minister tells us about our Saviour, and the love of God, and a great many other things."

"But in the week are you not very miserable?"

"Not at all, for then I think of what I heard on the Sunday, and I sing the hymns I have learnt at school, and I often pray to God and thank him for

all his goodness to me, and beg him to take me to heaven. But Sunday is my best day, and that's what makes me want to go to heaven, because our minister says it's always sabbath there."

After a little further conversation, the lady directed her steps homeward, having first given a trifle to the poor child, and promised to endeavour to render her worldly situation somewhat more comfortable.

"Well, Fanny," said her mother, as they were returning, "what do you think of happiness now?"

"O mamma, I see that riches have nothing to do with happiness."

"Not quite so fast, my dear. Wealth may contribute to our happiness, in many ways: it exempts us from many evils, and procures us many enjoyments; above all, it enables us to enjoy the greatest of earthly pleasures, that of contributing to the welfare of others. But wealth cannot *give* happiness, as too many fatally think. This is the gift of religion alone. You see what it has done for this poor girl: it is, perhaps, the only source of pleasure she possesses, and yet it has made her cheerful and contented in the midst of so many privations."

THE WAYS OF PROVIDENCE.

About the year 1797, Mr. M. was travelling from a town on the eastern borders of Vermont to another on the western side of the same state. Passing over the mountainous parts of the country between the Connecticut and Onion rivers, he perceived the heavens to be gathering blackness, the sound of distant thunder was heard, and a heavy shower of rain was seen to be fast approaching. The traveller was then in a forest, no place of shelter appeared, and he hastened on until he arrived at a small cottage on the extreme borders of the woods. The rain just then began to rush down with power. He sprang from his horse, pulled off the saddle, and without ceremony darted into the house. Surprised to see no family but a single female with an infant child, he began to apologise for his sudden appearance, hoped she would not be alarmed, but permit him to tarry until the rain abated, it was so violent. The woman replied she was glad that any one had happened to come in, for she was always much terrified by thunder.

"But why, madam," said he, "should you be afraid of thunder? It is the voice of God, and will do no harm to those who love him, and commit themselves to his care."

After conversing with her awhile on this topic, he inquired whether she had any neighbours who were religious. She told him she had neighbours two miles off, but whether they were religious she knew not; only she had heard that some man was in the habit of coming there to preach once in a fortnight. Her husband went once, but she had never been to their meeting. In regard to everything of a religious kind she appeared to be profoundly ignorant.

The rain had now passed over, and the face of nature smiled. The pious traveller, about to depart, expressed his thanks to the woman for her hospitality, and his earnest desire for the salvation of her soul. He earnestly besought her to read her Bible daily, and to give good heed to it, "as to a light shining in a dark place." She,

with tears in her eyes, confessed she had no Bible. They had never been able to buy one.

"Could you read one if you had it?"

"Yes, sir, and would be glad to do so."

"Poor woman," said he, "I do heartily pity you: farewell."

He was preparing to pursue his journey; but he reflected, "This woman is in very great need of a Bible. O that I had one to give her! but I have not. As for money to buy one, I have none to spare—I have no more than will be absolutely necessary for my expenses home. I must go; but if I leave this woman without the means to procure the word of God, she may perish for lack of knowledge. What shall I do?" A voice seemed to whisper, "He that hath pity on the poor lendeth to the Lord. Cast thy bread upon the waters, for thou shalt find it after many days." His heart responded, "I will trust the Lord." He took a dollar from his purse, went back, and desired the woman to take it, and, as soon as possible, procure for herself a Bible. She promised to do so, saying that she knew where one could be obtained.

He again took his leave and set off. As there were then but few taverns on the road, he asked for lodgings at a private house near which he found himself when night overtook him. He had yet a few pieces of change in his pocket; but as a journey of two more days was before him, he purposed to make his supper on a cold morsel which he happened to have with him. But when the family came round the table to take their evening repast, the master of the house very urgently invited the stranger to join with them—not only so, but to crave God's blessing on their meal. He now began to feel himself among friends, and at liberty to speak freely on divine things. The family appeared gratified in listening to his discourse till a late hour: it was a season of refreshing to their thirsty souls. In the morning the traveller was urged to tarry till breakfast, but declined, the distance he had to travel requiring him to set off early. His host would take no compensation, and he departed giving him many thanks. He travelled on till late in the morning, when, finding no public-house, he stopped again at a private one for refreshment. While waiting he lost no time to recommend Christ, and him crucified, to the family. When ready to depart, he offered to pay the mistress of the house, who had waited upon him very kindly, for his repast, and also the oats for his horse, but she would receive nothing. Thus he went on, calling for entertainment as often as he needed it, and recommending religion wherever he called, and always offering, as any other travellers would do, to pay his expenses, but no one would accept his money, although it was not known but that he had a good supply, for he told them not, and his appearance was respectable: at home he was a man of wealth. "What," thought he, "does this mean? I was never treated in this manner on a journey before." The dollar given to the destitute woman recurred to his mind, and conscience replied, "I have been well paid: it is indeed safe lending to the Lord." On the second day after he left the cottage in the wilderness he arrived safely at home, and still had money for the poor, having been at no cost whatever.

About one year and a half after this, a stranger called at the house of Mr. M. for some refreshment. In the course of the conversation he observed that he lived on the other side of the mountain, near Connecticut. Mr. M. inquired for some gentlemen there with whom he was acquainted, and was pleased to find that the stranger knew them well. He then asked whether the people in that vicinity paid much attention to religion. The traveller replied, "Not much; but in a town twenty or thirty miles back from the river, where I am acquainted, there has been a powerful revival. The commencement of it was very extraordinary. The first person who was awakened and brought to repentance was a poor woman who lived in a very retired place. At the time of her baptism she related that some time before a stranger was driven into her house by a thunder-storm, and talked to her so seriously that she began while listening to his discourse to feel concerned about her soul. The man, she related, was much affected when he found that she had no Bible, and, after he had left her house to go on his journey, returned again and gave her a dollar to buy one, and charged her to get it soon and read it diligently. She did so, and it had been the means, as she believed, of bringing her from darkness to light—from a state of stupidity and sin to delight in the truth and ways of God. The name of this pious man or the place of his residence she knew not, but she believed it was the Lord who sent him. At this relation, and the great change which was so obvious in the woman, her neighbours wondered much. They were led to meditate much on the wisdom, power, and goodness of God, displayed in this singular event of his providence. They were led to think more of the importance of attending to their Bible themselves, and were finally awakened to a deep concern for the salvation of their souls. As many as thirty or forty are already hopefully converted, and rejoicing in God their Saviour."

Mr. M., who had listened to this relation with a heart swelling more and more with wonder, gratitude, and joy, could refrain no longer, but with hands and eyes upraised to heaven exclaimed, "My God, thou hast paid me again!"

POPERY: ITS ORIGIN AND PROGRESS.

No. V.

BY THOMAS TIMPSON.

POPERY having so far prevailed in its antichristian usurpation, as we have already seen, that its chief priest at Rome had secured to himself the title of "Universal Bishop" and "Head of the Universal Church," our readers will desire to learn some of its consequent acts and deeds. These are given in a fearful catalogue recorded on the pages of faithful history, a few of which we will here transcribe, to serve as reasons for embracing and holding fast the doctrines of the Holy Scriptures, and to beware of the impositions of the "man of sin."

Religion, as taught in the New Testament of our Lord and Saviour Jesus Christ, continued to decline, and to become more and more corrupted, as liturgies and ritual observances were

substituted for the faithful preaching of the gospel. "Religion lay expiring under a heap of superstitious inventions," as Dr. Mosheim truly states. "In the earlier periods the worship of Christians was confined to one supreme God and his Son Jesus Christ; but the Christians of this century [the seventh] multiplied the objects of their devotion, and paid homage to the [pretended] remains of the true cross, to the images of the saints, and to bones whose real owners were extremely dubious." The lordly ambition of the popes excited dread and general abhorrence. Consequently, as Dr. Mosheim further states, "the progress of vice among the clergy was truly shocking; neither bishops, presbyters, deacons, nor even cloistered monks, were exempt. In those very places which were consecrated to the advancement of piety and the service of God, there was little else to be seen besides ghostly ambition, insatiable avarice, pious frauds, intolerable pride, and a superstitious contempt of the natural rights of the people, with many other evils still more enormous!"

Heresies abounded, and some of their leaders and patrons filled a great part of the east with carnage and assassinations—of which, indeed, the orthodox, or Catholics, were scarcely less guilty: so that the vengeance of Christians was regarded with the deepest horror. This shocking appearance of misnamed Christianity was observed with astonishment by many Pagans and Jews; and Mohammed, an Arabian merchant, a young man of singular talents, ambition, and enthusiasm, formed the determination to invent a new system of religion, which should remove the popular idolatries. Assisted in his project by a learned Jew and an apostate from Christianity, he adapted his doctrines to the corrupt passions and manners of the eastern nations, tolerating the vices to which they were most addicted. His system rejected the Arabian idolatry, and the worship of saints and relics which the professed Christians had established, while it embraced a great part of the Patriarchal history from the Scriptures, mingled with fables held by Jews and Arabs: this he pretended was the true religion taught by the prophets of God. By this artful contrivance, and in the character of a military chief, he engaged multitudes as his disciples and followers; and thus by rapine and war he soon obtained the sovereignty of Arabia and several adjoining countries. The "mystery of iniquity" prevailed thus in the seventh century, fulfilling the Divine prophecies regarding the antichristian pretensions of the bishop of Rome, in the west, as *monarch* in the church, but in the language of Scripture a BEAST, and in the east by the abominable imposture of Mohammed, as the predicted FALSE PROPHET! See Rev. xvi. 13; xvii.

Popery advanced in the eighth century: as, while most of the eastern nations fell a prey to Mohammedan Saracens and Turks of Tartary, the barbarous nations of the west, proselyted from Paganism, were kept in the grossest ignorance by the priests. They knew not the Scriptures, and could not examine the claims of the priests, who were regarded as a sort of inferior divinities, while they pretended to possess the power of absolving men from their sins. Hence many of the princes and nobles, having acquired wealth by rapine and murder, gave large dona-

tions to the priests to escape the torments due to their crimes in the future world. These gifts were commonly called, "The price of transgression for the redemption of souls!"

Immense riches were by this means soon possessed by the clergy. Emperors, kings, and princes invested bishops with the possession of whole provinces, cities, castles, and fortresses, with all the rights of sovereignty. But among all these the pope maintained his pre-eminence, and this was willingly conceded, as essential to the usurped domination of the other prelates. The western barbarians, who received the name of Christ, looked upon the bishop of Rome as they had regarded their arch-druid; and this ignorant people freely yielded a boundless authority to the bishops, as they had given to their dreaded priests in Paganism. The consequences of this were most pernicious, for it gave to the Roman pontiff a despotic authority in civil affairs; and hence arose the horrible notion, that all those who were excommunicated by the pope forfeited thereby all their rights as citizens and the common claims of humanity.

Pictures and images were commonly worshipped in this century, especially those of our Saviour, the Virgin Mary, and the saints, supported by the popes. But the Greek emperors, Leo III., Constantine V., Leo IV., and Capronymas, abhorring the shameful practice, laboured for its abolition. Nevertheless, as Dr. Mosheim remarks, "When the cause of image-worship appeared nearly extinct in the east, a revolution of the most horrid kind rendered the Roman pontiff triumphant. A cup of poison ministered by Irene the empress to her husband, opened the way for her holding the reins of government during the minority of her son; and this auspicious moment was seized by Adrian the pope to league himself with this monster of a woman."

We must not omit to record that in this, the eighth century, originated that despicable ceremony of *kissing the pope's foot*, instead of his hand, when his favour is granted in an audience with him on his throne!

Mohammedism reigned in all its savage bigotry in the ninth century over the finest parts of Asia and Africa, and several kingdoms of Europe, and many families, nominally Christian, assumed the name of Mohammed for that of Christ. Image-worship prevailed among professing Christians, and the canonizing of saints was made a new source of priestly abuse and pious fraud. Pretended bones of departed saints were sold for immense sums, and vast riches were obtained in this way by the priests, who, in many churches, were chosen by the patrons from the most abject, ignorant, and worthless ecclesiastics, that they might tolerate their crimes and oppressions.

The popes were infamous for their enormous vices, yet they extended their influence and authority in temporal and spiritual affairs. They continued to deprive the European princes of all authority in ecclesiastical things, and diminished the power of the bishops by encouraging appeals one against another to the court of Rome; and they succeeded in persuading many that the bishop of Rome was constituted supreme legislator and universal judge by Jesus Christ.

In this century the Lord's supper was still more corrupted by the rise of the doctrine of *transubstantiation*, which

is the pretended change of the bread and wine into the real body and blood of Christ. This was crafty policy in the popes.

The wickedness of the popes may be further known from the fact of their persecution of all whom they chose to denominate *heretics:* and in this century Theodora, a Greek empress, a zealous patron of image-worship, was congratulated by pope Nicolas on her having destroyed not less than a hundred thousand, by the gibbet, fire, and sword, of the Paulicians. These were a body of professed Christians who sought a purer faith, and were so called from their having obtained the New Testament, which they diligently studied, especially the writings of the apostle Paul.

Popery continued its shameless progress during the eleventh century; for though there were several persons eminent for their learning and zeal making feeble efforts for a measure of reformation, their endeavours were nearly altogether fruitless. Avarice was a feature in the papacy as manifest as it was hateful, and the traffic in relics afforded it ample gratification. The priests were the extensive *relic-mongers* and the popes the chief dealers, imposing upon the ignorant and superstitious in the most shameless manner. "Kings, princes, and wealthy prelates purchased pieces of the cross, or whole legs and arms of the apostles, while others were obliged to be contented with the toes and fingers of inferior saints. Agelnoth, archbishop of Canterbury, when he was at Rome, A.D. 1021, purchased from the pope an arm of St. Augustine, bishop of Hippo, for six thousand pounds' weight of silver and sixty pounds' weight of gold!" From this may be seen a little of the progress of ecclesiastical imposture.

Transubstantiation was carried to its height in this century, and when it was opposed by Berenger, a famous doctor of the academy at Tours, he was grievously persecuted; until at length, by a council under pope Hildebrand, called Gregory VII., he was prevailed on to recant, and make oath that he believed that the bread and wine in the eucharist are, by the mysterious influence of the prayer of a priest, and his recital of the words of Christ, substantially changed into his true, proper, and vivifying body and blood in their essential qualities! Berenger did not believe what he was compelled thus to declare on oath; and in 1089, bewailing his dissimulation, he died at Rome.

Popery attained its highest elevation in this century; and it will be seen in its most genuine form, as the "man of sin,"—"exalting himself above all that is called God, or that is worshipped," by the extravagant titles now assumed by the popes. They were called "Universal Fathers," and "Masters of the world." Notwithstanding vigorous opposition from several sovereigns, they carried their insolent pretensions so far as to proclaim themselves "Lords of the universe," "Arbiters of the fate of nations," and "Supreme Rulers of the kings and princes of the earth." One instance of this abominable assumption will best illustrate the hateful spirit of Popery, while the reading of it will shock the feelings of every Christian:—

The emperor of Germany, Henry IV., opposed the arrogant claims of pope Gregory VII. The haughty pontiff at once excommunicated him, and excited the princes of the empire to make war

upon him. Being ignorant of the word of God, and bound down by superstition, he was terrified at the anathemas of the pope, as if he had command over the eternal destinies of men; he was persuaded, therefore, to throw himself into the hands of the pontiff, to yield to his clemency, and to await his dread decision. Filled with dread, Henry consented; and, as it was prescribed to him by the pretended vicar of Christ, he submitted to the degrading penance so as to stand with his empress and family at the gates of the fortress of Canusium during three days, in the open air, in a severe February, A.D. 1077, with his feet bare, his head uncovered, and with no other raiment than a piece of coarse woollen cloth thrown over his body to cover his nakedness. On the fourth day he was with difficulty admitted to the presence of that lordly priest, who, with the utmost hypocrisy as a minister of religion, and with much ceremony, granted him absolution! But he forbad him ever after to assume the title or ensigns of sovereignty! Such a daring outrage upon humanity as well as royalty excited universal abhorrence; but no one of the greatest princes had the courage to utter a word of reproof to the terrible ANTICHRIST!

The Letter Box.

CLAIMS OF DISSENTERS ON CHURCHMEN.

To the pious and candid Members of the Established Church.

MEN AND BRETHREN,—Dissenters love you for the "truth's sake which dwelleth in you," and lament the disadvantages of your position for properly estimating their principles and their characters. They are always ready to give reasons for their Nonconformity which satisfy their judgments and rule their consciences; they greatly desire that you would give them a patient and candid hearing, and no longer be guided by the representations of those against whose competency or integrity they protest. But they do not rest on the defensive; they have much to say against the Established Church, which they sincerely think it is for the welfare of your souls and the glory of Christ that you should fairly hear and seriously consider. Might it not, then, be prudent to listen to their argument? Is it not possible that they may have at least some portion of the truth? But if truth on their part implies error on yours, should you not seek to know it? Can error in such things be harmless? May it not be perilous to yourselves? May it not affect the honour of the Lord you love, serve, and desire to glorify? With respect to the nature and character of the Church of England, Dissenters have, they think, many facilities for ascertaining the truth which are denied to those who lie bandaged, blinded, and muffled up in her bosom. Were it not wise, then, for you to hear their own account of their discoveries? Is not this much due to them as a portion of your fellow-citizens recognised by the laws and counted by millions? What they seek above

all things is—TRUTH! If they are in error, they will deem their correctors their benefactors. They read whatever your clergy publish on the subject; *their* pastors have no fear whatever of its injuring their flocks; the uniform result is only to confirm them in their Dissent. But your ministers, to a man, pursue a course the very opposite! They enjoin their people on no account to read Dissenting publications, and even threaten such as slight their counsel! The Bishop of London, at his recent confirmation, vehemently exhorted his auditory to this effect. Now should not all this excite your suspicion? Is it not exactly thus with the Roman Catholics towards the Protestants? Protestants do not fear Catholic publications. Why? Dissenters do not fear Church publications. Why? Brethren, wake up into the dignity of men! Assert the rights of reason! Read, think, judge for yourselves! Your special attention, then, is invited to the views of a writer whose sanctified genius has, since their publication, commanded the homage of the wise and good throughout both hemispheres. The writer is the Rev. John Harris, D.D., author of "Mammon," &c. &c. &c., and President of Cheshunt College. The piece is entitled "*The Divine Establishment, or the Principles of a Christian Church explained to an Inquirer, applied to an Episcopalian, and practically enforced on the Congregational Dissenters.*" The portion which belongs to you is set forth in the following article, which we earnestly commend to your solemn attention,

And remain, with all regard,
your true friends
and faithful servants,
TRUTH AND CHARITY.

APPEAL TO A PIOUS MEMBER OF THE ESTABLISHED CHURCH.

I MUST not forget that one of my supposed audience is a pious member of the Establishment. And though I will hope that the appeal which has now been made to Scripture and to Christian common sense has commended itself to his judgment, and has found a cordial response in his breast, I can easily suppose that he may be ready to say, "Whatever your views of a Christian church may be, yet, as you agree with us in the great doctrines of salvation, I wonder that you should deem any minor point of sufficient importance to justify you in dissenting from a church by law established." My brother, we value unity, but we value truth more. We embrace the great doctrines of salvation of which you speak simply because we find them in the Bible; and in the Bible we find the views which we have now stated of the nature of a Christian church, and, therefore, we embrace *them*. It is true they may not be of equal importance to my salvation with the doctrines of grace; but the question is, not what is their comparative importance, but are they to be found in the word of God? Do they contain the *scriptural* principles of a Christian church? If they do, the blast of a thousand trumpets could not add to their authority; they would not be more binding were God to assemble the world at the foot of Sinai, and to publish them anew amidst the rekindled fires of the mount that burned.

We repeat, then, we adopt these views of a Christian church simply because we find them in the Scripture. As consistent men, therefore, it follows that if we dissent from the Establishment, it is because we believe it to be *unscriptural*. To say that such is our belief may probably jar your feelings. And here permit me to remark, that it is the infelicity of the situation in which I am now standing, that whoever occupies it is placed in apparent hostility to the Establishment, though aiming only to defend himself. The reasons of his separation are necessarily so many arguments against the church from

which he separates; in merely stating the reasons of his own conduct he appears to be impugning the conduct of others. The sword of the Spirit—the only weapon he is allowed to employ—is two-edged, and though he wield it in the most guarded manner, he can scarcely fail to inflict a wound, though he meant only to use it in self-defence. Besides, much—indeed *most*—of our animadversion is meant to apply to the body to which you belong, not as a *Christian denomination*, but as a *human establishment*. This is a distinction, permit me to say, which many of your community never think of, and which others do not wish to remember; but in every discussion of this kind it is a distinction which should never be lost sight of. Remember, you form a Christian denomination—one sect among many; the Government might cast you off to-morrow, and take another denomination into favour—the Presbyterian, for instance, or the Wesleyan; in that case you would still exist—you would exist as a *Christian denomination*, just as we Congregationalists now do; and you would have a name, that of the *Episcopalian denomination*. Now, viewed as *a Christian denomination*, we see many things in you to love and praise. Have the goodness, then, to bear in mind, that at the moment when we are speaking, as you may think, severely against your body as a human establishment, your Christian doctrines are ours; we have a heart that rejoices in your usefulness, and arms of affection that embrace many of your members as among the excellent of the earth.

1. But whatever we may see in you as *a Christian denomination to approve*, as a denomination turned *into a human establishment* we see everything to *disapprove and condemn*; for, my brother, is not such a transformation *unscriptural*? There is a sense in which this is admitted now by some of the ablest defenders of an establishment—that is, admitted *tacitly*; for on this subject they close the Bible; they find that they must seek their weapons of defence from another armory, for the Bible refuses to help them in their straits. They leave the Christian warrant—*the Bible*, and betake themselves to the statesman's warrant—*expediency*. That the *example* of the apostles can afford them no sanction for allying the church of Christ to a human government is evident, for during their days every human government was the sworn enemy of Christianity. And that the *language* of the apostles can furnish no sanction is equally clear; for while yet every human government was actively seeking the destruction of the Christian church, *they* yet spoke of that church as complete—as quite complete within itself—as wanting nothing from the world but peace, and even that they did not cringingly sue for, did not anxiously care about; like the disciples in the storm, they knew their Lord was with them, and they referred the quelling of the tempest to him.

But not only must the defenders of an establishment have closed the Bible, they must have forgotten it; not only are they *without* Scripture, but *against* it. "My kingdom," said Christ, "is not of this world." Now put the lowest interpretation you please upon that declaration, you will yet find that the principle of a human establishment of religion contravenes and contradicts it. "My kingdom is not of this world," saith Christ. "Nay," say some of the highest authorities in the Establishment—I quote their express language—"it is amalgamated, it is one with the state;"* "it is vitally and inseparably connected with the state;"† "we hold that there is not any man of the Church of England but the same is also a member of the commonwealth; nor any member of the commonwealth which is not also of the Church of England;"‡ "not a soul of them is at liberty to consider themselves otherwise."§ And, as far as the unnatural amalgamation can be effected, they are one. I ask for the head of the church, and I am shown the king of the nation. I ask for its spiritual rulers, and I find them sitting among the rulers of the nation. I ask for its laws, and I am pionted, not to the Bible, but to the statute-book of the land. I ask for its

* Church of England and Dissent.
† Quarterly Review. ‡ Hooker.
§ British Critic.

mode of maintenance, and I find it collected by compulsory taxation.

The Church of England, then, *as a national establishment*, dispenses with the Bible. It does so as a matter of course. As an integral part of the constitution, it is as much the subject of legislation as any part of the criminal code is; and when the Parliament sits in legislation for it, the Bible is not consulted. The legislator who should appear with the Bible in his hand would be looked on as beside himself. The question asked on such an occasion is, Does the measure proposed agree with the spirit of the constitution?—that is, with the spirit of a worldly kingdom; and is it demanded by the spirit of the times?—that is, by the ever-fickle spirit of the world. If these questions can be answered in the affirmative, the measure is adopted; the Bible meantime is forgotten. If, indeed, it puts in a claim to be heard, and if, on being heard, its voice happens to accord with the measure, it is thought fortunate—fortunate, that is, for the Bible rather than for the measure, for that stands on an independent footing,—and is heard with a faint cheer. But if it protests against the measure, it is treated as an unwelcome intruder, and its voice is drowned amidst cries of *expediency*, and, like a deposed monarch, it sees its throne usurped and its office profaned without being allowed a hearing where it ought to have given law.

Now, as might have been expected, the evils arising from this state of things are numerous and serious. I will name only one of these—the entire supersedence of some of the most important passages in the New Testament relating to church-discipline. One of the consequences, I say, of placing the church of Christ under the control of a human legislature is, that men presuming to legislate where Christ has been legislating before, some of the most important of his laws relating to church-discipline are entirely nullified and superseded. By subjecting itself to such unnatural control, the "Church of England" has placed it out of its power to obey some of the most vital and leading laws of a Christian church. It cannot serve these two masters, and the master disobeyed is not the human, but the Divine. Let me specify a single instance. You remember the laws which Christ enacted for his church in the 18th of Matthew. He supposes a member of the church to have fallen into sin, and he appoints the method in which he shall be dealt with—first told of his fault alone, then in the presence of a third person, then before the whole church. Should this prove ineffectual, he is to be cut off from the church. In taking this solemn step they are to come into the presence of Christ as the fountain of their power, and he declares, "I will be there in the midst of you; I will descend and be a party in the final and awful transaction. As you discharge the painful task I will ratify it. I am in the midst of you."

Can this be done? can these laws be observed? Distinct as they are, ample, imperative as they are, can they be observed by the Church of England? Not one of them. She has put it out of her power to obey them. She has called in another lawgiver, sworn obedience to another authority, so that these laws are a nullity to her; they might be erased from the Bible, blotted out from the statute-book of the Christian church, she would not feel the loss of them—she has another statute-book. To conduct such affairs she has separate courts of law and all the accompaniments of a worldly judicature—fines, sequestration, and imprisonment.

2. But, my brother, we affirm, not only that your church is human in its establishment, in opposition to the Divine origin of the Christian church, but also that it is *involuntary in its operation*; while, as we have seen, the church of Christ is, and must be, essentially voluntary. He would have "nothing done in his church by constraint, but willingly." In his church everything supposes the presence of piety, appeals to piety, employs it, calculates on it; but you, by employing compulsion, suppose, in your church, the absence of piety.

Am I asked for proof of such compulsion? Take, my brother, one of

your highest authorities, the British Critic: "The system of our ecclesiastical judicature," it states, "is founded on the presumption, not only that every man, woman, and child, is a member of the English Church, but that not a soul of them is at liberty to consider themselves otherwise. For certain purposes a man is no more allowed to renounce his churchmanship than he is to abjure his allegiance." Here, then, is a frank avowal that your system leaves no room whatever for the exercise of the will.

Take another proof, in strict accordance with this avowal,—the manner in which your liturgy takes for granted, from first to last, that all who outwardly conform to its rites are Christians. In this respect, certainly, it is consistent throughout, for it never inquires into their character, utters not a doubt on the subject,—from baptism to burial it uniformly recognises them as Christians. It insists, whatever doubt they themselves may have, it insists on it that they are Christians. According to Scripture, persons are members of the church of Christ because they are Christians; according to your system, they are Christians because they are members of your church. In his church a title to membership depends on Christian character; in your church a title to the Christian name depends on membership. At the moment of baptism it tells him that he is a child of God; at confirmation it meets him again with the same assurance; each time he frequents the table of the Lord it repeats the affirmation; and, following him even to the grave, it repeats over his dust the assurance of his resurrection to eternal life. At no period of his life does it appeal to his *will*. It leaves no room for the exercise of that. It inquires not, "Are you a Christian?"—it authoritatively asserts, "You are one." It asks not, "Are you willing to believe, to embrace, to obey the gospel?"—it takes that for granted, and pronounces, "You are willing." The Saviour had predicted, "My people shall be willing;" but your church declares of all who are born within a certain circumference, "They are willing. I do not ask, Will you belong to the church? I pronounce that they do;" and as such it treats them.

It may be said, however, "If the Establishment proceeds *without* consulting the will, it cannot be alleged that it defies and opposes the will." Yes, my brother, it does even this—it is *an involuntary church* in the strongest sense of the term. Not only is it founded, as we have just heard, "on the presumption that every man, woman, and child, who happens to be born within certain geographical limits, is a member of it;" but it follows every such individual through life with the scourge of persecution if he dissents from that theory,—for it still *compels* him to render his share of pecuniary support, and has not merely all the civil but all the military power of the nation to compel that support. Remember Ireland.

Perhaps, however, you are ready to suggest, again, the fact, that Dissenters are tolerated, protected, and allowed voluntary enjoyment in religion. My brother, allow me to say, that for this we are indebted, not to the Establishment, but to the State, which has very properly interfered and arbitrated between the Establishment and those who dissent from it. We often, indeed, hear a boast of the mild and tolerant spirit of the Establishment; but the language is delusive, self-contradictory, and absurd. An established church *cannot* be tolerant. You *cannot* say of any law that it is *tolerant*—tolerant of *what*?—of its own violation?—a law allowing itself to be broken—legalising crime?—destroying itself?—the thing is absurd. The *spirit of the times* may be tolerant, and may occasionally restrain and overrule the law, and compel it to forego its penalty;—such, for instance, at present, is the position of that part of the criminal code which inflicts capital punishment;—the spirit of the times has become so much more mild than that law, that it will not allow the law to inflict death except in extreme cases; but no one thinks of calling the law on that account tolerant; on the contrary, it is daily denounced as *sanguinary*, and, as such, will no doubt be repealed. Well, the

theory of an established church is *religion made law*; dissent is a violation of that law; so that if dissent be tolerated, it is not *that* law which tolerates it—*that*, as we just now heard from one of its advocates, *that* does not allow a soul in the nation to consider himself at liberty: whatever liberty dissent enjoys it receives from the spirit of the times—not from the Establishment, but from the State; not from the church, (so called,) but from the world. And the Establishment, as if to complete our argument, as if anxious to demonstrate that it is not with her permission we dissent, follows us through life with claims of pecuniary support, and looks complacently on while the civil and military array of the nation exacts and compels payment.

Now, my brother, startling as it may sound, the consequence of all this is, that your church, *as an establishment*, can actually do without piety. Remember, I speak now of your church, not as *a Christian denomination*, but as *a civil establishment*, and, I ask, where is the proof that it needs piety to make it prosper? Recall to mind the royal names of those who, in succession, have stood at its head: has piety been their characteristic? Its legislators,—has piety distinguished them? Many of its laws, piety has wept over them—even humanity has turned from them and shuddered. Yea, if there be any truth in history, those periods when your church has been most complete, most prosperous and triumphant *as an establishment*, have been the periods when it has been most worldly, most destitute of piety. What an anomaly! a church independent of piety! a church as complete without piety as with it! By allying itself to the State, by employing coercion, which is the only power with which the State *can* aid it, it leaves no room for the exercise of the will, it presumes the absence of piety in all its members, and more than once, alas! it has nearly realised that presumption by almost expelling all piety from its bosom. Those of you acquainted with its history need not be told that I allude especially to the expulsion of two thousand of its holiest ministers in one day.

3. We have seen that the first and only idea suggested by the word *church*, in the scriptural sense of the term, is that of a society distinct from the world,—a society spiritual in its character, religious in its members; or, as the Nineteenth Article of the Church of England declares, and declares to its condemnation, "The visible church of Christ is a congregation of faithful men." Is that, my brother, a description of your church? On the contrary, it *practically* knows nothing of such a distinction—it gathers its members indiscriminately, without reference to character. The intention of Christ was, that when his gospel had been preached in a place, as many as became converted in that place should be gathered into a distinct society—into a church. But your establishment, without inquiring into character, takes the whole population. According to his intention, when a Christian society had been gathered in such a place, it was to be called the church of Christ *in* that place—in Reigate, for instance; but your establishment would call it the Church *of* Reigate, meaning by that the church of all the inhabitants of Reigate, bad and good, godly and ungodly, drunkard and infidel,—it takes the whole. The principle of his church is *separation* from the world; the principle of the establishment is *identification* with the world. The intention of Christ was to place his church in contrast with the world; but your establishment leaves no world—it takes the whole. Hence it is called the Church *of England*—that is, the church of all the inhabitants of England. Ask for the church, and you are pointed to the nation; ask for the nation, and you are pointed to the church; they are identical—they are one; and, consequently, if you then ask for the world, you will find that the church has left none—it has taken the whole. Now carry out the application of this idea, and you will, you must, see its absurdity. Suppose, for instance, that all Europe were added to the English nation, and consented to adopt your establishment, it would then be called the church of Europe. Suppose the other quarters of the globe

did the same, it would then (*without a single additional conversion to God having taken place*), it would then be called *the church of the world!* What an awful perversion! what a palpable contradiction! the church of the world;—some, including the whole—a selection, which leaves none, which takes the whole—a society of believers, including all unbelievers—a sacred name, which was meant to distinguish from the world, given to the world!

And then, my brother, the awful effects of this perversion! Souls deluded! Men flattering themselves that they are Christians simply because they are members of your church; for you tell them that they are! You know, my brother, how easy it is to believe what we *wish* to be true: men wish to be thought Christians for the sake of the rewards of Christianity; and your church tells all in England that they are Christians, will not allow them to think otherwise, and they believe it; they lay the flattering unction to their soul—they pass into eternity with this lie in their right hand. Collect together the vilest inhabitants of this town, the refuse of society, and ask them, "Are you Christians?" "Christians!" they would say with surprise approaching to indignation—"Christians! what else? Are we not Churchmen? Have we not been christened, confirmed? Do we not belong to the church? What do you take us for?—heathens?" Or, rather, they would say, "Do you take us for brutes?"—for so wide-spread with them has the delusion become, that the term *Christian* is used as synonymous with *man*. They have been taught to regard every man they know as a Christian, and their language implies that every other man is—that if a creature be not a brute, his only alternative is, that he must be a Christian; and, hence, *they* are Christians. Thus men, who would be cast out of every other society as a disgrace, are emboldened to regard themselves as members of that which should be the most select of all societies—a Christian church. Men glory in the Christian *name* who know nothing of the Christian *doctrine*, and who would think it a reproach to be suspected of having the Christian *character*. Men assume the *profession* of Christianity, lest they should be thought *heathens or brutes*, who would on no account practise the *duties* of Christianity, lest they should be thought *mad*. They find that the mere profession of Christianity constitutes them members of a church, and they are satisfied. The church treats them as if that were enough, and everything in their depraved nature inclines them to believe it and to be satisfied. Were a system to be called for, which should be named "A System for the Encouragement and Propagation of Nominal Christianity," it would be difficult to devise one more completely answering to the name than this; or to devise one which could more appropriately take for its motto, "Christianity made easy!"—made so by dispensing with all but the outward form. Oh, my brother, it is this consideration which most deeply wounds the heart of genuine piety—to see a church which might be mightily efficacious for good, mightily efficacious for evil! Nor can the pious and reflecting among you plead ignorance of the fact; for in all your missionary operations which are under the superintendence of evangelical men, and in which you find yourselves at Christian liberty, unhampered by the shackles of a worldly policy, you act on Scripture principles, allowing those only to be regarded as Christians and members of a Christian church who prove by their life that "they are called, and faithful, and chosen." May God hasten the time when your freedom from state-alliance shall permit you to act thus at home!

4. Did time allow, I might easily enlarge on the remaining particulars. We have seen, for instance, that the church of Christ is independent of all worldly authority and human interference; and we dissent from you, my brother, because your establishment accepts and acknowledges both. You have created a throne by God's throne, and have invested the authority that sits in it with "power to decree rites and ceremonies." Piety is a virtue in his sight only as it is in compliance with *his* authority; but you have sworn allegiance to another authority,—to an

idol of your own creation; and, as the righteous reward of your temerity, you are now in daily apprehension of some of the evils denounced against the Israelites, when they said, "Nay, but we will have a king over us." Having blended and incorporated with an earthly kingdom, you must expect to partake of all its pangs and paroxysms. Your pulse will fluctuate and beat as that smiles or frowns. You belong to a church of which we frequently hear it said that it is *in danger*,—and which is, indeed, at this moment in a panic, trembling from head to foot, lest its rulers should become its destroyers; for, being the creature of circumstances, circumstances may arise which may destroy their own creature. That which you have hitherto deemed your *strength*, and boasted of as your *title*—that you are *established by law*—is likely to prove your weakness and disgrace; for the power which *placed* you can displace and dismiss you. "A nod may mar you, as a nod has made." We choose to belong to a church which can never be placed in so precarious and undignified a position—a church on whose front its heavenly Founder has inscribed, "The gates of hell shall not prevail against it;" while his perfections kindle into an encompassing wall of fire for its protection.

5. And then, moreover, we have seen that the church of Christ is purely spiritual in all its purposes and effects. We ask, my brother, whether it is this which has given value to your establishment in the eyes of our statesmen? Have they thought of working it as a spiritual machinery, designed for nothing but heavenly purposes? Have they not calculated its value by a far different standard—by its applicability to state purposes? But you remind me of its spiritual distinctions, its piety, its usefulness, its religious services both at home and abroad. My brother, it has not been my object to draw up a catalogue of objections to your establishment, or it would be easy for me to swell the list of evils to a much greater amount than I have. But when you point to the piety and labours of your church, I must be allowed to remind you that the corrupt church of Rome itself can refer to its examples of piety, and usefulness, and disinterested labours; so that in your case, as in the instance of that church, these heavenly fruits *may* illustrate, not the excellence of the soil, but simply the excellence of the gospel-tree, which, however unhealthy the soil in which it is planted, lives, and puts forth, at least, a scanty produce of the fruits of the Spirit.

And, then, I would remind you, that the great works which you are doing in the present day,—and you are doing such, and we rejoice in it, and our prayer is that you may do still greater works than these; but these great works are not the fruits of your church as an establishment. Now, pray bear that vital fact in mind. What are these works? Your co-operation with us in the Bible Society, in missionary labours, and the like. Well, these are things which you do, not as an established church, but in spite of being an established church—by violating the first principles of an established church, by actually dissenting and departing from the spirit and principles of an established church; and, accordingly, those of your number who first set the example of doing these works, had to brave the frowns and thunders of the established church for acting so irregular and uncanonical a part. You are prosecuting these works in your capacity as *a Christian denomination*; so that were you to cease to be *the established church* to-morrow, you would still go on prosecuting them. Are not we doing the very same things? and we are doing them as *a Christian denomination*. Yes, my brother, it is by becoming one with us, by practically abandoning your own principles, and by substantially adopting our views of a Christian church, that you are doing all your great works. Do not talk, then, of your "excellent establishment," and of what it is doing; you are doing your noblest works in the very teeth of your church as an establishment; return to the spirit of that, and you would soon abandon them all. But, as a Christian denomination, you have been slowly stimulated into activity by the example of other deno-

minations; and, finding the cumbrousness and impracticability of your state-apparatus, you have been sliding insensibly into the adoption of our principles and modes of operation till you have, in effect, become a dissenting community in all that relates to the extension of the kingdom of Christ, and remain an established church only in what relates to state purposes and the maintenance of mere nominal Christianity. Yes, your greatest praise in the present day is, that, in defiance of your own establishment, you are labouring on our principles to counteract the pernicious effects of that establishment. May your efforts be crowned with a success beyond your own wishes!

The Fragment Basket.

CURE OF SIN.—As the beams of the sun shining on fire discourage the burning of it, so the shining of God's mercies on us should dishearten and extinguish sin in us. This is so equal and needful a duty that Peter picks this flower out of Paul's garden as one of the choicest, and urges it upon those to whom he writes.—*Trapp, on Rom.* ii. 4.

THE TINDER-BOX.—Mr. Hervey being in company with a person who was paying him some compliments on account of his writings, replied, laying his hand to his breast, "O sir, you would not strike the sparks of applause if you knew how much corrupt tinder I have within."

HARVEST HOME.—You know what a harvest home is. I was once at one when I was a very little child, and the memory is still fresh and sweet in my heart. The sun has set in glory on the hills, and the harvest moon is riding in the sky; the last wain loaded with the yellow corn has returned from the field, and the husbandman has come home "bringing his sheaves with him." The door is shut, the fire is blazing on the hearth, the children are all gathered, and the servants, and the friends, and neighbours. The table is spread; the father takes his place at the board; "they begin to be merry," while they think of their labours done, the plenteous fruit laid up in the garner, and the long winter nights of rest before them. Such will heaven be when the ransomed of the Lord shall have returned and come to Zion,—when the door shall be shut, the everlasting table spread, and all the children gathered in the presence of their Father. There, holy fathers and mothers and their saved children shall meet, never to part again—teachers and their scholars, faithful ministers and the sheep and lambs they have gathered and fed in the wilderness. *That will be the great harvest home! Then* "shall be a joy like unto the joy in harvest."—"They that went forth weeping, bearing precious seed, shall come again with rejoicing, bringing their sheaves with them;" and through a long, long eternity, "they that sowed and they that reaped shall rejoice together."—*Islay Burns.*

WORST EMPLOYMENT.—Some employments may be better than others, but there is no employment so bad as the having none at all. The mind will contract a rust and an unfitness for every good thing; and a man must either fill up his time with good, or at least innocent business, or it will run to the worst sort of waste—to sin and vice.—*Bishop Burnett.*

THE WHOLE TRUTH.—To take away from truth the smallest portion of itself is paving the way for its utter loss and annihilation. In this respect truth resembles the insect which is said to die if deprived of its antennæ. Truth requires to be entire and perfect in all its members, in order to the manifestation of that power by which it is able to gain wide and salutary victories and extend its triumphs to future ages."—*D'Aubigné.*

RAINBOW.—Repentance to salvation is that rainbow which, if God sees shining in our hearts, he will never drown our souls.—*Trapp.*

HEAVEN OR HELL.—"You are mortal, you must die; you must appear before God, to give account of yourself; you are a sinner, you must be forgiven your iniquities, and moreover counted worthy of reward and exaltation: for there is no medium; if you escape hell, you must enjoy heaven. Now, reader, how will *you* escape hell,—how will *you* enter into heaven?—Believe that God hath set forth his dear Son as a propitiation for sin, and suffer not the question to slumber until you have satisfactorily read it from the pages of the Holy Bible—how *you* shall escape hell, how *you* shall obtain an inheritance in the kingdom of heaven."

GOD SEEN IN MAN.—The whole frame of the body and soul bears the impress of the infinite power and wisdom of the Creator. A body framed with an admirable architecture; a soul endued with understanding, with judgment, memory, imagination. Man is the epitome of the world, contains in himself the substance of all natures, and the fulness of the whole universe; not only in regard of the universality of his knowledge, whereby he comprehends the reasons of many things; but as all the perfections of the several natures of the world are gathered and united in man, for the perfection of his own in a smaller volume. In his soul he partakes of heaven, in his body of the earth. We need not cast our eyes any further than ourselves to behold a God. He shines in the capacity of our souls, and the vigour of our members. We must fly from ourselves, and be stripped of our own humanity, before we can put off the notion of a Deity.—*Charnock.*

THE RICH MAN AND THE POOR MAN AT DEATH.—Let us conceive of two such men as they pass away from this present scene to realize the life to come. While inhabitants of earth let them have filled the most extreme stations of society, restrained from every contact, and alienated from every sympathy. The one shall be the monarch, surrounded by courtiers, heralds, guards,—revelling in luxuries to which every clime contributes,—holding the fate of nations on a nod. The other shall be the beggar, scorned by every eye, reviled by every tongue, spurned by every foot. The day has come when both must die—the moment is common to their death. The first presses the couch of softest down, and reclines beneath the canopy of lofty state; the cordials of pain and weakness stand rife around him on tables of cedar and gold; the arras waves not to the lightest wind; the palace is hushed in silence; an empire scarcely breathes. The second drags himself to the dunghill, and, without a soothing word, or an alleviating office, or an affectionate tear, gasps alone. It is at this appointed moment that their spirits break away! Two souls are on the wing! Two souls are tracking their way to their final account! Pursue, if you can, their course! Ascertain, if you can, their condition! Tell us which is the monarch's, which is the beggar's soul! By what impressions do you recognise, by what marks do you distinguish them? You know not either by its robes or by its rags! All such things are left below. The funeral of royal state and of pauper meanness has committed their equal bodies to the earth, and their equal souls have been weighed in the balances of a common immortality!—*Institutions of Popular Education: Dr. R. W. Hamilton.*

THE IRISH PEOPLE.—What a people would it be with the open Bible and with the "open face" to read it! When will a holy calm succeed its upheavings of political excitement? When will its tender genius, loving its legends and its lore, cease to mourn the past and paint its brighter visions of the future? Fair is thy verdure, Erin! but thou shalt yield a fairer increase! Harp of thy wilds and halls, which erst was struck to strains of patriotism and liberty—whose witch-notes still survive—thou shalt ring with nobler themes, and swell into diviner harmonies! Like Judah's lyre, thou shalt be swept with the inspiration of the

Saviour's love and glory! Like the harp of heaven, thou shalt breathe the tones of an unearthly peace and love! And *He* who "taketh up the isles," and who spans his throne with a "rainbow in sight like an emerald," shall take thee, thou emerald gem of the ocean, and set thee in that girdle of his covenant faithfulness and love!—*Ibid.*

INSTABILITY.—Many are soon engaged in holy duties, and easily persuaded to take up a profession of religion, and as easily persuaded to lay it down, like the new moon, which shines a little in the first part of the night, but is down before half the night is over.—*Gurnal.*

PRINCIPLE.—As seed virtually contains in it all that afterwards proceeds from it—the blade, stalk, ear, and the full corn in the ear—so the first principle of grace implanted in the heart seminally contains all the grace which afterwards appears, and all the fruits, effects, acts, and exercises of it.—*Gill.*

BACKWARD MOTION.—Men often go to God in duties with their faces towards the world; and when their bodies are on the mount of ordinances their hearts will be found at the foot of the hill going after their covetousness.—*Boston.*

ADOPTION.—There is not a privilege of which human nature is capable that can so much deserve to be gloried in as this, that we are the children of God. To be his children by adoption is to have a right to his kingdom, being heirs and joint-heirs with Christ Jesus; but to be made children by regeneration is to be made partakers of the Divine nature; and shall we not think this matter of glory?—*S. Wright.*

SUBLIMITY.—It is reported of the celebrated Scaliger, that he was so delighted with the famous stanza of Sternhold and Hopkins on the 18th Psalm,

"On cherub and on cherubim
Full royally he rode,
And on the wings of mighty winds
Came flying all abroad"—

that he used to profess that he had rather been the author of it than to have enjoyed the kingdom of Arragon.

SPIRITUAL PURITY.—You find not indeed absolute holiness in your persons, nor in your best performances, yet if you breathe and follow after it: if the pulse of the heart beat thus; if the main current of your affection be towards purity; if sin be in you, as your disease and greatest grief, and not your delight, then take courage; you are as pure as travellers can be: and, notwithstanding that impure spirit, Satan, and the impurity of your own spirit vex you daily with temptations, and often foil you, yet, in despite of them all, you shall arrive safe at home where perfection dwells.—*Leighton.*

SLANDER.—I will no less hate to tell than to hear slanders: if I cannot stop others' mouths, I will stop my own ears. The receiver is as bad as the thief.

THE MEASURE.—As far as the boughs of a tree spread so far spread the roots. As much corruption in our actions so much in our hearts.—*P. Henry.*

COMFORT.—The only way to find comfort in an earthly thing is to surrender it, in a faithful carelessness, into the hands of God.—*Bishop Hall.*

ACTIONS SPEAK LOUDER THAN WORDS.—"What, my good man, smoking so early in the morning—how comes this?" "Oh, I would as leave have a pipe of 'backey' as my breakfast any morning, and because it's a 'good thing.'" "Well, and who says it's a good thing?" "Oh, our clergyman." "Well, and does he ever smoke?" "I never saw him; but he says it's a good thing, and recommends a man to smoke in bed." I replied, "My friend, I trust you read your Bible?" "O yes." "And did you ever read of the prophets and the apostles smoking?" He reluctantly replied, "No." I said, "I consider it a sin to smoke—to waste your money and kill your time in so filthy a manner." The man smartly replied, "If it's a sin to smoke, your minister is sinning all day, only when he is in the pulpit. The Church minister recommends smoking to induce men to go to church—let the Baptist minister answer for himself."—*Cleanliness.*

Poetry.

LIGHT!

LIGHT for the dreary vales
Of ice-bound Labrador!
Where the frost-king breathes on the slippery sails,
And the mariner wakes no more;
Lift high the lamp that never fails
To that dark and sterile shore.

Light for the forest child!
An outcast though he be
From the haunts where the sun of his childhood smiled
And the country of the free;
Pour the hope of Heaven o'er his desert wild,
For what hope on earth has he?

Light for the hills of Greece!
Light for that trampled clime,
Where the rage of the spoiler refused to cease
Ere it wreck'd the boast of time;
If the Moslem hath dealt the gift of *peace*,
Can ye grudge your boon sublime?

Light on the Hindoo shed!
On the maddening idol train;
The flame of the suttee is dire and red,
And the fakir faints with pain,
And the dying moan on their cheerless bed,
By the Ganges laved in vain.

Light for the Persian sky!
The Sophi's wisdom fades,
And the pearls of Ormus are poor to buy
Armour when death invades;
Hark! hark!—'tis the Christian wanderer's sigh
From Ararat's mournful shades.

Light for the Burman vales!
For the islands of the sea!
For the coast where the slave-ship fills its sails
With sighs of agony,
And her kidnapp'd babes the mother wails
'Neath the lone banana-tree!

Light for the ancient race
Exiled from Zion's rest!
Homeless they roam from place to place
Benighted and oppress'd.
They shudder at Sinai's fearful base—
Guide them to Calvary's breast.

Light for the darken'd earth!
Ye bless'd, its beams who shed,
Shrink not till the day-spring hath its birth,
Till wherever the footsteps of man doth tread
Salvation's banner spread broadly forth,
Shall gild the dream of the cradle-bed
And clear the tomb
From its lingering gloom,
For the aged to rest his weary head.

SIGOURNEY.

The Children's Gallery.

HINTS TO JUNIOR TEACHERS.

BELOVED YOUTHS!—Would you fill the "Gallery," and keep it full? In effecting this very much will depend on you. Speak softly in the ear and look kindly in the face of the new boys. Endure their manners, reproach not their ignorance, encourage their efforts to improve. Deal freely in prophecies of good in their behalf. Bid them take heart, and assure them that they will get on, that difficulties will vanish, and that substantial, permanent, invaluable benefits alone will remain behind. Make it your business. Determine that, by the help of God, you shall be a teacher of the first order. Keep always in view the two great things to be done —*to enlighten the understanding and convert the soul!*

ENCOURAGEMENT TO SELF-IMPROVERS.

YOUNG MEN OF ENGLAND,—Despair of nothing! To humble reliance on the help of God and patient labour, all things are possible. Example is the best argument. The most impressive proof at present in existence is supplied by Elihu Burritt, who was born in New Britain, Connecticut, in the year 1811, of honest and respectable parents. He enjoyed the privilege of attending the "District school" for some months every year, till he was sixteen years old; and by his diligence and attention to his studies he became well versed in the elementary branches of an English education, and by cultivating a taste for reading, he acquired much valuable information. When he arrived at the age of sixteen his father died, and he was apprenticed to the trade of a *blacksmith*; and when the term of his indenture had expired, and he had attained his legal majority, he had gained the reputation of being a young man of good moral and *religious* character, a skilful workman in his vocation, and one who cherished an ardent attachment for books. The BIBLE was the first book which he thoroughly studied, and at a very early age he was familiar with almost every passage in the Old and New Testaments. He next availed himself of the opportunity of reading afforded by the "Social Library" in the town in which he lived, and afterwards was dependent on the kindness of his friends. Before he reached the age of twenty-one he was conversant with the English classics, both in prose and poetry, and passed delightfully many of his leisure hours in poring over the pages of Milton, Young, Thomson, Cowper, Addison, &c. In the winter of the year in which he attained his majority he commenced, under the direction of a brother-in-law, who was an accomplished scholar, the study of mathematics. About the same time he entered on the study of the Latin language, for the purpose of reading Virgil in the original. He soon after turned his attention to French, which he mastered with wonderful facility. He then acquired the Spanish, and afterwards the Greek and German languages. During two winters he devoted nearly all his time to study, but he was occupied a large portion of his time during spring and summer in working at his trade as a blacksmith, and, in this exemplary way, acquiring the means of subsistence.

When about twenty-three years old he accepted an invitation to teach a grammar-school, but this employment did not suit his convenience or his inclination. He was then engaged for a year or two as an agent for a manufacturing company, when he returned to his *anvil*, and has since been industriously engaged in the honourable occupation of a blacksmith, to which he was apprenticed in his youth, but devotes all his leisure hours to literary pursuits. After having mastered the Hebrew, Greek, and Latin languages, and all the languages of modern Europe, he turned his attention to Oriental literature, and in order to avail himself of the facilities afforded by the valuable library of the American Antiquarian Society at Worcester, he removed to that place, where he has ever since resided, and been

regarded as a useful and exemplary citizen. By dint of hard labour he has become a proficient in the most difficult languages of Asia, and in many of those languages of Europe which are now nearly disused and obsolete—among them are Gaelic, Welsh, Celtic, Saxon, Gothic, Icelandic, Russian, Sclavonic Armenian, Chaldaic, Syriac, Arabic, Ethiopic, Sanscrit, and Tamul! It was stated in a public meeting, in 1838, by Governor Everett, that Mr. Burritt by that time, *by his unaided industry alone, had made himself acquainted with* FIFTY LANGUAGES. Mr. Burritt shows no disposition to relax from his labours. He usually devotes eight hours to labour, eight hours to study, and eight hours to *physical indulgence and repose;* and, by pursuing this course, he enjoys the advantages—vainly coveted by many literary men—those connected with "a sound mind in a healthy body." Nor does he confine his labours to the mere acquisition of literary wealth—he also diffuses it with a liberal hand. He has written many valuable articles for periodicals of high standing; he has delivered many lectures which have been replete with interest and valuable information; and has been repeatedly listened to by large and highly respectable audiences in New York, Philadelphia, and other places, with edification and delight.

Let it be deeply impressed upon your heart, that *toil is the unalterable condition of attainment.* If you take it into your head that you are endowed with *genius*, and, therefore, exempted from the necessity of severe and continued exertion, it is all over with you. You will *never* arrive at large and solid attainments. This allegation is finely exemplified by the case of Burritt, who, in reference to himself, says, speaking of his friends—"None of them ever thought that I had any particular *genius*, as it is called—I never thought so myself. All that I have accomplished, or expect or hope to accomplish, has been and will be by that plodding, patient, persevering process of accretion which builds the ant-heap—particle by particle, thought by thought, fact by fact. And if I ever was actuated by ambition, its highest and farthest aspiration reache[d] ther than the hope to set be[fore] *young* men of my country an[d] in employing those fragments [of] called 'odd moments.' And [I] esteem it an honour of cost[lier] than the tiara encircling a [mi]brow, if my future activity an[d] ments should encourage [a] *working* men to be proud an[d] of the credentials which God h[as] them to every eminence and [ex]in the empire of mind. These views and sentiments with [which] have sat down night by ni[ght] years, with blistered hands and [be]ming hope, to studies which [I] might be serviceable to that [class] the community to which I am [proud] to belong. This is my ambition, [this] is the goal of my aspirations. [I] only the *prize* but the whole co[urse] before me, perhaps beyond my [reach]. 'I count myself not yet to [have] tained' to anything worthy of [the] notice or private mention; what [I] *do* is for Providence to de[cide]. With regard to my attention [to] languages, (a study of which I [am] so fond as of mathematics,) I [have] by a kind of practical and phi[lo]cal process, to contract such a [familiar] acquaintance with the head of [each] of languages, as to introduce me [to] other members of the same [family]. Thus, studying the Hebrew ver[y] cally, I became readily acquainted its cognate languages, among th[em] cipal of which are the Syriac, Ch[al]Arabic, Samaritan, Ethiopic, &c. languages of Europe occupied [my] tention immediately after I had [got] my classics; and I studied [the] Spanish, Italian, and German, [by] native teachers. Afterwards I [pur]sued the Portuguese, Flemish, D[ut]Swedish, Norwegian, Icelandic, [and] Gaelic, Celtic. I then ventur[ed] further east into the Russian [and] and the Sclavonic opened to me a dozen of the languages spo[ken] that vast domain, between which affinity is as marked as that betw[een] the Spanish and Portuguese. B[esides] those, I have attended to many [of] ent European dialects still in [use] I am now trying to push on eastw[ard]

my means will permit, hoping
er still farther analogies among
etal languages, which will as-
rogress."

men of England! there is a
or you. If you are wise, this
which you have for the frac-
farthing, may be worth hun-
d thousands to you here, and
of millions in the world to
wake to the glory of growing
dge and doing good to man-

SAM THE FIDDLER.

e a servant in a gentleman's
n Jamaica. Though a slave
a comfortable situation, and
do except to wait upon his
He excelled in playing on a
and was accustomed to play
trument at the merry-makings
egroes and the balls of the Eu-
He was brought, however, to
the word of life. It reached
t; he felt the importance of
embraced the gospel, and be-
decided Christian. Fearing that
ical instrument might now prove
he broke it; for he thought if
it he might be tempted to buy
with the money. One day his
told him that he would soon be
to play his favourite instru-
He replied, "Fiddle broke,
" "It must be mended, Sam."
e all to pieces, massa." "Well,
st get a new one, Sam." "Me
dat no good, massa—be soon
." The master began to suspect
this breaking of fiddles must have
hing to do with religion, to which,
appily, he was no friend. "I hope
do not go to pray, and go after
e mad-headed folks, Sam." "To
de truth, me gone, massa." His
er now threatened him with pun-
ment, and told him he should be
ged. The negro, however, was firm.
"Dat no good, massa; whip no flog de
word out." His master then declared
that he should be turned out of his
comfortable situation, and sent to work
on the plantation. He, however, had
counted the cost, and remained immov-
able, so that his owner's threat was ex-
ecuted.

Dismissed from a situation of com-
fort to toil in a field of labour, under
the burning sun of Jamaica, he felt for
a time dejected, but soon perceived
that an opportunity for doing import-
ant good was now before him. In his
master's family he mingled with a few
domestics, now he was in the midst of
three hundred slaves. He began, there-
fore, to tell them about his Saviour, and
to invite them to go and hear his minis-
ter. Many of them yielded to his invi-
tations; and in a little while, of these
three hundred, about a hundred and
fifty became regular hearers of the
everlasting gospel.

His master heard of this, and felt
still more incensed. He called for him,
and addressed him with severity, "How
dare you to trouble my negroes? I
will have no praying negroes." "Me
no tink they are troubled, massa. Do
they work much worse, or are they
more saucy, massa?" "That is nothing
to you; how dare you trouble my ne-
groes?" "To tell de truth, massa, me
tink dat de bread dat is good for my
soul is good for brother neger; and me
tink dat if it is a good ting for me to
escape hell, it is good for brother neger;
and if heaven is a good place for me, it
is a good place for brother neger; and
me pray, and me pray for my rich
massa, and me tink dat if my rich
massa would once go and hear de mis-
sionary, he would always go after-
wards." This was too much for the
master's patience; he called the negro
"Parson Sam," banged the door, and
sent him away.

The poor Christian departed with a
grateful heart, thankful to God that he
had escaped with nothing worse than
angry words, and began to think what
more he could do for his good and gra-
cious God. His owner possessed other
estates, and had from a thousand to
two thousand negroes upon them. Sam
turned his attention to them. When
his hard day's work beneath a tropical
sun was finished, he would steal away
to one or other of these plantations to
talk to those slaves about his Saviour,
and invite them to go and hear the
missionary. Sometimes he did this as

often as two or three nights in a week. At other times, when the Saturday came, which was allowed for himself, he would embrace the opportunity thus afforded and visit a plantation, and invite the negroes to go with him and hear massa missionary. Thus he persisted in this course of benevolent zeal till he had brought about five hundred persons to become regular hearers of the gospel, many of whom had felt its power, and of whom, at the time when this narrative was given, upwards of forty had been baptized, while a number more were serious inquirers after salvation.

While thus zealous for the salvation of others, he knew where, in the time of trial, to look for strength and grace. The missionary being obliged for a time to leave his flock, expressed to this poor Christian his fears that when the shepherd was gone the flock might suffer. The negro, however, reminded him that the chief Shepherd is for ever very near. "Massa missionary must go, Massa Christ no go; poor neger all weak, massa Christ all strong." At another time the missionary overheard him exhorting some of his acquaintance to exert themselves to bear the expenses of that station, that the society thus relieved might send the gospel to some of their poor brethren elsewhere.

Would God that every professing Christian would follow this good example!

EARLY RIPENESS—THE BOY-BELIEVER.

H. C., who was an intelligent son of well-informed and pious parents, died of rapid consumption just as he had reached twelve years of age. Within this brief range of time and action, however, which limited his earthly course, he showed a degree of ability, discovered a sense of the various advantages which he possessed, and manifested an ardour to improve them,—and his endeavours to do so were unusually successful,—far beyond what generally is witnessed in those called by Divine Providence so soon to leave this mortal state. It seemed in this case, as has been seen in many others, as if the evident vigour of his mind were counterbalanced by the proportionate frailty of his body. His moral character, however, as evinced by his unquestionable Christian principle, is the trait which it is chiefly my object to illustrate and enforce; though I still cannot proceed without remarking on the fact, that his case is but one among many in confirmation of the truth, that unusually early intellectual vigour does not necessarily clash with high moral excellence, but may, by God's blessing on good management, be made subservient to its promotion.

For about two years before his death, and when he was not more than ten years of age, he was remarkable for his attention when engaged in Divine worship, for his love to what may pre-eminently be termed *the doctrines of grace*, for his correct discernment of their character, and for the increasing influence which their being inculcated on his attention exerted on his heart, and mind, and conduct. On one occasion, when he had been listening, together with his pious father, to a sermon on that cardinal point of our common and Christian creed, the doctrine of *justification by faith alone*, as, at once, the solid ground of the Divine glory, and of the believer's security, and the firm foundation of that Christian devotedness which consecrates all to the Saviour "who gave himself for us," on retiring from the service he engaged in conversation on the subject with a clearness of discernment, a depth of feeling, a vigour of mind, and a degree of piety, which induced his father afterwards to say, "Had any one who, by faith, was correctly acquainted with the matter of our conversation, overheard us, he would have concluded I was talking with a man of thirty, instead of a boy eleven years of age." In his fulfilment of the responsible duties entrusted by his father to his charge he evinced a degree of penetration, order, perseverance, and judgment, alike unusual and striking for one, if not immature, yet so young. But his conduct and experience, as he was gradually declining and dying, are especially worthy of regard and admi-

ration. Consumption at once seized and held him with fearful and withering grasp. For about six months before his spirit was released his body was habitually suffering and pining away. Indeed, so effectual was the wasting effect of his disease, that for some time before his death his principal joints were covered by plasters, in order that their bones might not break through his tender, fading skin. But he murmured not; he was resigned and at peace. His constant delight during his waking moments, and as long as declining strength left him sufficient mental energy, was in praying, and reading, and conversing on religious subjects. And if ever, on awaking from one of his daily feverish and broken slumbers, he found that the minister under whose preaching he had habitually sat, had been there and gone away without seeing him, he would often say, "Oh, why didn't you awake me? Mr. L.'s conversation and prayers would have done me more good than the sleep which has kept them from me." The minister whose services he held in such estimation was a Dissenter who had charge of the then newly-raised interest in the town, and whose public instructions he had for some time preferred to those of the parish clergyman on whose ministrations his parents habitually attended; and, to account for this preference, he used to say, "I like to go to chapel, because I understand better what Mr. L. says, and *feel it more in my heart* than I do what I hear when I go to church." But superior as were the powers of his enlightened understanding, and enabled as he thus was to estimate the evangelical elucidation of Scriptural truth, it was by the Christian emotion of his renewed and ardent spirit that his rapidly maturing character was chiefly ascertainable. Only a few weeks before his release from the body he was overheard, while engaged in soliloquy, expressing his full confidence in Christ. The occasion was as follows. His pious, widowed grandmother, who occupied another bed in the same chamber, happened one night to be awake and heard him gently say, "Grandmother." Thinking that, if he particularly wanted her, he would speak again, she did not reply. He then added, "I suppose she is asleep. Well, 'I know in whom I have believed, and I am persuaded he is able to keep that which I have committed to him against that day; for he hath loved me and given himself for me.'" The last interview between him and the minister of his choice was alike characteristic, impressive, and instructive. His friend called at the house towards the close of the day before that on which he died, and on inquiring whether he could bear the interruption of a visit, he said, "Oh, by all means, let me see Mr. L." His minister, (to use his own words,) on looking on him, saw that he was nearly gone, and, consequently, remarked to his excellent grandmother, "I am afraid he is too weak to bear the effort of attending to prayer." He was, however, asked, and immediately replied, "Oh yes, I wish him to pray with me." "Have you a desire I should pray for anything in particular?" he was then asked. "Pray, sir, if you please, that I may have pardon and patience—pardon of my sins, and patience under my sufferings," was his reply. With this his sympathising friend cordially complied, and to his petitions the dying child added his emphatic "Amen." Soon afterwards he ceased to breathe; and on the next inquiry which was made about him, the reply was, "He is gone home." Yes, he had gone home to that dear Saviour who loved him, redeemed him, sanctified and saved him, and whose love *to* him was unquestionable, because of the evident love which it enkindled *in* him. "We love him because he first loved us," 1 John iv. 19.

This narrative presents a lesson—

1. To *parents*. Who may learn from it how speedily, abundantly, and impressively their attempts to produce and promote early piety in their children may be prospered and blest.

2. To *young persons*. This dear boy, when only about twelve years old, was not too young to die; nor, for some years before that, was he too young to seek, and find, and enjoy a sense of the love of his Saviour.

3. To *readers in general*. All, like

him, may expect, sooner or later, to have duties to fulfil and trials to endure. Religion alone can fully fit them for either, while it is also quite equal abundantly to qualify them for both. Seek it then, my dear readers, where this dear boy found it, at the feet of Jesus, and then you will find that it will raise you to his arms, and enable you ever to repose in his bosom.

London, May, 1846. T. L. L.

FARMER JONES AND THE BOYS.

Boys. Mr. Jones, you promised to tell us a secret—how to be always prepared for the Sunday-school—what is it?

Farmer Jones. To bed, my lads, when weary, and up when you awaken. No soaking! There is no time spent so stupidly as that which inconsiderate boys pass in a morning between sleeping and waking. He who is awake may be at book or at play; he who is asleep is receiving the refreshment necessary to fit him for action; but the hours spent in dozing and slumbering are wasted, without either pleasure or profit. In particular, rise early on Sabbath morning, and proceed at once to pray and study for the class.

THE CHILD AND THE SNOWDROP.

"PRETTY flower, O tell me why,
Thus, beneath a winter sky,
In the cold and bitter air,
You so bright and gay appear?"

"Little child, a lesson learn
Nor a flower's instruction spurn;
I will tell thee how to bear
Sharpest ills and not despair.

As when autumn's leaves are gone,
And the cold winds wildly moan,
God, in winter's darkest day,
Takes not every flower away:

So, when prosperous suns no more
O'er the heart their radiance pour,
God will cheer the spirit's gloom,
And some snowdrop leave to bloom."

T. AVELING.

A SUMMER SONG.

How beautiful the deep blue sky!
How rich the grass-green earth!
And O how glad the brook runs by,
And sings its song of mirth,
How sweet the breath of lovely flowers
Come floating on the wind,
When swiftly passing summer showers
Bright pearl-drops leave behind.

With golden fruit the laden trees
Along the hedgerows stand,
And singing-birds on every breeze
Send music through the land.
May I be fruitful, and the flowers
Of virtue, sweet and rare,
Make joyous summer all life's hours—
My heart's skies ever clear.

T. AVELING.

THE CHILD'S PRAYER.

My Saviour, at thy gracious throne
I bend a willing knee;
O never leave my soul alone,
But keep me near to thee.

Through all my childhood's sunny years
I've found my wants supplied,
And thou, amidst life's thousand snares,
Hast ever been my guide.

Still keep my wayward spirit right,
Each wicked thought subdue;
Cause me to live with heaven in sight,
With thee, my God, in view.

T. AVELING.

THE CHILD'S CONFESSION.

A WEAK and thoughtless child, I come
To mourn my cold and sinful heart;
So prone from thee, my God, to roam,
And after every folly start.

And sadly I remember too,
Whene'er I think of time that's gone,
How oft what I ought not to do
I very foolishly have done.

O pardon me, my God, I pray,
And make me do thy holy will;
And every hour and every day
Be wiser, holier, happier still.

T. AVELING.

Cabinet of Things New and Old.

THE TWO SORROWS.

Sorrow is a feeling known only to man. The animal creation, of which man is the head, knows nothing of this emotion. They are susceptible of pain, pain even unto death, but not of sorrow. Sorrow is a mixed feeling, which implies rationality and responsibility—the knowledge of duty and the neglect of it. The apostle Paul mentions two kinds of sorrow,—godly sorrow, and the sorrow of the world, of one of which all flesh, sooner or later, must be the subject. In connection with these sorrows there are several points which deserve inquiry.

I. *What is meant by "godly sorrow?"* Sorrow is always connected with the idea, true or false, of good—good lost. This view does not exclude the idea of present evil, but, in fact, comprehends it. The evil is created by the absence of good, as darkness arises from the extinction of light, and the cessation of life is death. Sorrow and fear are, therefore, not the same thing. The cause of sorrow is, indeed, always a just ground of fear; and whatever produces fear in the bosom of a creature, made in the image of God, ought to excite sorrow. But, strictly speaking, sorrow finds its cause in the past, in the loss of a real or an imaginary good. In the case before us it results from the loss of that favour which is life, and of that loving-kindness which is better than life. For this reason it is called godly sorrow: the chief cause of it refers to God. The soul feels it has offended him by sinning against light, and love, and goodness, and has thereby not only forfeited all claim to fatherly considerations, but become obnoxious to the highest punishment. This sorrow, then, mourns over the loss of God, whom it supremely desires to find again. Reader! knowest thou anything of this sorrow? Have you realized what it is to be alone in this mighty world, without God and without hope? This, by nature, is the condition of all; but grace works a difference, grace brings the soul to God again. Yea, *justice* will at length bring the soul to God. Men cannot always remain without the knowledge and the fear, although they may without the love, of God.

II. *What is meant by godly sorrow working "repentance to salvation not to be repented of?"* This signifies something very great. A soul awakened to feel, and quickened to see, itself without the knowledge, image, and favour of God, is in a very awful condition. The extreme folly of a life of sin is then perceived; the guilt of transgression is understood; the danger attending guilt is apprehended; and the misery of a soul under these circumstances is felt. This sad assemblage of evil lays the foundation of the feeling called "repentance,"—the change of mind called "repentance from dead works,"—"repentance towards God,"—"repentance to the acknow-

ledgment of the truth,"—the "truth as it is Jesus," that is, the truth concerning him, the truth of which he is the subject. There are many examples of this in the sacred Scriptures. One may be taken from Acts ii. 37: "Now when they heard this,"—viz., that God had made that same Jesus whom they, the Jews, had crucified both Lord and Christ,—"they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent." They were filled with "godly sorrow." They distinctly perceived they had committed a most heinous crime—a crime without parallel—they had murdered the Prince of life, the Lord of glory! They had lost the favour, they had incurred the wrath of God. Hence their sorrow was godly; it sprung from considerations relating wholly to God. The way to escape the consequences is to repent. In this way they might recover all that was lost by being restored again to the Divine favour. Hence it is called "repentance to salvation;" salvation follows, or attends it. It not only confesses sin, but forsakes it; it not only seeks mercy, but finds it; it not only submits to God's righteousness, but rejoices in it. The soul which is the subject of this godly sorrow believes the record which God hath given concerning his Son, and puts implicit confidence in his blood to the utter and everlasting exclusion of all confidence in itself or its own righteousness. In this way it is filled with peace, hope, and joy. Is it, then, a marvel that this repentance is never "repented of?" Reader, prove it for yourself. "O taste, and see that the Lord is good!"

III. *What is meant by the "sorrow of the world?"* What has been already said as to the nature of sorrow holds good concerning the "sorrow of the world." It proceeds from the loss of some supposed good, of something highly prized, and with which the notion of happiness is connected. The phrase is comprehensive of everything contained in this world, whether great or small, frivolous or substantial, with which the idea of happiness is connected. Among the causes of this sorrow considerations of God have no place. It proceeds from the world always and from the world only. The idea of God both for time and for eternity is altogether shut out. As is the nature of the sorrow, such are the hearts it fills. They are of the earth and earthy: the class it operates among are "men of the world, who have their portion in this life." The state, wants, and interests of the soul have no place among their anxieties. The region of their cares is wholly bounded by earth and time. Reader! do you come within the scope of this definition? Do you know anything of this "sorrow of the world?" Have you been taught by experience the import of godless sorrow,—sorrow excited wholly by things seen and temporal,—sorrow which connects itself in no respect with God, and which never applies to him for the cure?

IV. *What is meant by this sorrow working "death?"* Where, in what does it work death? Taken in a large view, it works death

in the body of man; it puts an end to his natural life. Sad are the confirmations of this truth supplied by the history of social life; and terrible are the facts which on all sides meet the eye of the observer. The empoisoned phial, the pistol, the halter, the dagger, and the brook, are in perpetual requisition! The causes and the victims are alike numerous, while the havoc is confined to no class! Were the deeds of each year recorded, the chronicle of blood would exceed credibility! But suicidal carnage, all horrible though it is, is incalculably the least revolting view of the picture. In the history of the world's sorrow blood is the exception, the rule refers to the spirit. The unmixed sorrow of the world, how deep or prolonged soever, has no tendency whatever to lead to a spiritual issue. As already stated, it includes no spiritual consideration. It excludes all idea of the soul's loss or gain. It implies no fear of hell, no desire of heaven,—no idea either of Divine justice or of Divine mercy. The "sorrow of the world," therefore, the most piercing in its degree, and the most protracted in its duration, is wholly compatible with a state of spiritual death, the most deep-rooted enmity to God, and the most bitter aversion to the gospel of Christ! The weight of sin makes no part of the burden under which the victim groans. Whatever that burden may comprise—loss of innocence, of honour, of character, of property, of place, or of power—it is wholly unconnected with guilt in the sight of a just and righteous God. This is the most terrible feature of the case. In this consists the mortality of its essence. It is deaf to the threatenings of the law; it is blind to the beauty of holiness, insensible alike to the mercy of God and to the beauty of Christ. Reader! has thy heart ever bled? Has thy lip ever touched the cup of sorrow? Be intreated to inquire into its character. Rest thee in no sorrow but that which finds solace in Christ, which will give

> "Joy in the midst of pain.
> Thy Christ that conquer'd hell shall from above,
> With greater triumph, yet return again
> And conquer his own justice with his love."

July, 1846. E.

CHRISTIAN EARNESTNESS.

"WHATSOEVER thy hand findeth to do, do it with thy might; for there is no knowledge, nor wisdom, nor device in the grave whither thou goest." How solemn is this appeal! how emphatic in warning! how fruitful in instruction! Can it be that, although its Divine authority is unquestioned, its force is adequately realized! Are the great majority of Christians acting under its influence, and living in its spirit? Is it only here and there that we find an exception to active piety, to hearty zeal, to strenuous exertion for God's glory and man's salvation? Is it so rare a thing to find one "who is

called by the name of Christ" a drone in spiritual husbandry, that that man is noted by all, wondered at by all, warned by all?

The apostle exhorts to *earnestness* on the part of all who would labour to good purpose in the vineyard of the Lord. Earnestness is both the prompter to exertion and the pledge of success. The "children of this world" require the counsel of no wisdom but their own to convince them that he who would labour to profit must labour in *earnest*. That man who proposes independence as the reward and goal of his assiduity—whether the lawyer in court, the statesman in the halls of legislation, the merchant in his counting-house, or the mechanic in his workshop—will do what he does "with his *might*." And shall "the children of light" be less assiduous? Now these first do it that they may attain a *temporal* crown? Shall the high prize of our calling in Christ Jesus be less potent in stimulating us to the attainment of the heavenly?

But how inexpressibly is the solemnity of the injunction strengthened by the motive, the inducement urged! We are to labour with our "might," because we shall soon have no opportunity to labour at all—at least in the sphere in which we are now exhorted to be diligent.

The "night cometh when no man can work"—solemn consideration! It has been well said by an eminent writer, that "it is the fact of *responsibility* which makes existence so solemn a thing." A German author tells us, in language of deep emphasis, that "life is *earnest*." Surely, Christian, thou shouldst not need that any man teach thee this if so be thou hast been taught of Jesus; and if thou hast not the Spirit of Christ, the word of inspiration has already pronounced upon thy case. But we hope better things of thee, and things which accompany unquestionable evidence of thy high calling. The Spirit of Christ is described in a few words—"he went about doing good!" He rested not, neither was weary in well doing. Christian brother, gird up thy loins like a man, and address thyself earnestly to the vast work which lies before thee! Sinners are to be awakened, the wandering are to be reclaimed, the sick are to be comforted, the young are to be instructed, the heathen are to be converted, and the poor are to have the gospel preached to them! And thou—what doest thou here? Here, in inactivity; here, in indifference; here, in ease, whilst souls are perishing; here, in spiritual sloth, whilst Christ is interceding! "Whatsoever thy hand findeth to do, do it with thy might; for there is no knowledge, nor wisdom, nor device in the grave, whither thou goest!"

A SERIOUS MALADY.

On turning over the leaves of Clarke's Commentary, my eye caught his remarks upon 2 Tim. iv. 3, 4, which seemed to contain so much of what I had to communicate, and was expressed with so much

perspicuity and plainness, that I prefer soliciting a place for that rather than for my own expression of the same sentiment. The verses commented upon are these :—"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." His comments are as follows :—

"*For the time will come.* There is a time coming to the church when men will not hear the *practical* truths of the gospel; when they will prefer speculative opinions, which either do no good to the soul, or corrupt and destroy it, to that wholesome doctrine of 'Deny thyself, take up thy cross, and follow me,' which Jesus has left in his church."

"*But after their own lusts.* For these they will follow, and hate those preachers and that doctrine by which they are opposed."

"*Shall they heap to themselves teachers.* They will add one teacher to another, run and gad about after all, to find out those who insist, not on the necessity of bearing the cross, of being crucified to the world, and of having the mind that was in Jesus. In this disposition interested men often find their account; they set up for teachers, 'and widen and strew with flowers the way down to eternal ruin,' taking care to soothe the passions and flatter the vices of a trifling, superficial people."

"*Having itching ears.* Endless curiosity—an insatiable desire for variety; and they get their ears tickled with the *language* and *accent* of the person, abandoning the *good* and *faithful preacher* for the *fine speaker.*"

"*And they shall turn away their ears from the truth.* The truth strips them of their vices, sacrifices their idols, darts its lightnings against their easily besetting sins, and absolutely requires a conformity to a crucified Christ; therefore they turn their ear away from it."

"*And shall be turned unto fables.* Believe any kind of stuff and nonsense; for, as one has justly observed, 'Those who reject the truth are abandoned by the just judgment of God to credit the most degrading nonsense.'" X.

THE FIRST BRITISH MARTYR.

The first man who laid down his life in Britain for the Christian faith was St. Alban. Saint he has been called for that reason, and the title may be continued to him, in mark of honour and respect, now that it has ceased to carry with it a superstitious meaning to our ears. During the tenth and most rigorous of the persecutions, which was the only one that extended to this island, a Christian priest, flying from his persecutors, came to the city Verulamium,

and took shelter in Alban's house; he, not being of the faith himself, concealed him from pure compassion; but when he observed the devotion of his guest, how fervent it was, and how firm, and the consolation and the joy which he appeared to find in prayer, his heart was touched, and he listened to his teaching and became a believer. Meantime the persecutors traced the object of their pursuit to this city, and discovered his retreat; but when they came to search the house, Alban put on the hair cassock of his teacher, delivered himself into their hands as if he had been the fugitive, and was carried before the heathen governor, while the man whom they sought had leisure and opportunity to provide for his escape. Because he refused either to betray his guest or offer sacrifice to the Roman gods, he was scourged, and then led to execution upon the spot where the abbey now stands, which in after-times was erected to his memory, and still bears his name. That spot was then a beautiful meadow on a little rising ground, "seeming," says the venerable Bede, "a fit theatre for the martyr's triumph." There he was beheaded, and a soldier also at the same time, who, it was said, was so affected by the resignation and magnanimity of this virtuous sufferer, that he chose to suffer with him rather than incur the guilt of being his executioner. Monkish writers have disfigured the story with many fictions in their wonted manner, but there is no reason to question that the main facts are historical truths. S.

POLYCARP'S DECISION.

When he appeared before the proconsul, the latter said to him, "Swear, curse Christ, and I will set you free!" The old man answered, "Eighty and six years have I served him, and I have received only good at his hands! Can I then curse him, my King and my Saviour?" When the proconsul continued to press him, Polycarp said, "Well, then, if you desire to know who I am, I tell thee freely, *I am a Christian!* If you desire to know what Christianity is, appoint an hour and hear me." The proconsul, who here showed that he did not act from any religious bigotry, and would gladly have saved the old man if he could silence the people, said to Polycarp, "Only persuade the people." He replied, "To you I felt myself bound to render an account, for our religion teaches us to treat the powers ordained by God with becoming reverence, as far as it is consistent with our salvation. But as for those without, I consider them undeserving of any defence from me." And justly too! for what would it have been but throwing pearls before swine, to attempt to speak of the gospel to a wild, tumultuous, and fanatical mob? After the governor had in vain threatened him with wild beasts and the funeral pile, he made the herald publicly announce in the circus, that Polycarp had confessed himself a Christian. These words contained the sentence of death against him. The people instantly cried out, "This is the

teacher of atheism, the father of the Christians, the enemy of our gods, who has taught so many not to pray to the gods, and not to sacrifice!" As soon as the proconsul had complied with the demand of the populace, that Polycarp should perish on the funeral pile, Jew and Gentile hastened with the utmost speed to collect wood from the market-places and the baths. When they wished to fasten him with nails to the pile, the old man said, "Leave me thus, I pray, unfastened. He who has enabled me to abide the fire, will give me strength also to remain firm at the stake." Before the fire was lighted he prayed thus: "O Lord, almighty God, the Father of thy beloved Son Jesus Christ, through whom we have received a knowledge of thee! God of the angels and of the whole creation, of the whole human race, and of the saints who live before thy presence! I thank thee that thou hast thought me worthy, this day, and this hour, to share the cup of thy Christ among the number of thy witnesses!"

POPERY: ITS ORIGIN AND PROGRESS.

No. VI.

BY THOMAS TIMPSON.

DIVINE prophecy indicates not only the existence of Popery as "the man of sin," but much of the fearful deeds of the "beast," its spiritual "head." Foreseeing the terrible power of the Roman pontiff, in the exercise of his blasphemous usurpation, degrading, in the name of Christ, the sovereigns of the earth, and holding them in dreadful supposed authority from heaven, as we have seen in the case of the emperor Henry IV., the inspired prophet says, as if recording a piece of history, "And all the world wondered after the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with the beast?" Rev. xiii. 3, 4.

Many were the melancholy exhibitions of cruelty and blood that were presented to the world by this pretended vicar of Christ. And these were called forth by the piety of individuals, the light breaking in upon the minds of some who dared to seek the truth of God and the way of salvation. Some were called *Cathari*, or *Puritans*, as they sought the pure doctrines of Jesus Christ; *Albigenses*, from a council held at Albi, in which they were condemned; and *Petrobrusians*, from Peter of Bruys, who, after twenty years' labour for Christ, fell a martyr for his truth. These people were persecuted with the bitterest cruelty even unto death, because of their being dissenters from the doctrines and ceremonies of the pope and his prelates. A small body of these, Germans, escaped to England, where they yet felt the cruel severity of Popery, for *thirty* of them, with Gerhard their teacher, about the middle of the twelfth century, were condemned as heretics by an ecclesiastical council at Oxford. By the instigation of the priests, king Henry II. ordered these professors of the doctrine of the Scriptures to be branded on the forehead with a red-hot iron, to be whipped through the streets of Oxford, and, having their clothes cut short at their girdles, to be turned into the open country. None being allowed to afford them any shelter, they perished with cold and hunger!

The spirit of Popery in the twelfth century will appear most remarkable in the shocking insolence of pope Alexander III., who haughtily trod upon the neck of the emperor Frederick I. while kissing the foot of "his holiness" the pope, in contempt for the monarch, repeating the words of the psalmist, "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet," Ps. xci. 13. Insulting as such behaviour was to the greatest sovereign in Europe, no one dared to show the least resentment against the haughty priest!

Evangelical truth made silent progress among the Dissenters in Germany and the south of France, especially among the Waldenses, so called from Peter Waldo, a famous preacher, who translated the Scriptures into the French language. To discover and destroy these followers of Christ, the pope established the "Court of Holy Inquisition," an institution admitted to be of a more diabolical character than any that ever existed besides in any age or nation. The Waldenses were described by an officer of that court, after having been brought up among them and become an apostate. He says, "Of all the sects that have risen up against the church of Rome, the Waldenses have been the most prejudicial and pernicious. They live righteously before men, believe rightly concerning God in every particular, holding all the articles contained in the creed (the Apostles' Creed), but hating and reviling the church of Rome, and on this subject they are readily believed by the people."

Holy and orthodox though these people were, they were the objects of peculiar hatred by the pope, and, in the most cruel and systematic manner, they were harassed by the "inquisitors." At first, it may be, these officers were directed only to make inquisition for heretics, and to labour for their conversion to Popery; but, in a few years, under the sanction and by the direction of the pontiff, they proceeded in their bloody work, seeking to extirpate these scriptural professors of the gospel by hanging, burning, and various other dreadful tortures. Under the denominations of Albigenses and Waldenses, in France alone, it was computed that, by direction of the papal inquisitors, not less than *a million of persons were murdered* in several barbarous crusades! while their only alleged crime was that of being dissenters from the popish domination, to embrace the doctrines of Jesus Christ in the Scriptures!

Many of the bishops and abbots also were both *mitred prelates* and martial nobles; and they formed alliances, as superstition or interest influenced them, to execute the decrees of the pope. The princes under whom these Dissenters lived afforded them protection on account of their industry and orderly living; but they were denounced, and a domestic crusade raised to exterminate the *heretics*, so that several of the nobles fell with their people. As these crusading armies were marching, a turbulent priest of the Inquisition was murdered in the dominions of Raymond, count of Thoulouse; and this served as a pretext for pope Innocent III. to publish an edict against that prince, a part of which is as follows:—

"We, moreover, promise to all those who shall take up arms to revenge the said murder pardon and remission of

all their sins. And since we are not to keep faith with those who do not keep it with God, we would have all to understand, that every person who is bound to the said earl Raymond by oath of allegiance, or by any other way, is absolved by apostolical authority from such obligations; and it is lawful for any Roman Catholic to persecute the said earl, and to seize his country. We exhort you that you would endeavour to destroy the wicked heresy of the Albigenses; and do this with more rigour than you would towards the Saracens themselves: persecute them with a strong hand, drive them off their lands and possessions, banish them, and put Roman Catholics in their room!"

Such were the shocking sentiments given in this terrible language, worthy only of a fiend, by one who called himself the chief minister, and even vicar, of Jesus Christ, the Prince of peace! These cruel orders were executed by his willing adherents without delay, and with every circumstance of hypocrisy and treachery, indecency and savageness. Noblemen and governors who attempted to defend their innocent people were anathematized and their citizens indiscriminately massacred! Writers of the highest reputation declare that "the armies employed by pope Innocent III. destroyed above *two hundred thousand* of them in the short space of a few months!"

Popery, in its spirit of cruelty and avarice, might be displayed by a record of the several crusades or holy wars undertaken and carried on under the sanction of several of the popes for the recovery of Jerusalem and the Holy Land from the Saracens. We can only notice, however, that these wars commenced A.D. 1096, and terminated A.D. 1291, when the Christians were quite driven out of Syria by the sultan of Egypt. These wars were characterised by every species of barbarity, wickedness, and misery; several millions of Europeans perished in them; but the popes became enriched by the vast estates left to them by nobles and princes who left their countries to conquer the infidel Mohammedans.

Popery, as it prevailed in England, may be understood in a measure from the extent to which the rich church revenues were taken by foreigners on their appointment to the benefices by the pope. It is stated that "the sums remitted to beneficed foreigners amounted in the year 1252 to *seventy thousand marks*, while the king's revenue hardly rose to *twenty thousand*!" In 1374 it was complained by a petition to parliament, that "the taxes paid to the court of Rome for ecclesiastical dignities amounted to *five times* more than those obtained by the king from the whole produce of the realm. For some one bishopric or other dignity," the pope is said to receive, "by way of translation and death, three, four, or five several taxes; and while, for money, the brokers of the sinful city [Rome] promote many caitiffs, being altogether unlearned and unworthy, to a thousand marks' living yearly; enemies to this land, who never saw, nor care to see, their parishioners have those livings, whereby they despise God's service and convey away the treasure of the realm, and are worse than Jews and Saracens.

"The pope's collector keepeth a house in London, with clerks and officers thereto belonging, as if it were one of the king's solemn courts, transporting yearly to the pope *twenty thou-*

sand marks, and most commonly more." They add, "that cardinals and other aliens remaining at the court of Rome —whereof one cardinal is a dean of York, another of Salisbury, another of Lincoln, another archdeacon of Canterbury, another archdeacon of Durham, another archdeacon of Suffolk, another archdeacon of York, another prebendary of Thane and Nassingdon, another prebendary of York, in the diocese of York,—have divers others, the best dignities in England, and have sent over yearly unto them *twenty thousand marks* over and above that which English brokers have."

With such a lucrative commerce in "the souls of men" by "church livings" and "benefices," it will not be a matter of surprise that many violent disputes should arise between the priesthood and the civil power. "Church history," in the middle ages, relates chiefly to the ambition and violence of the ecclesiastics and their tyranny over civil rulers. This will be understood more clearly from the circumstances of the "INTERDICT" of pope Innocent III. regarding England. The pontiff was offended with king John refusing his consent to the appointment of Stephen Langton to be archbishop of Canterbury; on which Innocent excommunicated him, absolved his subjects from their allegiance to him, and declared his throne vacant. The celebration of Divine service was suspended, and the administration of the sacraments, except baptism. The church doors were closed, the statues of the saints were laid on the ground, and the offices of Christian burial were refused to the dead. Filled with superstitious horror, John brought himself under a solemn oath to perform whatever the pope should impose. He prostrated himself at the feet of the legate of his holiness, delivering up his crown and sceptre, which the haughty priest, Randolph, retained five days, and then returned them to the abject monarch as favours granted by the bishop of Rome! Before receiving the ensigns of royalty, he was required to take the following oath:—"I, John, by the grace of God king of England and lord of Ireland, in order to expiate my sins, from my own free will and the advice of my barons, give to the church of Rome, to pope Innocent and his successors, the kingdom of England and all other prerogatives of my crown. I will hereafter hold them as the pope's vassal. I will be faithful to God, to the church of Rome, to the pope, my master, and his successors legitimately elected. I promise to pay him a thousand marks yearly: to wit, seven hundred for the kingdom of England, and three hundred for the kingdom of Ireland!"

King John took this oath in deep degradation, with all possible solemnity, upon his knees, with his hands held up between those of the proud legate, Randolph, at Dover!

Popery, in the fourteenth century, was sustained in all its enormities by many of the most shameful immoralities, especially by the sale of indulgences for sin to the deluded people. Pope John XXII. carried on this abominable traffic to such a height, that licences could be procured from the priests for the crimes of fornication, incest, perjury, simony, murder, fratricide, and parricide, charged according to a table published under the title of "The Fees of the Apostolical Chancery!"

This monstrous system of ecclesiastical usurpation, blasphemy, and iniquity,

was now grown to its full maturity in wickedness: it had been denounced as the predicted "Antichrist" and the "Man of sin," by Dr. Greathead, bishop of Lincoln, and especially by Dr. Wycliffe. But at the close of the fourteenth century the nations of Europe were perplexed by the "great schism in the popedom." During the space of fifty years the Romish church had *two*, and sometimes *three* pontifical heads at the same time; each of the contending parties, with princes and monarchs for his support, thundering forth his dreadful spiritual anathemas against his competitors. Princes and people in general were seized with profound astonishment, while they groaned under the idolatry, corruption, and oppression of the pretended leaders of the church of Christ.

At the commencement of the fifteenth century the miseries of Europe were dreadfully augmented by three contending factions, each having a pope at its head, claiming to be honoured and obeyed as the infallible vicar of Jesus Christ! A detail of the papal disputes, the depositions, new elections, and crimes of the numerous pontiffs, with the decisions and decrees of councils which were called on their account during the first half of this century, would fill many volumes. At length pope John XXIII. was prevailed on by the emperor Sigismund to summon a general council, for the purpose of settling the ecclesiastical government and of removing the grievances which afflicted the empire. The council met at Constance, A.D. 1414, composed of the emperor, most of the German princes, the pope with his cardinals, and a multitude of bishops and doctors, and ambassadors from all the European states. Among the first acts of this assembly it was decreed that the Roman pontiff was subject to a general council, and, therefore, they proceeded to depose pope John XXIII., on account of his shocking crimes. Gregory XII. sent in his resignation, to prevent deposition; and Benedict XIII., refusing submission to the decision of the council which deposed him, produced many distractions till his death, A.D. 1423. The council elected Otta, of Colonna, to the papal chair, which he ascended A.D. 1416, under the name of Martin V.

By these acts of the council of Constance the throne of the dreaded pontiff was shaken; and various circumstances now arose which indicated the certain future downfall of the abominable Antichrist. This was not to be effected, however, without vast efforts on the part of his host of interested hierarchy. Of these we may yet take notice in some particulars, contemplating the rivers of the precious blood that was shed by a noble army of martyrs to the truth and glory of our Lord Jesus Christ.

The Letter Box.

THE CHARACTER OF ARCHBISHOP LEIGHTON.

To the Editor of the Christian's Penny Magazine.

Bishampton.

SIR,—I have sent an anecdote or two, which, should they meet with your approbation, the insertion would oblige, sir, your obedient servant,

P. B. BROOKE.

"The learned and pious Archbishop Leighton, whilst a minister of the

Church of Scotland, was once publicly reprimanded in a synod for not 'preaching to the times.' 'Who,' he asked, 'does preach to the times?' It was answered, that all the brethren did it. 'Then,' he answered, 'if all of you preach to the *times*, you may surely allow one poor brother to preach *Jesus Christ and eternity*.'"

*** Few anecdotes have been more frequently quoted, or more fervently praised than this by a class of weak, but generally very worthy men, preachers of peace at the expense of principle, the ready-made voluntary serfs of any despotism, whether civil or ecclesiastical, that may happen to appropriate them. Those worthy people may, however, find a far more appropriate motto in the wise and weighty words of Dr. M'Crie, biographer of Knox, viz.:—"*A vague and erratic charity, which soars above fixed principles, is a very feeble and precarious bond of union.* TRUE CHRISTIAN CHARITY IS THE DAUGHTER OF TRUTH."

The words of Leighton, apart from the contextuary facts of his history, are very pious and very sweet; but rightly understood, they are less a matter of praise than of reprehension. They were spoken, not as Mr. Brooke supposes, and one biographer asserts, in the "Synod," but in the Presbytery. Leighton was not "reprimanded," but simply interrogated in common with his brethren, according to the custom of that most perilous period. Leighton confessed his omission, and apologised in the words here set forth. By "preaching to the times," however, was simply meant, in the largest sense, contending for Liberty of Conscience, which was then fearfully endangered, the Government stepping forward and usurping the place of Christ, putting Acts of Parliament in place of the Scriptures, and establishing English Episcopacy among the Scottish people at the point of the sword and in the mouth of the cannon. In that dreadful day the chief champions of Scotland's freedom, both civil and religious, were her Presbyterian Ministers; and the adaptation of their discourses to the wants of the hour, to the consolation, instruction, support, and encouragement of the people of God, was correctly enough designated "preaching to the times." The language of Leighton was, therefore, not only petulant, but insolent. Many, very many of the men of that day, "preached Jesus Christ and eternity" with a power, a pathos, and a success, far surpassing anything ever attained by that gentle-spirited, amiable, and devout man. Had his brethren been of the same mind with him, the truth had been sacrificed in Scotland, and her children robbed of those privileges which, beyond any other nation in Europe, they have now enjoyed for two centuries.

But the worst remains to be told. Who was this Leighton? The son of Dr. Alexander Leighton, a minister of the Scottish church, and one of the most powerful "preachers to the times" that the nation ever produced. This great and patriotic man wrote and published "Zion's Plea against Prelacy," meaning English Episcopacy, for which he was seized, tried, condemned in a fine of 10,000*l.*, a sum, perhaps, as large as 100,000*l.* now—a sum which he could never pay, and which, therefore, was equivalent to a sentence of perpetual imprisonment! But the sentence included, in addition to this, the following items,—whipping at the

stake—standing two hours in the pillory on a cold winter's night—being branded on the cheek—having one ear cut off and one nostril slit,—and, eight days after, having the scourging repeated on his raw wounds, and the branding, the cutting, and the slitting executed on the other cheek, ear, and nostril! After the completion of this series of inhumanities he was thrown into prison, where he lay ten long years, and, but for the breaking of the horn of Episcopal power, would have remained till removed by the undertaker a corpse! He was released by the Long Parliament in 1640, and in 1644 he died, in a post assigned him by Parliament as a compensation for his sufferings and wrongs. Such were the woes Leighton's father brought upon himself by his "Plea against Prelacy,"—the foe, the advancement of which his brethren were vigorously opposing by what was called "preaching to the times,"—preaching in which he not only refused to participate, but for which he meekly poured on his co-presbyters the otto vial of his pious scorn. But this did not conclude the matter. He renounced presbytery, fled from the society of the men who had wept with his father in the day of his distress, and made devout lamentation over his honoured bier, and threw himself into the arms of his father's persecutors! This very man, the son of the martyr antagonist of prelacy, became himself a prelate! First bishop of Dunblane, and then archbishop of Glasgow!

What say now the admirers of the celebrated sentence? Is it too much to hope that they will henceforth and for ever cease to use the words in question as a vehicle of reproach against earnest men—men valiant for the truth—men sacrificing their ease, their interests, and much that is dear to flesh and blood, for the welfare of their generation and the good of posterity? We are keenly alive to the attainments and virtues of Leighton as well as to his faults and failings; our protest lies against blending the latter with the former, and sacrificing moral heroism to ascetic sanctity. Had Luther not "preached to the times," Europe had never rejoiced in the blessings of the Great Reformation. Woe to us and to our children if henceforth the counsels of the true church of Christ shall be swayed by men of the order of Leighton! We reproach him not. No: peace to his ashes! In private life he presents an all but matchless pattern; in public he furnishes only a beacon. He had been a man far more to our heart had he become a second Hannibal, and vowed a deathless hostility to the State-supported Prelacy, which had so barbarously mangled his sainted father, and so cruelly torn his native land!—ED.

THE TEACHING OF THE CHURCH OF ENGLAND.

MY DEAR FRIEND,—In our conversation last night you said that the Church of England had been most unjustly charged with teaching the popish doctrine of transubstantiation. And in maintaining the *injustice* of the charge, you observed that *transubstantiation* was most emphatically, and by name, denounced in the 28th article.

I most fully agree with you in the last remark. There can be no difference of opinion here. Every Dissenter will admit that the article just referred to contains a plain condemnation of that heresy. *But no one ever said that the Church of England did not deny it.* The charge was, that the doctrine *is*

taught. Though grossly inconsistent, it may be both affirmed and contradicted. And when we produce a passage *teaching* it, it is no refutation for you to produce another *condemning* it.

The doctrine of your church is derived from various sources. Not only does she take her stand upon the Bible, but also upon the Prayer-Book, to *all things* in which every clergyman at his ordination is required to subscribe. And the books of *Homilies* are also a portion of your standard documents,—the 35th article of the Church of England declaring that they contain "godly and wholesome doctrine necessary for these times,"—to which sentiment the whole body of the national clergy also subscribes.

Had the charge of holding transubstantiation been made on the ground that certain ministers of the Establishment had maintained such views *in their sermons*, it would have been said that the Church of England was not responsible for individual opinions; but if such a doctrine can be discovered in any of her *authorized* instructions, the charge is most fully sustained.

Now in the 15th homily it is asserted that the bread and wine in the Lord's supper are "no bare signs and figures of something absent," but that the body and blood of our Lord are there by "*a marvellous incorporation!!*" I beseech you to study these words. The bread and wine *not signs and figures of something absent!* We thought that those elements represented the body and blood of Christ, which are indeed "absent," the "heavens having received him till the restitution of all things." But in opposition to this, the homily maintains that the body and blood of Christ are really and positively *present*, being united to the bread and wine by "a marvellous incorporation." Thus doth the homily distinctly teach the doctrine. That homily is sanctioned by the same authority as the Prayer-Book—standing on an equal footing—so that it is no reply to the doctrine of the *former* to plead the contradictory statement of the *latter*.

Moreover, the Catechism of the Church of England—(a part of the Prayer-Book)—is extremely doubtful on this subject. "*The body and blood of Christ* are said to be VERILY AND INDEED TAKEN and received by the faithful in the Lord's supper." But they are *not* "verily and indeed taken," but only *symbolized* or *represented* in the bread and wine, which undergo no sort of change whatever.

I therefore readily acknowledge that the Church of England *rejects* transubstantiation, and as positively maintain that she *teaches* it also; so that the charge against her is not "false" nor "unjust," but the opposite.

I have not hitherto noticed in this letter the difference between transubstantiation and *consubstantiation*. If we were desirous of making scholastic distinctions, it might be preferable to apply the former word to the doctrine of the Romanists, and the latter to that of the Church of England. The difference is this:—the papists believe that the bread and wine, when consecrated, are changed into the body and blood of Christ, so that *no bread nor wine remains*, the change being total and complete. The Church of England considers that the bread and wine *do remain*; but that after consecration the body and blood of Christ are united thereunto by a marvellous incorporation. Both parties believe that the body and blood of Christ are *present*—are "verily and indeed taken" in the consecrated elements; but whilst transubstantiation teaches that the *bread* and *wine* are departed and gone, consubstantiation holds that they are mysteriously united with the body and blood of Christ, which are incorporated *with* them; and both parties unite to forbid the sacramental *remains* being appropriated to any secular or ordinary purposes.

Dissenters deny the views advanced on both sides, maintaining, on the contrary, that the bread and wine are neither "changed into" nor "incorporated with" either the human or Divine nature of our Lord. We view the elements as *memorials*, as *symbols*, as "signs and figures of something absent," *and no more*. But far different are and must be the views of papists, whom councils and creeds bind to transubstantiation; and of the Church of England, which

is similarly bound to the equally irrational, unscriptural, and scarcely distinguishable dogma of consubstantiation.

And I advise you, my dear friend, with all kindness and consideration, not to charge Dissenters in future with being unjust accusers before you have thoroughly ascertained that their accusations are really and indeed *unjust*.

I remain, yours truly,
JOHN H. BARROW.

Market Drayton, June 23, 1846.

SPEEDY ANSWER TO PRAYER.

SIR,—Special prayer-meetings for the revival of religion in our land have been lately holden in most Baptist and Independent churches throughout the country. The good effects have been felt in many places amongst the members themselves, as well as the attention of many sinners having been arrested. At Royston there are two Independent places of worship, and both held prayer-meetings for a week, at six o'clock in the morning, in order that servants and workmen might commence their daily avocations by seven. Appropriate discourses were also delivered at each place, alternately, every evening. It was thought by many that the morning meetings would be thinly attended at so early an hour; but, to the surprise of every one, there were great numbers at both places; the school-room at one of the meetings was so full, that, after the first morning the chapel was thrown open, the body of which was comfortably filled. One morning a gentleman was engaged in prayer asking for blessings, that religion might revive, and that the meetings might impress all with solemnity; on finishing his prayer he just stammered out "Amen," and was immediately seized with a paralytic stroke, and did not converse with any one afterwards, but was carried home, and in a day or two died. The circumstance was so affecting, that it produced upon the hearts of many who witnessed it a feeling of holy fear. The event elicited many kinds of remark, but they may be divided into two classes, namely, those of the scoffer and those of the Christian; the one ridiculed religion, and said it was through getting up at such an early hour and getting so excited when he ought to have been in bed; but the other wished their latter end might be like his, and prayed more earnestly than they had done before.

Reader! to which class do you belong? Would you not rather leave this world with prayer upon your lips than in the midst of revelry and blasphemy? The question need scarcely be asked, for who would not, a few minutes after death, rather find himself in heaven than in hell? Reader! hold thyself in readiness for a sudden summons; for who knoweth "the day or the hour that the Son of man cometh?"

Royston. J. F.

*** We have just received from a respectable correspondent residing at a distance of some fifty miles from town a letter containing the following fact, which fearfully contrasts with the touching incident just related.

"Three gentlemen met at a public-house to celebrate, by a drinking bout, the christening of a child belonging to one of them. They drank to such excess that one of them was seized with a fit and died on the spot; and both the others had an attack of paralysis, from which it was thought they would not recover. They did, however, recover; but both of them still pursue the same career of drunkenness and vice."

Reader! ponder these two facts, and rehearse them to your neighbours.—ED.

FEMALE SERVANTS.

SIR,—Allow me, through the medium of your FRIEND OF THE PEOPLE, to call the attention of the Christian public to a practice very unworthy and

pernicious in its nature, and, I regret to say, chiefly, if not solely, prevalent among professing Christian Dissenters; it is that of *lessening servants' wages*, in consideration of allowing them their *privileges*. In a country where there are one or two female domestics in almost every family, these must form no inconsiderable portion of the community: they are a useful and important body, and those of them who are pious characters are generally among the number of those who value most the privilege of attending the house of God. Now this fact is very frequently taken advantage of by Christian ladies. There are not a few who think the circumstance of theirs being a *pious* family affords them ample justification for giving less *pecuniary compensation* to their servants than others. "To be sure," one will say when concluding an agreement, "you might have a pound or two at Mrs. ——'s, but then it is an *irreligious* family, and you would not have the enjoyment of your *privileges*." Now, even admitting that these young women *do* have more privileges in a religious family, which is certainly not universally the case, how unjust is it thus to make them the *losers by their religion!* But, perhaps, one will say, "They have superior advantages in one way, and it is nothing but just to make a corresponding reduction in another." Yes; but who put it into your power to confer these advantages? Was it not He who said, "One is your Master, even Christ;" and "Freely ye have received, freely give?" Does *he* give fewer comforts in this life to those who enrol themselves his disciples?

How long will the followers of Christ lay themselves open to the stigma so generally cast upon them, that it is better to serve in the family of a *worldling* than of a *religious man!* A Christian should consider it as much his honour and happiness to have a pious servant as for his servant to have a pious master. The kingdom of Egypt was saved from famine through a godly foreign slave; and a dutiful Israelitish maid was the means of delivering Naaman from a fearful and loathsome disease. T. H.

*** We hope the state of things here described is by no means general. We can easily conceive of a servant-maid having the choice of entering the service of one of two families—the one worldly and the other religious, the former offering more wages than the latter can afford, and, on the ground of spiritual considerations, cheerfully *preferring* the latter, conduct which ought to be very highly prized. In this the act is her *own*, and, while she deserves much praise, her employer is subject to no blame. But for Christian ladies to go to the market, and, in competing with their worldly equals, to beat down wages, casting the means of *grace into the scale of justice*, is to commit a double wrong—to injure both servants and general society. This is turning one's religion to account with a vengeance! We are confident that the numbers who do so are very small. —EDITOR.

The Fragment Basket.

THE DREAMERS.—All the days of sinful nature are dark night, in which there is no right discerning of spiritual things, and our heads are still full of new dreams which keep us sleeping. As in a deep sleep, our soul is bound up and drowned in flesh—a surcharge of the vapours of gross sensible things that we glut ourselves withal; and the condition of our wisest thoughts, in re-

lation to our highest good, are nothing but dreams and reveries. A man will not readily think so while he is in them. We do not perceive the vanity of our dreams till we awake. Sometimes in a dream a man will have such a thought that it is but a dream, yet doth he not thoroughly see the folly thereof, but goes on in it. A natural man may have sometimes a glance of such thoughts, that all those things he is either turmoiling or delighting in are vanity, yet he awakes not, but raves on still in them: he shifts a little, turns on his bed as a door on its hinges, but turns not off—does not rise. But the spiritual-minded Christian, that is indeed awake, and looks back on his former thoughts and ways, O how does he disdain himself and all his former high fancies that he was most pleased with, finding them dreams! O what a fool, what a wretch was I, while my head was full of such stuff, building castles in the air, imagining and catching at such gains and such preferments and pleasures, and either they still running before me and I could not overtake them, or, if I thought I did, what have I now, when I see what it is, and find that I have embraced a shadow? False hopes, and fears, and joys. "He thinks he hath eaten, and his soul is empty," Isaiah xxxix.

ADMIRE ME!—A pharisee's trumpet shall be heard to the town's end when simplicity walks through the town unseen. Hence a man will sometimes covertly commend himself, and *myself* ever comes in and tells you a long story of conversion, and a hundred to one if some lie or other slip not out with it. Why, the secret meaning is, "I pray admire me;" hence complain of wants and weaknesses; "pray think what a broken-hearted Christian I am."—*Sheppard: Ten Virgins.*

THE WARRIORS.—Luther gives an account of a duke of Saxony who made war unnecessarily upon a bishop in Germany. At that period ecclesiastics could command military resources as well as the secular nobility. But the weapons of the good bishop were not carnal. The duke thought proper, in a very artful way, to send a spy into the company of the bishop, to ascertain his plan of carrying on the contest. On his return the spy was eagerly interrogated by the duke. "O sir," replied he, "you may surprise him without fear, he is doing nothing, and making no preparation." "How is that?" asked the duke; "what does he say?" "He says he will feed his flock, preach the word, visit the sick; and that, as for this war, he should commit the weight of it to God himself." "Is it so?" said the duke; "then let the devil wage war against him; I will not."

SPRING OF PEACE.—Faith triumphs over self-unworthiness, and sin, and death, and the law, shrouding the soul under the mantle of Jesus Christ, and there it is safe. All accusations fall off, having nowhere to fasten, unless some blemish could be found in that righteousness in which faith hath wrapt itself. This is the very spring of solid peace, and fills the soul with peace and joy.—*Leighton.*

PRAYER FOR PASTORS.—The office of the pastor is peculiar, and so are his relations to his flock. Out of these relations there spring some of the strongest and holiest ties which the human heart can know. To the faithful minister, whose labours God has evidently blessed in the increase of spirituality and devotion among his flock, the strengthening of his congregation, their growth in the knowledge and love of the church, their disposition to make sacrifices for Christ, and in bringing into the communion of the saints on earth those who hitherto had been far off,—to such a faithful and humble pastor there are ties of very peculiar force which bind him to his flock. On the other hand, there is a peculiar sacredness in the affection which the Christian feels towards one who, with God's blessing, has been the means of turning off his thoughts from this world to the next, and of leading him on, with an anxious and affectionate guidance, in the path of duty. Let the Christian disciple pray for his pastor, that he may be sustained, and cheered, and blessed in his work and labour of love; that the great Shepherd and

Bishop of souls would keep "his feet from falling," and shield him with the shield of his own love against all the fiery darts of the adversary; that he may keep inviolate his solemn vows; and that, through the mercy and blessing of Him "without whom nothing is strong, nothing is holy," he may finish his course with joy. Every Christian should pray earnestly for those whom the Head of the church has placed in authority over him.

RELIGIOUS EXPERIENCE.—That the blessed God can impress on the mind so strong a sense of pardon as to leave a repenting sinner, beyond all question, satisfied of its coming from him, none can doubt but those who are for limiting the power of the Almighty, and for prescribing to the wisdom of the All-wise. And that, in many instances, God is most graciously pleased in this manner to manifest himself and his love none can dispute who have been happily acquainted with the lives and deaths of the excellent of the earth.—*Venn.*

THE SLEEPER'S DANGER.—And you that will sleep on may; but sure I am, when you come to your death-bed, if possible you awake then, you shall look back with sad regret upon whatsoever you most esteemed and gloried in under the sun. While they are coming toward you they have some show, but, as a dream that is past, when these gay things are flown by, then we see how vain they are. As that luxurious king caused to be painted on his tomb two fingers, as sounding one upon another with that word, *All is not worth so much.* I know not how men make a shift to satisfy themselves; but take a sober and awakened Christian, and set him in the midst of the best of all things that are here, his heart would burst with despair of satisfaction were it not for the hope that he hath beyond all that this poor world either attains or is seeking after. O the blessed gospel, revealing God in Christ, and calling upon sinners to communion with him, dispelling that black night of ignorance and accursed darkness that otherwise had never ended, but passed on to an endless night of eternal misery! Says not Zacharias, with good reason, in his song, Luke i., that it was through the tender mercy of God that this day-spring from on high did visit us?—*Leighton.*

WHAT IS PRAYER?—Prayer is chiefly a heart-work; God heareth the heart without the mouth, but never heareth the mouth acceptably without the heart. Your prayer is odious hypocrisy, mocking God, and taking his name in vain, when you utter petitions for the coming of his kingdom and the doing his will, and yet hate holiness in your heart. This is lying unto God, and flattering him with your lips, but no true prayer; and so God takes it.—*Marshall.*

THE GOOD CHOICE.—Let Diotrephes say it is good for me to have the pre-eminence; let Judas say it is good for me to bear the bag; let Demas say it is good for me to embrace the present world;—but do thou, O my soul, say, with David, It is good for me to draw near to God.—*Arrowsmith.*

THE RICH AND POOR.—There is one place more than another where all pre-eminence of persons, all distinctions should be forgotten: it is when we are kneeling before God as suppliants of his mercy. "Then the rich and the poor meet together. The Lord is the maker of them all." The next season, probably, when the same assembly of persons is found collected will be before the judgment-seat; and there we know all will be regarded according to their spiritual qualifications, and not according to their outward circumstances. All will be there in *vile apparel*, James ii. 2, except as far as they have "washed their robes, and made them white in the blood of the Lamb;" all will be *poor* there—poor in themselves; and they alone rich who are clothed with the righteousness of Christ; they are accountable *first* who have "adorned the doctrine of God their Saviour" by the sincerest lowliness of humility, the truest meekness and charity.—*Sumner.*

Poetry.

THE INDEPENDENTS ASSERTING LIBERTY OF CONSCIENCE IN THE WESTMINSTER ASSEMBLY OF DIVINES, 1644.

AN HISTORICAL PICTURE, BY J. R. HERBERT, A.R.A.

By J. C. Prince, Author of "Hours with the Muses," &c.

"FREEDOM of Conscience!" glorious theme for pencil, pen, or tongue!
How worthy of the purest fire, the proudest voice of song!
More fitting for those lofty thoughts which thrill the harp divine,
Than the weak words that tremble through this lowly lyre of mine.

"Freedom of Conscience!" let me sing, how slight soe'er my power,
This universal privilege, this consecrated dower;
God claims the homage of my soul, yet leaves its reason free,
And shall a mortal shadow come between my God and me?

Shall human law prescribe my creed, and tell me where to kneel?
Shall state or priest coerce me to a form I cannot feel?
Shall stole or surplice, cowl or cap, or any outward guise,
Show me the clearest, nearest path to glory in the skies?

Oh, no! religion needeth not compulsion or parade,
'T was not for these the Nazarene's dread sacrifice was made;
But, oh! it is a blessed sight, 'neath temple, cloud, or tree,
To see sincere and solemn crowds bow down the adoring knee!

No need of arch and storied pane, of fix'd and formal prayer,
The heart that learns to lean towards heaven can worship everywhere:
In chapel, closet, cloister gloom, or forest shade, we may,
If the spirit, not the form, inspires, cast off the world—and pray.

Some love the eye-alluring pomp of fulminating Rome,
The blazing altar, dreary mass, the high and gorgeous dome;
And some the ancient English church of venerable grace,
In whose time-hallow'd grounds how few would scorn a resting-place.

And some more simple in their faith, but with as lofty aim,
'Mid lowliest walls would glorify Jehovah's power and name;
And some on nature's broad, free floor, beneath heaven's boundless gaze,
Would fill the breezes as they pass with songs of earnest praise.

And others,—would they were but few,—with mingled doubt and pride,
Stray from each happier fold, and meet in mockery aside,
Poor slaves to sense and circumstance, they wander far apart,
Love all and scorn not—God alone may judge the inner heart.

Let each who thinks, and by his thought can rise above the clay;
Let all who strong in love and faith pursue their peaceful way;
Let every being, whatsoe'er his creed, clime, colour be,
Rejoice in chainless soul and limb, for God hath made him free!

But thou, my own creative land! the favour'd of the isles!
On whom the light of gifted minds—the Gospel glory smiles,—
Go with thy power of intellect, with peace upon thy tongue,
To wean the wayward and the weak from ignorance and wrong.

"Freedom of Conscience!" who divulged this thrice-transcendent creed,
By whose pure force the fetter'd lip, the famish'd mind was freed?
A few brave men, a very few—the noblest, gentlest, best,
'Mid many who had bow'd and bled at bigotry's behest.

Great Nye! methinks I hear thy voice within that ancient hall,
To some imparting hope and joy, and wonder unto all;
Methinks I see thy manly mien, thy broad uplifted brow;—
Honour to thee, exalted one! we feel thy spirit now!

For full emancipated speech, for thought's immortal right,
For power to worship as we list the God of love and light;
For the sweet sake of charity to all the sons of earth,
This champion ope'd his giant heart, and gave its feelings birth!

And, lo! the painter's soul hath caught the greatness of that hour,
And thrown it on the canvas-field with genius' magic power;
There Cromwell (gentle Selden by) with hard heroic face,
Lists to the wing'd words that fill that consecrated place.

There, 'mid a mute and anxious crowd, stands Milton's youthful form,
His soul with high poetic thought, his heart with freedom warm;
And many a mind of generous mood, and many an eye of scorn,
Seem to make up the spectacle of that triumphant morn.

Like breeze-borne seeds, that pregnant truth went forth from zone to zone,
Took root, and flourish'd free and fair, in places wild and lone;
And out of that devoted band, the fearless, firm eleven,
An independent multitude press peacefully towards heaven!

The Children's Gallery.

A WHISPER TO THE GALLERY. THE prosperity of a Sunday-school depends greatly on its punctuality. This fact holds true both to teachers and scholars. It should be strictly enforced. There is life, vigour, pleasure, when all come in good time. When the superintendent and teachers are never late, the scholars will follow their example. Why should soldiers be more punctual in their duties than scholars? *Punctuality is the soul of business in a school as much as in trade.* An example may be of use in stirring up others: A teacher was accustomed to come a quarter of an hour too late. This was observed by a lady, who said to her one Sunday morning, "Do you know how much time you have lost this morning?" She replied, "A quarter of an hour." "Oh, more than that, a good deal; one quarter of an hour for yourself and one for each of your six scholars will make seven, or nearly two hours lost, and lost for ever!"

A little boy, who had a long way to go to his Sunday-school, and could not bear to be late, told his mother he had a plan for getting there in time. She asked what it was. He said, if she would give him his Sunday breakfast on Saturday evening, he should lose no time in the morning. Another good boy asked his mother to let him put on his Sunday clothes on Saturday evening, that he might lose no time by putting them on in the morning. These were children of the right sort to get on. They had some mind in them. I have had children in my Sunday-school come without waiting for breakfast, in order to be in time. Knowledge is better than eating. The soul is more important than the stomach. Rise

early! rouse up the soul! get to school in time! This is the way to prosper; for God helps those who help themselves.

A PASTOR.

TALK WITH ELDER SCHOLARS.

Teacher. Well, Alfred, what is your fact for the night?

Alfred. Sir, it respects Benjamin Franklin. Soon after his establishment in Philadelphia Franklin was offered a piece for publication in his newspaper. Being very busy, he begged the gentleman would leave it for consideration. The next day the author called and asked his opinion of it. "Why, sir," replied Franklin, "I am sorry to say that I think it highly scurrilous and defamatory; but being at a loss, on account of my poverty, whether to reject it or not, I thought I would put it to this issue:—at night, when my work was done, I bought a twopenny loaf, on which, with a mug of water, I supped heartily, and then wrapped myself in my great coat, slept very soundly on the floor till morning, when another loaf and a mug of water afforded a pleasant breakfast. Now, sir, since I can live very comfortably in this manner, why should I prostitute my press to personal hatred or party passion for a more luxurious living?"

Teacher. That is good, and not unworthy of the manly printer. David, do you recollect any scripture it exemplifies?

David. Yes, sir, the temptation was, in effect, that referred to in Rom. iii. 8, to "do evil that good might come."

Teacher. It was; and if Franklin's philosophy spurned it, how much more should Christian principle! Stephen, do you recollect anything in history analogous to this case?

Stephen. Yes, sir; it reminds one of Socrates' reply to king Archelaus, who had pressed him to give up preaching in the dirty streets of Athens, and come and live with him in his splendid courts: "Meal, please your majesty, is a halfpenny a peck at Athens, and water I can get for nothing."

Teacher. Alexander, what have you got?

Alexander. A fact, sir, that shows the moral effects of Sunday-school training. It is to this effect:—A gentleman jumping from an omnibus in the city of New York, dropt his pocket-book and had gone some distance before he discovered its loss, then, hastily returning, inquired of every passenger whom he met if a pocket-book had been seen; finally, meeting a little girl of ten years old, to whom he made the same inquiry, she asked, "What kind of a pocket-book?" he described it; then unfolding her apron, "Is this it?" "Yes, that is mine; come into this store with me." They entered; he opened the book, counted the notes, and examined the papers: "They are all right," said he; "fifteen notes of a thousand dollars each; had they fallen into other hands, I might never have seen them again; take, then, my little girl, this note of a thousand dollars, as a reward for your honesty, and a lesson to me to be more careful in future." "No," said the girl, "I cannot take it; I have been taught at the Sunday-school not to take what is not mine; and my parents would not be pleased if I took the note home; they might suppose I had stolen it." "Well, then, my child, show me where your parents live." The girl took him to an humble tenement in an obscure street, rude, but cleanly. He informed the parents of the case; they told him their child had acted correctly; they were "poor, it was true, but their pastor had always told them not to set their hearts on rich gifts." The gentleman told them they must take it, and he was convinced they would make a good use of it from the principle they had professed. The pious parents then blessed their benefactor, for such he proved; they paid debts which had disturbed their peace; and lived to rejoice in the lessons of integrity which their daughter had received at the Sunday-school.

Teacher. That is a beautiful fact, and the history of Sunday-schools supplies many of a similar character. The gentleman's conduct, which merits particular approbation, furnishes a strik-

ing contrast to that of an individual in London, who lost a much larger sum, and rewarded the honest man who found and restored it with a shilling!

Teacher. Thomas, what have you been about?

Thomas. Reading Davidson's Trade and Travel in the Far East.

Teacher. That's a work of considerable interest. What is the special fact you mean to adduce?

Thomas. Descanting on the subject of zoology, the traveller says, "While on the subject of wild animals, I may mention a leopard that was kept by an English officer at Samarang, during our occupation of the Dutch colonies. This animal had its liberty, and used to run all over the house after its master. One morning, after breakfast, the officer was sitting smoking his hookah, with a book in his right hand and the hookah-snake in his left, when he felt a slight pain in the left hand, and, on attempting to raise it, was checked by a low angry growl from his pet leopard. On looking down he saw the animal had been licking the back of his hand, and had by degrees drawn a little blood. The leopard would not suffer the removal of the hand, but continued licking it with much apparent relish, which did not much please his master, who, with great presence of mind, without attempting again to disturb the pet in his proceeding, called to his servant to bring him a pistol, with which he shot the animal dead on the spot. Such pets as snakes nineteen feet long and full-grown leopards are not to be trifled with. The largest snake I ever saw was twenty-five feet long, and eight inches in diameter. I have *heard* of sixty-feet snakes, but cannot vouch for the truth of the tale."

Teacher. Thomas, that is a striking fact, and it supplies a striking moral. Can you tell me what that moral is?

Thomas. It shows the power of original instinct. I have read of a tame tiger that, casually tasting blood, became instantly furious, and with a roar bounded off to the jungle, and was seen no more. Just so with man; however he may be "tamed" by instruction and discipline, unless his heart be changed, he is capable, under the force of circumstances, of perpetrating any enormity; and hence the necessity of man's being "born again."

Teacher. Thomas, that is fearfully true. No man knows what is in his heart till it be drawn out by temptation. While the wicked require conversion, the converted need to *watch* and pray. Septimus, what have you to offer?

Septimus. The experiment of Fénélon, sir, on the spoiled prince. The Duke of Burgundy, grandson of Louis XIV., and heir to the crown, a spoiled child, of an outrageous temper, about fourteen years old, who had got the better of all his tutors, was committed to the archbishop, with full powers to do as he pleased, and he tells us how he proceeded:—"When the young prince," says he, "gave way to those fits of passion and impatience to which a temper naturally hot made him but too subject, the tutor, the masters, all the attendants and servants of the house were instructed to keep the most profound silence in his presence. They were not permitted even to answer his questions. If they served him, they turned away their eyes, as if afraid to approach a creature whose passion had overpowered his reason. Any attention they paid him was no more than what was necessary to preserve his existence, and that as if in compassion to a person deranged. His lessons were suspended, his books were put aside as if of no use to one so wild, and he was left to himself, to his reflections, to his sorrow, to his remorse." It is stated that the result was satisfactory.

Teacher. There was philosophy in the plan; it partakes of the principle of the Solitary and the Silent Systems of Prison Discipline, before the power of which the stoutest hearts have been made to bow. The fact is not without its use to parents and teachers. Victor, what have you found?

Victor. I have met with the following fact, sir, in a respectable periodical publication, which has greatly shocked me:—"A respectable sabbath-school teacher has made inquiry relative to the character of the first hundred scho-

lars admitted into the school. The characters of only sixty-five were fully known to him; of these, lamentable to state, thirty-eight were confirmed drunkards, five had been transported, and one had been the death of his mother at a public-house in the neighbourhood. Of the others, several had been occasionally drunk, only two had joined Christian churches, and these had previously fallen into intemperance."

Teacher. You may well be shocked by such a recital! Surely the school must have been situated in a more than ordinarily depraved neighbourhood. Is that specified?

Victor. No, sir.

Teacher. That is a serious omission, as the value of such facts depends much upon circumstances. The first scholars, moreover, are seldom the best. They are, in many cases, not only first out, but soon out. I cannot but consider this case as an exception to the rule. The children must have been the offspring, I should say, of most vicious parents. Charles, I hope you have something good? Let us have it.

Charles. I have met with a fact, sir, recited by a very celebrated living minister, which is as follows:—"A few years since, as the Rev. — —, an excellent Baptist minister in London, was walking along one of the crowded streets of that city, his attention was arrested by the circumstances that a carriage with several horses was just about to pass over a little girl who was slowly crossing the road. He strongly felt the danger of the child, and, forgetting his own, he ran, snatched her up in his arms, and hastened with her to the side-path, when the thought struck him, what would the parents of this dear child have felt had she been killed? At this moment he looked in the face of the little girl, which had been concealed from his view by her bonnet, and imagine, if you can, what his feelings were when he discovered it was his daughter! I saw him about half an hour after the occurrence, and I shall never forget his agitation as he described to me her danger, or his expressions of thankfulness to an infinitely gracious Being who thus delivered his beloved child from death."

Teacher. That is a very touching fact, and it supplies a valuable lesson to Sunday-school teachers. Many of them, in efforts to save the children of their neighbours, have been made the means of saving their own. And if the rescue of a body gave such pleasure, what shall be said of the joy of saving a soul, and that soul a son or a daughter. Reginald, let us next have yours.

Reginald. Sir, I have met with a passage, said to be in a will, that has somewhat impressed me. It runs thus:—"I recommend to my sons, from my own experience in life, to prefer the happiness of independence and a private station to the trouble and vexations of public business; but if either their own inclinations or the necessity of the time should engage them in public affairs, I charge them, on a father's blessing, never to let the motives of private interest or ambition induce them to betray, nor the terrors of poverty and disgrace, or of death, deter them from asserting the liberty of their country and endeavouring to transmit to their posterity those sacred rights to which themselves were born."

Teacher. That is a valuable piece of advice given in a way calculated to impress it indelibly on the heart. It well deserves the notice of the rising generation of Englishmen, and, if universally acted upon, it would ultimately give a new aspect to the affairs of the nation.

POPERY IN PORTUGAL.

THE following beautiful letter, sent us by the family of the young lady, will be read with much interest by all Sunday-school children:—

LETTER FROM A LADY ABROAD TO A SUNDAY-SCHOOL IN ENGLAND.

Oporto, March 26, 1846.

MY BELOVED CHILDREN,—A long time has passed since your teacher was called to leave you and all her friends

to cross the sea and dwell in a foreign land; but although she has been so long absent, and can no longer meet you in the Sunday-school, she still remembers and often loves to think of you; more than this, she does not forget to pray for you to that God who watches over and guides all those who love him both in England and every other part of the world. Now, my dear children, sit very still while this letter is being read to you; remember who sends it, and think that your affectionate teacher is once more speaking to you.

I am going to tell you a few things which I am sure you will like to hear, although some of them will make you feel sorry.

The country in which I now live is a very beautiful country: it has high mountains, and fine rivers, and soft, warm weather. God has made delicious fruits to grow in it and lovely flowers, and given it many *many* blessings; but the people do not love God as they should, nor serve him as he tells them in his holy word. They do not pray to Jesus Christ for the pardon of their sins, but to his mother, the Virgin Mary, and to saints, and images of their own painting and making. The poor little children grow up very ignorant, wicked, and often cruel; they do not love each other, for they have not been taught to love God. They have no Sunday-schools to go to, no kind teachers to tell them the path to heaven: they cannot read nor write, but they pass their days like the beasts of the field in strolling about almost naked, picking up any dry crusts with the dogs and pigs, begging, fighting, and playing in the fountains. When I so often see these poor little creatures, I cannot help thinking of *you*, and wishing they could share some of the advantages *you* possess, but which I fear you too little prize.

There are many churches or chapels in the land, and most of the people go *once* on the sabbath; but when I have told you of the manner in which the service is conducted, you will not wonder that this worship does them so little good. These churches are very splendid, gaily painted, and gilded and ornamented with beautiful pictures and images; but the poor, sinful people kneel down before these pretty things, and, I am grieved to tell you, PRAY to them—yes, pray to these wooden saints to keep their souls and bodies from harm! At the upper end of the church is placed a high altar, covered with a handsome cloth of velvet or woven gold and silver. On this high table stand the gold and silver vessels belonging to the church, numerous little figures of the different saints, vases, and festoons of flowers, and *three crosses*, on which are nailed figures intended to represent our Saviour and the two thieves who were crucified with him. At this *high altar* the *poorer people may not worship*, only the priests and those who are rich enough to pay them for permission to do so; but down on either side of the church are ten or twelve smaller tables, at which the deluded creatures assemble, and, falling on their knees, remain sometimes for hours praying to their saint! They pray aloud, and frequently very earnestly. I have seen mothers take their little infants with them on their knees, hold their tiny hands in supplication, and with tears implore the blessing and protection of the image! Large candles are kept burning in all parts of the church, even during the day, as this is thought to please the saints. The priests read a form of worship to the people, sweet music is played and sung, but whether good or bad they cannot tell, for it is all in a language which they cannot understand. If any one is sick, they go, or else send some one for them, to pray to one of these senseless blocks to heal them, and often promise that if the saint will make them well, they will on a certain day of religious feast or fair go on their knees a certain number of times round the church where the image is kept; or they will spend a certain sum of money in buying a leg, or an arm, or head, to give as a thank-offering for their recovery. These heads, legs, &c., are made of wood or wax painted, and sold at a shop adjoining the church. The poor creatures sometimes spend their last money in buying these things, then, running off, joyfully present them at the feet of the

saint with grateful thanks for the deliverance they imagine it has afforded them. As soon as the person is gone away, however, the priest snatches up the gift, and, sending it back to the saint-shop, has a chance of selling it again, and thus getting more money; for all the money taken at the saint-shop is claimed by the *priests* instead of the saints; and while the priests are filling their pockets with the money of the people the saint gets nothing, nor wants, indeed! but a few gaudy trimmings, not to keep it warm, but to make it smart; although this, you know, they do not tell the people.

I think I have mentioned the *festas* to you. Well, I have been to several of these religious fairs, and will tell you a little about them.

The day and night previously the people come from the country round, generally in companies of twenty or thirty, all dressed in their best, some on mules or donkeys, others playing on musical instruments, beating time with their castanets, singing merrily, and dancing. It is very pretty to see the young people dancing along the road, while the more steady move slowly on, their heads being covered with a clean white kerchief, and protected from the sun by large crimson umbrellas. The ground for some distance round the church is occupied by different groups, some selling bread, some the hot fried fish of the country, others flowers, toys, &c. As the numbers increase, to perhaps five or six thousand, the scene becomes very gay and noisy. The church is brightly lighted, and thrown open to all; the people rushing in, fly to embrace the saints, present their gifts, and, falling on their knees, loudly commence their prayers. A band of harsh instruments plays wild and merry music—fire-works are let off from different points of the building. To increase the din and uproar, the dogs bark, the frightened children cry, bells ring, the men and women at length scream their *prayers and pick their neighbours' pockets at the same time*; and this lasts two, and often three, days!

This, my dear children, is the general character of a religious festival or saints' holiday: much more of the kind I could tell you, but it would only shock and pain you. Think how displeasing all this mockery must be to *God*, whose commandments are thus trodden under foot, and whose word is made a lie! while the house which ought to be set apart and kept for his holy service is so grievously polluted and profaned.

In passing through the crowds on the outside I was attracted by the occasional appearance of some little children, gaily dressed in painted muslin, straw or paper hats, trimmed with bunches of flowers and silver. On inquiry, I found that these were all children who had been so ill that it was expected they would die; but the saint was petitioned, they recovered, and their mothers purchased these smart clothes, (in which, had they died, they would have been buried,) and were going, as they said, to offer their children to the saint for having saved them from death. though in reality merely to leave their clothes at its feet! Here, again, how is *God* dishonoured! He alone can preserve and keep us alive. In his hand is the life of every living thing and the breath of all mankind. He sends diseases, and he alone can remove them. To him, therefore, should we apply in all our wants and troubles; and to God alone render the praises and thankful tributes of our hearts. These poor children kneel before a saint (*an image*), to return their thanks for benefits they imagine they have received from it; and can I think, my dear children, that you *do less* than they? You who have been so much better instructed,—not in a false religion, but in the worship of the one living and true God,—do you daily implore his protection from harm, and help against sin and snares? Do you love to go, and, kneeling at his footstool, tell him how much you wish to thank him for his goodness to you, a poor little sinful child? Oh, I am sure you do. You feel your heart beat louder and faster when you think how much God loves you, and how ready he ever is to listen to your prayers when in the name of Jesus Christ you seek his mercy:

"He sees us from his throne on high,
And watches all our ways;
And stoops to notice for his own
The youngest child that prays."

Well, my dear children, this is rather a long letter. I have already written more than I intended when I began, but there is still much that I should like to tell you. However, perhaps one day I may write you another letter; or, if not, I may come and pay you a visit, and then, you know, I can talk to you, and tell you much more than I can on paper. But there is another *perhaps*, my dears, and that is, I may not be permitted either to write to you again or return to my beloved friends and country; or some one of *you* now listening to this letter may, ere that time arrives, be numbered with the dead—one of you may die! Which is it?—you know not. Are you ready, my dear child? Can you leave this pleasant earth, and go with joy to dwell in heaven? Do you wish to dwell with the pure bright angels, to sing their holy songs, and wear their glorious crowns? Do you long to see the Saviour Jesus, and feel him take you in his arms, and, blessing you, say you are his little lambs? You do?—then love him while he lets you stay upon the earth. If you love him, you will be always trying to do something that will please him. Shall I tell you a few of the things you little ones can do to please the great God? Have you sometimes a *naughty temper*, that makes you say and do what is wrong? then each time you *keep away* that sinful temper Jesus smiles. Have you ever been tempted to tell an *untruth*? Alas, that cruel heart that would so pain the gentle Jesus! O never, never tell a lie again, for Jesus loves the *truth*. Try to be obedient to your parents, teachers, and friends; be kind and gentle to your brothers and sisters, and never quarrel with your playmates. Be meek and thankful when told of a fault. Some children look cross, and, I fear, feel angry, when corrected; but do you remember that if no one were to tell you of your faults, you would soon grow bad indeed, for you could not find them out yourselves?

Now, my dear children, I must bid you all an affectionate farewell. Do not forget what I have told you; do not forget to pray for your absent teacher; and, above all, do not forget to pray for *yourselves*, and, when next you pray, remember to thank the good God who has blessed you with so many advantages over the poor little *Portuguese* I have been telling you about.

With love, and best wishes for your happiness,

I remain,
My dear little friends,
Your affectionate teacher,
R. B. H.

AN ENCOURAGEMENT TO SABBATH-SCHOOL TEACHERS, AND AN EXAMPLE TO SCHOLARS.

JOSEPH DRAKE, the subject of this brief narrative, was born at Manningham, near Bradford, Yorkshire, Sept. 6, 1836. From his childhood his parents considered it their duty to train him up in the "nurture and admonition of the Lord," relying on the promise, "Train up a child in the way he should go, and when he is old he will not depart from it;" and in order to the furtherance of their design, at an early age they sent him to a sabbath-school in the neighbourhood. His progress during his stay at this school soon convinced his teacher that he was a child of no ordinary abilities, which, combined with his great thirst for knowledge, soon gained the approbation and more immediate attention of his instructor.

He had not, however, remained here long, before, on account of some domestic circumstances, the family were obliged to remove to Bradford, in the vicinity of College Chapel. The sabbath-school connected with that place being very near, his parents found it more convenient to send him there, in order to receive further instruction. Whilst at this school he was observed likewise to manifest a very amiable temper—to delight to do anything which would benefit any of his fellow-scholars—to listen with the greatest attention to what was said to him by his teacher—and, in truth, as a wise child, he heard and increased in learn-

ing. These dispositions naturally led his parents to form great hopes of his future usefulness, and to look forward to him as the joy of their old age, should his life be spared. But, alas! how soon were these fond hopes blighted.

Towards the latter end of last year, on account of some slight indisposition, he was obliged to absent himself from his class; which seemed at first to be a great privation to him, but afterwards he became more reconciled to it. Little did he think that when he left school in October he would never again return to receive sabbath-school instruction, or that ere long he would be mouldering in the dust. The indisposition before mentioned gradually assumed a more serious aspect; but never, till April, did his parents, or even the doctor who attended him himself, think that the disease which was preying upon his mortal frame was anything more than a slight cold, and that as soon as the weather became warmer he would be restored to health. All possible means were used for his restoration; but "God's ways are not as our ways, neither are his thoughts as our thoughts." He still grew worse, and, towards the beginning of April, as no symptoms of recovery showed themselves, fears were entertained that soon he would be numbered with the dead; which fears were afterwards confirmed when the physician informed his friends that all his skill was in vain, and that soon their child would be no more, unless an unseen Providence preserved his life. When his parents heard the painful intelligence they seemed to be overwhelmed in silent grief; more especially (though he was a child who exhibited some of the loveliest features human nature ever possessed) because they thought that he was still destitute of the principles of vital godliness. Their neighbours endeavoured to persuade them, that a child of such pleasing dispositions and innocent desires as their son possessed would be sure to attain the crown of glory which awaits the followers of Jesus Christ; but with such conclusions they were not by any means satisfied, and never was their grief at all assuaged until they had decisive evidence that he was a child of God.

When first Joseph was informed that there were no hopes of his restoration to health, he appeared to be much perplexed; and when asked the reason of his discontentment, he replied that he was sorry to leave his dear parents and friends. The day-school which he used to frequent was immediately opposite the house where he lived, and often he would sit in his chamber, and anxiously looking at the scholars while at play, he would exclaim, "O that I was with them." But shortly after he became quite resigned to the will of God, and, if not in words, at least in spirit, to say with our dear Redeemer, "Thy will be done." About this time he was often observed to be engaged in fervent prayer; and never were his parents so much delighted as when they heard him say that he was not at all afraid to die, at the same time assigning as a reason that he felt assured that his prayers were heard, and that his sins were washed away:

"There is a fountain fill'd with blood
Drawn from Immanuel's veins,
And sinners plung'd beneath that flood
Lose all their guilty stains."

On one occasion, observing his mother weeping, he asked her why she wept? She answered that she was sorry to lose her dear son; whereupon he replied, in the most tender yet solemn manner, "Do not weep for me, dear mother, I shall soon be in heaven to join in singing praises to the Lamb of God, where I hope you all will meet me never to part any more." On the Saturday before he died, when the physician examined him, his mother asked the doctor his opinion; when he replied, that he believed one side of his lungs was completely gone, which greatly afflicted her, but her son remained quite composed. At another time he called to his mother and said, "Mother, bring my brothers and sisters, and let us pray." And when she had collected them together, she engaged in prayer; and when she had concluded, she asked him if he liked to hear her pray, and he said, "Yes, mother; but when you pray you always

cry, and that distresses me. Why do you cry, mother? You need not cry, but rather rejoice on my account: I shall soon be in heaven, and then I shall be far happier than I am now." In the evening of this day he expressed a strong desire to see Mr. S——, the pastor of College Chapel; and on the following day (Sunday) he called upon him, and had some most pleasing and interesting conversation with him, the particulars of which we cannot however give. On the same day I, with some other fellow-teachers, visited him, and asked him several questions, which he answered in a most satisfactory manner. We asked him then if he should like to see any of his classmates, to which he replied that they were so rough. "One of them," said he, mentioning his name, "swears." Soon after, however, he named two whom he wished to call upon him; and on the following day, when they went to see him, he began to propose to them questions of the greatest importance. Addressing himself to one of them, he said, "Are you afraid to die?" and with such solemnity, yet tenderness, he uttered these words, that the boy immediately burst into tears. In the evening of the same day, whilst his sister was sitting beside him, she heard him singing to himself the following beautiful lines:—

"Then in a sweeter, nobler song
I'll sing thy power to save,
When this poor lisping, stamm'ring tongue
Lies silent in the grave."

On Tuesday morning, the day on which he died, about four o'clock in the morning, he called upon his mother and expressed a desire to get up; but she told him he had far better remain in bed: and then he requested his father to pray, which he accordingly did; and when he had concluded, Joseph attempted to sing the following verse of Dr. Watts:—

"There is a land of pure delight
Where saints immortal reign,
Infinite day excludes the night
And pleasures banish pain."

But before he could finish his strength was exhausted. About eight o'clock on the same morning his father asked him if he should go to his work, and he said, "Yes, father—I shall not die till afternoon;" and, in truth, his word was verified,—for about two o'clock on the same day he peacefully fell asleep (we trust) in Jesus, in the arms of his afflicted mother. Thus died Joseph Drake, an example of youthful devotion, aged nine years and a few months; but "being dead he yet speaketh" in the voice of encouragement to sabbath-school teachers to persevere in their labours, and as an example to Sunday-school scholars.

July, 1846. S. LAYCOCK.

"WHAT IS LIFE?"

How swiftly flies the shooting star!
A glimpse, no more is given;
How short its course! it gleams not far
Athwart the broad blue heaven.
And such is human life—it is
A path as short and trod as fast,
Between the two eternities—
The coming and the past.

But short as is that meteor's course,
It sparkles bright and clear;
A ray of cheerfulness it pours
Around its narrow sphere:
So may your path, though brief, be bright,
Have sweets that never cloy,
Be one unbroken line of light,
One course of love and joy.

That star, as it did upward rise,
More and more brilliant grew,
Till, with a burst, it reach'd the skies,
And pass'd beyond our view:
Thus live—you will with wings unfurl'd
Spring joyously away,
And soar into the upper world
Of everlasting day.

To tell the glorious form you'll take
Above my powers I deem;
Your brow so glorious as to make
Your crown less radiant seem:
To you it will no more be given
A meteor path to climb,
But there, like some fix'd star in heaven,
For ever shine sublime.

July, 1846. H. M. GUNN.

Cabinet of Things New and Old.

REALITY OF THE RELIGION OF THE CROSS.

I LATELY attended the funeral obsequies of the beloved wife of my dear brother in the gospel, the Rev. W. Brewis, of Penrith, Cumberland; and hoping that a few reflections on the dying scene and what I witnessed in the house of mourning may be of service to some of the readers of THE CHRISTIAN'S PENNY MAGAZINE, I venture to transmit the following thoughts. Being officially engaged at the request of the deceased both in interring the remains and preaching the funeral sermon, one prominent idea pervaded my mind on the mournful occasion—the *reality* of the religion of Jesus, and its power to sanctify the soul and to administer support in the trying hour.

As in life so at the approach of death one among many features of the Christian character was prominent in the experience of the late Mrs. Brewis,—*her anxious concern for the conversion of sinners.* A short time before her dissolution she desired several of her neighbours to be called into her room, and, though her strength was rapidly failing, yet, with short and interrupted breathings, she urged them to seek the things which belong to their peace before it was too late.

The spiritual welfare of others was an object she much sought after in life, and this desire was strong in death. She knew and felt the preciousness of the Saviour to her own soul, and her prayer to God was that others might have the same experience. O how delightful to see a Christian just on the confines of eternity strong in the hope of the gospel, and exhorting all around to come to that dear Saviour "who is rich unto all that call upon him!" Let Christians be careful to live according to their holy profession, that their end may be peace, and their dying testimony to the grace of Jesus convincing and edifying. Her medical attendants were the objects of her deep solicitude. Besides speaking to them respectfully but faithfully of the way of salvation through faith in a crucified Redeemer, she requested that a copy should be presented to each of them of Jay's "Morning Exercises," a work from which she herself had derived great profit and pleasure.

Her prayers for the prosperity of the Redeemer's kingdom were most earnest and affectionate. She said she would pray for the church as long as she could; she had always been an ardent friend of the cause of Christ both at home and abroad, and in the near prospect of joining the blissful society above she poured out her supplications for the prosperity of Zion. In the pangs of "the dying strife" she could not forget the interests of the dear Christian breth-

ren with whom she had long enjoyed fellowship in the blessings of the gospel, and she prayed and wrestled for their enlargement in numbers, in spirituality, and in usefulness. Already she breathed the spirit of that region where "all the air is love," and her soul longed that the purity and the bliss of heaven might descend on mortals here below. Let but Christians actually "come to the spirits of just men made perfect through Jesus the Mediator of the new covenant," and there will be a nearer resemblance between the church on earth and the church in heaven.

All the conjugal and parental feelings of a Christian wife and mother appeared in her affection for her family. Her counsel and encouragement to her dear husband and children were such as long experience in the Christian life alone could furnish, and a mind richly imbued with the grace of God alone could give. The bereaved partner will be often cheered by the remembrance of her triumphant faith and living hope in the article of death; and the dear children will never forget the yearnings of a mother's love, the counsels of a mother's care, the prayers on their behalf of a mother's expiring breath.

Whilst cherishing the tenderest regard for her weeping family, she "had a desire to depart and to be with Christ, which is far better." When her sorrowing husband intimated to her that he was afraid, from the opinion which the physicians had expressed, that there was no hope, she exclaimed, "Afraid! I am delighted to hear it." She rejoiced that she was no longer to be detained in this world of sin, and that the time of her departure to her Father's house was at hand. The last words she was heard to utter were, "Farewell; I am just going—I am quite ready."

The contemplation of this peaceful end of the Christian is rendered still more interesting by *the humble deportment and consistent life of its subject.* From her first experience of the power of Divine grace in early life to the day of her death she maintained a conversation becoming the gospel of Christ. Allowing for infirmities common in this imperfect state to the best of Christians, she was one of those who can say, "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." In the case of death-bed conversions there is wanting one main evidence of the reality of the change—*the fruits of holiness;* but where the belief of the truth, as in the instance before us, has been followed by a long course of evangelical obedience, there can be no doubt that such a one is "an Israelite indeed." O that the *young* would decide immediately for God and heaven, and enter by Christ the door that narrow path which, though it may be sometimes rugged, is strown with a thousand sacred sweets, and at the end opens into boundless and everlasting joy! "In the way of righteousness there is life, and in the pathway thereof there is no death."

The writer of these lines trusts that in paying the last offices of respect to departed worth, not a few found that "it is better to go

to the house of mourning than to go to the house of feasting." May the living lay it to his heart! At the interment, and in the services of the following sabbath, when the solemn event was improved, a deep and sacred solemnity seemed to rest on the minds of the worshippers, and to produce the conviction that "*the righteous hath hope in his death.*" Even the grave appeared divested of its gloom. "There was a garden, and in the garden a new sepulchre wherein was never man yet laid." It is a piece of ground adjoining the chapel, and is sufficiently consecrated by receiving into its bosom for the first time the dust of one who died in the Lord, which dust Jesus will watch over, and at the appointed time will raise from its present state of humiliation, "that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

That is indeed a house of mourning in which the husband is deprived of a faithful wife and five children of a most affectionate mother; but it was mourning relieved by *hope*, moderated by resignation to the Divine will, and sanctified by the Divine presence. In the devotions of the sanctuary and the family God was the refuge and strength of the distressed, a very present help in trouble.

Can anything like this be found among the children of this world? Have the thoughtless, the gay, and the vicious, any such refuge to flee to when their strength fails and an awful eternity opens to their view? O no! the world is *their* ALL, and when they must leave it, there is nothing before them but darkness, and fear, and trembling, a horrible tempest! Fellow-sinners, you are under the curse of God; for it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." That curse involves death temporal, spiritual, and eternal. But there is a way of deliverance, as wonderful as it is effectual, to all who embrace it: "Christ hath redeemed us from the curse of the law, being made a curse for us." Behold here God's unspeakable love, who gave his Son to be the propitiation for our sins. Confide in the atoning sacrifice of Christ as the only and all-sufficient ransom for your souls; follow Christ in all the paths of holy obedience, and you have the promise of Him whose word is immutable truth that you shall not perish, but have everlasting life. Flee for refuge to this mighty Redeemer, and you will build on a foundation which shall never be moved, obtain a hope which shall never be blasted, and joys which shall never wither. This is the Rock on which every believer rests, and from which he shall never be separated. Here, and nowhere else, are perfect security and everlasting repose. He is the tried stone, the sure foundation; he that believeth on him shall never be confounded, but all they that are far from him by wicked works and an unbelieving heart shall perish. Yield yourselves to God, through faith in the great Mediator, and death and judgment shall be no longer your dread, for "our Saviour Jesus

Christ hath abolished death, and hath brought life and immortality to light through the gospel."

Alston, July 17, 1846. J. H.

RUTH THE MOABITESS.

"And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."—RUTH i. 16.

THE history of Ruth the Moabitess is one of the shortest but at the same time one of the most interesting portions of the Old Testament Scriptures. It is distinguished for its extreme simplicity and beauty, for its delightful images of pastoral and rural life, for the insight which it gives us into the usages and customs of a very remote period of the world, and for the useful and practical instruction with which it abounds. That part of the book to which we would more particularly invite the attention of the reader for a very little, brings under our notice the great attachment which existed between the two principal female characters of the narrative. Naomi, the elder of the two, was a Jewish matron, who, with her husband Elimelech, had been driven by famine from the land of their nativity, and had gone to sojourn in the country of Moab. At the time of their removal the family consisted of four persons—Naomi, her husband, and two sons—a goodly family though small, and one that bade fair to hand down their common name to future generations. But "God's ways are not as our ways, neither are his thoughts as our thoughts." First, the head of the household was removed by death, and subsequently her two sons died also, both of whom had married Moabitish women, now left widowed and childless. These dispensations were very trying, and, therefore, we need hardly wonder at Naomi's exclaiming that the Lord had dealt very bitterly with her. On resolving to return to her native country, Naomi advised her daughters-in-law to remain behind her with their kinsfolk and friends; and her arguments prevailed with Orpah, who, we are informed, kissed her mother-in-law and returned unto her people and her gods. It was otherwise with Ruth, the chief character of the story. She steadfastly resisted all entreaties to follow the example of her sister, and only replied to the expostulations of Naomi in the words already quoted, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." The attachment thus displayed is very warm and praiseworthy. It led her to forsake her relatives and friends, to quit the country of her birth, and accompany the object of her regard into the land of strangers. She hoped that she might thus be enabled to minister to Naomi's wants, to sympathize and

mourn with her in the afflictions which wrung her heart, and alleviate by her labours and kind attention the privations and infirmities which attend old age and want. The distress produced by reverse of worldly circumstances is one of the best criterions for enabling us to distinguish between real and false friends. We may learn from the conduct of Ruth to be faithful and affectionate towards our friends in adversity, remembering, for our encouragement, that we never more resemble our blessed Lord than when we pour the balm of consolation into the wounded spirit, and relieve the distresses of the destitute and forsaken. It was with great nobleness of spirit that Ruth resolved to share the fortunes of her aged mother-in-law. The worldly circumstances of Naomi were at this time by no means enviable. We find her sending Ruth to glean in the fields of Boaz—a plain proof of their poverty, and of their being in want even of the common necessaries of life. What could be the *ruling* motive which influenced Ruth in the step she thus took? It is pretty plain from the concluding clause of verse 16 that she had been instructed in the knowledge of the one living and true God, the God of her mother-in-law; and this accounts for her anxiety to accompany Naomi to the land of Israel, the moral garden in the wilderness of surrounding idolatry. She was anxious to enjoy the blessing of intercourse with the people of God, to visit those places which had witnessed miraculous displays of Divine power and goodness, and to unite with God's chosen people in the exercises of religious worship. Orpah, as already seen, returned unto her people and her gods. Though blessed to Ruth, Divine truth had produced no beneficial effect upon *her* mind; thus illustrating the sovereignty of God, who has mercy on whom he will have mercy, and compassion on whom he will have compassion, and whom he will he hardeneth. "Two women shall be grinding at the mill, the one shall be taken and the other left."

The conduct of Ruth in choosing the people of Naomi for her people, and the God of Israel for her God, was not left unrewarded. God regarded the low estate of his handmaiden, united her in marriage to a wealthy kinsman of her former husband, and made her a mother in Israel—yea, an ancestress of David the great king, and also of Jesus, David's King and David's Lord. In the reception of this Gentile woman into the church of God, and in the distinguished place assigned her as a progenitrix of our Lord, we have an earnest and pledge of the admission of the Gentiles to a participation of the privileges, greatly enlarged, that were so long confined to the Jews, as the peculiar people of the Lord. Like Ruth, let us learn to forego all worldly company, all the deceitful pleasures and honours of this present life, in order that we may enjoy the friendship of God and spiritual intercourse with his people; remembering our Lord's gracious promise to Peter, and to all who rest their faith on the same foundation as that of Peter's confession, "There is no man that hath left house, or parents, or brother, or wife, or

children, for the kingdom of God's sake, who shall not receive manifold more in this present life, and in the world to come life everlasting."

July, 1846. D. J. D.

STRONG CONSOLATION.

HEB. vi. 18.

"COMFORT ye, comfort ye, my people, saith your God," was the command of Jehovah to his prophets in ancient days. His will is still the same. He is still himself "the God of all comfort," who giveth us "everlasting consolation and good hope through grace;" and his ministers, while they are to "warn the unruly," are also to "comfort the feeble-minded." They "have not dominion over their faith, but are helpers of their joy."

Observe to whom the "strong consolation" of the gospel belongs; to those only "who have fled for refuge to lay hold on the hope set before them." What is the *object* of this hope? It is salvation—eternal life—"that" inconceivable glory, that endless happiness which is "within the vail," ver. 19—the true holy of holies, "whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec." What is its *basis?* Christ alone. He, having on earth atoned for their sins by the sacrifice of himself, and being risen from the dead, is gone before them thither. He "is set down at the right hand of the throne of God." It is "by his blood" alone "we have boldness to enter into the holiest—by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh." This hope is "set before us" in the gospel; publicly exhibited, indiscriminately offered for universal use. "Him hath God set forth as a propitiation." But those are here spoken of who have actually "fled for refuge"—(just as the man-slayer would speed towards the appointed city, Num. xxxv. 11—15)—to the rich mercy of God, through that glorious redemption. And they have so fled to it as in reality "to lay hold," and keep hold, on the object of their hope. With a *tenacity* only equalled by the *earnestness* with which they first sought it, they cling to the cross. They never felt safe till they could grasp "the horns of the altar;" and now they neither imagine nor desire any other security.

> "Now let the wildest storms arise,
> Let tempests mingle earth and skies;
> No fatal shipwreck shall I fear,
> But all my treasures with me bear."

Now, this "strong consolation" is derived, in the first instance, from the very act of "fleeing" to Jesus. "There is no peace" to the impenitent, the careless, the unbelieving. But as soon as other

confidences are renounced, and Christ is received by faith, forthwith conscience is pacified, the heart finds an unwonted serenity, Heaven and nature smile, the heavy burden rolls into the sepulchre, and the happy pilgrim goes on his way rejoicing.

Far be it from us, however, to imply that the relief at first obtained continues always undiminished, unimpaired. Clouds again overspread the horizon and "hide the promise" from the mental eye. Conscious unworthiness, depravity, and weakness; increased experience of the deceitfulness of the heart; harassing conflicts with inward and outward enemies; and the various temptations, trials, and, perhaps, persecutions, to which the Christian profession exposes, render *renewed* "consolation" needful. And it is provided, promised, given. "As thy day, so shall thy strength be."

It is remarkable how emphatically it is here declared to be the *will* of God that this should be realized. Referring to the words he had used to Abraham, the apostle tells us that the Lord, in wonderful condescension to the weakness of man and his proneness to unbelief, and purposing to give his people the most *abundant* assurance that his "counsel" respecting their salvation was "immutable," confirmed the promise and covenant, involving it with what is equivalent to the solemn ratification of "an oath," that so, "by two immutable things"—even the covenant itself, and this inviolable confirmation of it, "in which it was *impossible* for God to lie," either by being himself deceived, or by being induced to deceive others, or by seeing cause to alter his purposes—this "consolation" might be immovable, and their hope "an anchor to the soul, both sure and steadfast."

Yea, it is *God himself*, O Christian, who is your Comforter: "I, even I, am he that comforteth you: who art thou that thou shouldest be afraid of a man that shall die, and of the son of man that shall be made as grass?" "As one whom *his mother* comforteth, so will I comfort you, and ye shall be comforted in Jerusalem." He sends his own Spirit to be the Comforter of the church, and in this character to abide with it for ever. Is it not, then, clearly your *duty* as well as privilege to seek and to cultivate these powerful consolations, and thus to let the world know what a God you serve, and how you estimate his service?

Besides, finally, recollect this is God's *own method* for your progressive *sanctification*. Holiness and happiness are, in the Divine system of dispensations, reciprocal and reactive. "The joy of the Lord is your strength."

"Sweet hope! it makes the coward brave;
It makes a freeman of the slave,
And bids the sluggard rise;
It lifts a worm of earth on high,
Provides him wings, and makes him fly
To mansions in the skies."

Beaminster, July, 1846. A. B.

THE EXEMPLARY STEP-MOTHER.

MR. EDITOR,—The following is a copy of a letter from a minister to an estimable member of his church, when about to be married to one of his deacons, who had several children. Perhaps it may be useful to some of the many thousand readers of your CHRISTIAN WITNESS or CHRISTIAN'S PENNY MAGAZINE, for whose success I earnestly pray.

Lewisham. Θ.

MY DEAR FRIEND,—Anticipating your new and very responsible undertaking, in a change of name and state, I beg to assure you of the deep interest I feel in your welfare. I look upon this important event in your life as the kind and merciful arrangement of Divine Providence. Your influence must be extensively felt, and I pray that it may be for great good in your adopted family and in the church of Christ. His grace, which you are invited to seek, will be sufficient for you in every duty and in every trial. May you be richly endowed with the gifts and blessings of his Spirit!

"STEP-MOTHERS," however, it must be acknowledged, occupy stations of great difficulty, especially where there are many children, and all of them at home. But though their duties are at once peculiar, weighty, and difficult, it is possible for a woman to discharge them not only with satisfaction to herself, but so as to draw down the blessings of Heaven on her own head by those whom Divine Providence may place under her care. Many examples of such I have known; and one of the most beautiful exhibitions of a person in that station is to be found in the memoir of an estimable minister, the Rev. Alexander Begg, M.A., of Aberdeen. I will here transcribe a few of the particulars for your instruction and encouragement:—

"The piety, prudence, and godly consistency of this worthy female," his biographer states, "exerted the happiest influence on his character and prospects; and he always considered that, under God, he owed to his step-mother all his future success. His favourite expression in reference to her was, 'She was to my father's house what the ark was to the house of Obed-edom,' 2 Sam. vi. 11. Another brother, writing on the same theme, says, 'I cannot think or speak of this beloved woman with common feelings. No! I trust, and do believe the circumstance of my being related to her will be a theme of thanksgiving and praise to the God of all grace through a long eternity. For, as a means, she brought blessings to our house as durable as eternity. We all loved her dearly, and as dearly did she love us; and, strange as it may seem, we never discovered the least abatement of affection on her part even when she had children of her own claiming all a mother's heart.'

"From the day she entered the house she made it her care not only to attend to the personal comfort of the children, which she did to the admiration of all, but also to cultivate their tender minds by imparting a knowledge of Scripture truth. The writer of this memoir, from having had access to the most authentic sources of information respecting the eminent virtues of this exemplary step-mother, has no doubt whatever that she was the humble instrument of

imbuing the mind of his deceased friend with those great principles the development of which in after-life rendered him such an efficient and successful minister of Christ."

Praying that you may be equally exemplary, beloved, and successful, in your anticipated character as step-mother, I remain, yours in Christian regard, T.

POPERY: ITS ORIGIN AND PROGRESS.

No. VII.

BY THOMAS TIMPSON.

We have already seen by what steps Popery, that masterpiece of priestcraft, rose to its predicted height of usurpation and cruelty under the pretended sanctions of religion, and under the blessed but abused name of our Lord and Saviour Jesus Christ. Its fearful prevalence and real character were foretold by the prophets of God; and its overthrow was also Divinely decreed. The "sure word of prophecy" against "the man of sin" has, in part, been fulfilled; and it will be most instructive to our young readers to trace the history of its overthrow, as in that will further appear the unparalleled cruelty of the popes and their priestly colleagues in labouring to uphold their antichristian system and to prevent its reformation.

The enormous power of the popedom was shaken to its base by the Council of Constance, when that assembly deposed several of those ambitious and blaspheming pontiffs. Still that council is rendered "infamous" by the imprisonment and murder of those two great men, John Huss, a celebrated preacher, rector of the university of Prague, and his friend Jerome, a learned Bohemian gentleman of the same city—the emperor Sigismund basely violating his promise of safety and security given to Dr. Huss.

Divine Providence had excited a spirit of inquiry concerning true Christianity by a partial revival of learning in Europe. England participated in this benefit, and a reformation in religion had been commenced by Dr. Bradwardine, and more especially by Dr. Wycliffe. The public labours of Wycliffe, aided by his translation of the Scriptures, had diffused a flood of light over the minds of many who now regarded the pope as the great antichrist, and claimed the liberty of following Christ by the testimony of his gospel. But the most determined efforts were made to cut off all who should dare to follow the light of truth as taught by Wycliffe from the Scriptures. It had been decreed by the popish council, A.D. 1215, "that all heretics should be delivered over to the civil power to be burned." In 1400, therefore, Arundel, archbishop of Canterbury, obtained an Act of Parliament, according to the diabolical spirit of this popish decree, "that all heretics in England should be burnt in an high place before the people, to the end that such punishment might strike fear to the minds of others."

This "bloody statute," as it is justly called, was not allowed to remain a dead letter. In that year, 1400, William Sawtree, a priest in London, was arrested as a heretic, and cruelly burnt to death for preaching the faith of Christ. He was the first of the noble army of martyrs who were brought to

the stake in England for opposing, by the Scriptures, the abominations of Popery. In 1409, John Badby was burnt in like manner; and while that servant of Christ was in the fire, king Henry offered him a pension on condition of his recanting, but he refused, faithful to his Saviour.

The unfeeling prelate Arundel died in 1413, and was succeeded, in 1414, by Chichesley, as archbishop; and he is called by Milner "the firebrand of the age in which he lived." He merited that character during *thirty years* in his high office as a fierce persecutor. In 1414 a congregation assembling at the west end of London was surprised by some agents of the prelate, who killed about twenty, and took sixty prisoners: Beverly, their preacher, and two of his chief hearers, John Brown and Sir Roger Acton, were put to death. In 1415 John Claydon was burnt in Smithfield; in 1422 William Taylor, a priest, was burnt in the same place; and, in 1424, William White, a zealous preacher, was burnt at Norwich. In 1430 Richard Hoveden sealed thus the doctrine of Christ near the Tower, in London.

Divine light continued to shine, especially among the Waldenses, in the South of France, in Germany, and in Bohemia; and this light was increased by means of the circulation of the writings of Wycliffe. But the pope and his dignified priests laboured to exterminate the Waldenses and all the other dissenters from Popery. Albert, archbishop of Cremona, in Italy, received the sacred commission from pope Innocent VIII., A.D. 1488, to put to death all of them in the valleys of Piedmont. Incredible numbers fell victims to his merciless bigotry, which was rendered invincible by an army of eighteen thousand soldiers. Many, escaping the sword and fire, sought refuge among the snows of the Alps, where women and children, mothers and their sucking infants, perished by hundreds with cold and hunger. The mouths of caves, to which some had retired, were stopped with fagots, which being set on fire, those within were suffocated. On searching, about three thousand persons were found in this manner stifled to death!

We cannot follow these priestly monsters in their course of blood: their proceedings were marked with the most horrible wickedness, particularly by the "Holy Inquisition," which was established in Spain, A.D. 1481. The inhuman priest Torquemada was appointed its first inquisitor-general; and the total of his victims, during the eighteen years of his administration, was more than *ten thousand committed to the flames*; nearly *seven thousand* burnt in effigy; and upwards of *ninety-seven thousand* sentenced to confiscation, perpetual imprisonment, or infamy!!

Divine Providence still favoured the cause of truth, especially in giving to Europe the art of printing, invented in Germany about the year 1440. This wonderful discovery was sanctified by the printing of the Latin Bible in 1450, and, by its holy light, became the chief means of the Protestant Reformation in the sixteenth century. This century commenced under the pontificate of Alexander VI., "whom," as Dr. Mosheim observes, "humanity disowns, and who is rather to be considered as a monster than a man, whose deeds excite horror, and whose enormities place him among the most execrable tyrants of ancient times. The world was delivered from

this papal fiend in the year 1503, by the poisonous draught which he had prepared for others, as is generally believed. He was succeeded by Pius III., who, in less than a month, was deprived by death of that high dignity. The vacant chair was obtained by fraud and bribery by Julian de la Rovere, who assumed the name of Julian II. To the odious list of vices with which Julian II. dishonoured the pontificate we may add the most savage ferocity, the most audacious arrogance, the most despotic vehemence of temper, and the most extravagant and frenetic passion for war and bloodshed. His whole pontificate was one continued scene of military tumult; nor did he suffer Europe to enjoy a moment's tranquillity as long as he lived."

Lewis XII., king of France, and Maximilian I., emperor of Germany, made vigorous attempts "to set bounds to the tyranny of this furious pontiff, and to correct and reform the errors and corruptions of a superstitious church." Julian treated their opposition with mockery and laughter; but while meditating gratification of his vindictive spirit in their condemnation, death put an end to his enormities, A.D. 1512. Leo X. succeeded in 1513; he was a patron of learning, but, as is believed, an atheistical infidel in principle. His licentious extravagances, however, were overruled to serve as the occasion of calling forth Luther, first to oppose his sale of blasphemous "indulgences," and then of effecting the glorious Reformation in Europe, giving to many nations translations of the holy Scriptures!

We refer our young readers to the instructive pages of church history for exhibition of the life of Luther and of his noble fellow-labourers in this great work in Germany, Switzerland, France, Italy, England, and Scotland. A few notices only can here be given of the sanguinary proceedings of the popish priesthood in seeking to prevent the knowledge of Christ from increasing by the pure word of God.

ENGLAND possessed the writings of Wycliffe, and many were inquiring after the truth as it is in Jesus; so that six men and a woman were brought to the stake by the priests, and died as martyrs for Christ, in 1519, at Coventry, for teaching children the Lord's Prayer and the Ten Commandments! King Henry VIII. was so zealous for the pope, that he wrote a treatise in defence of Popery against Luther, for which his holiness rewarded him with the title ever since used by the sovereigns of England, "DEFENDER OF THE FAITH."

England was, however, to enjoy the blessings of the Reformation, and William Tindal was ordained of God to be one of the chief agents in accomplishing that good work. Being persecuted here, he fled to the continent to translate the Scriptures into English—(the New Testament was printed and published in 1526)—for which, however, the great king Henry united with the bishop of London, Dr. Tunstal, and others, in a plot to have him betrayed and seized; so that he was condemned and brought to the stake in 1536, near Antwerp, the martyr praying to the last for the king of England! But while that faithful martyr was in prison the king quarrelled with the pope, and sanctioned his translation of the whole Bible, completed and published by his friend and assistant Miles Coverdale.

Henry was a cruel tyrant; but his son, Edward VI., forwarded the Reformation in England, though after his death his sister Mary, succeeding to the throne, laboured to re-establish Popery. Multitudes fled to the continent to escape the fury of the Romish priesthood; but the prelates imprisoned hundreds of those who favoured the gospel as heretics, and the faithful martyrs for Christ were publicly executed at the stake in every province of England and in Scotland. Barbarous cruelty, scarcely heard of before, marked these executions; and no less than *two hundred and seventy-seven*, in different parts of England,—or, as some reckon, *four hundred*, including those who died in prison,—sealed the truth of the gospel with their lives in the short reign of the "*Bloody Mary!*" Of these martyrs it is said *five* were bishops, *twenty-three* other clergymen, *eight* gentlemen, *eighty-four* tradesmen, *one hundred* husbandmen, labourers, and servants, *fifty-five* women, and *four* children. There were also *fifty-four* more under prosecution, *seven* of whom were whipped, and *sixteen* perished in prison; but those who were thus waiting for their fiery translation were released on the death of Mary and the accession of queen Elizabeth.

FRANCE contained a very large number of the true followers of Christ, though its kings, from 1514 to 1572, Francis I., Henry II., Francis II., and Charles IX., were bigoted papists and violent persecutors. Under them the dissenters endured grievous sufferings, until 1572. The pages of history do not record such another instance of monstrous treachery and malignant barbarity as was perpetrated in that year in France under the cloak of religion of Jesus Christ. The pope and his agents influenced Charles IX., king of France, to resolve upon exterminating, by one decisive effort, all the dissenters from the Romish church. It was planned with diabolical cunning, and conducted with consummate hypocrisy. Many of the chief Protestants were invited to Paris, under a solemn oath of safety, to celebrate the marriage of the king of Navarre with the sister of the French king. The queen dowager of Navarre, a zealous Protestant, was destroyed before the marriage by poison concealed in her gloves; but the general butchery commenced at the tolling of the bell on St. Bartholomew's day, by the murder of admiral Coligni, who had been shot at and wounded two days previously. The hypocritical king of France visited him, and declared that the admiral's wound was his own; yet the shocking work of blood was conducted by the duke of Guise, urged forward by king Charles himself in person, as he had been excited by the Romish priests!

In the space of three days ten thousand Protestants were sacrificed to popish bigotry in Paris alone, by every kind of savage cruelty, no distinction being made on account of station or learning, sex or age. The massacre was extended throughout the country where these scriptural dissenters were known or suspected, if the papists had power; so that not less than *one hundred thousand* were at this time murdered in France! Persons of distinction were not spared in this sacrifice to bigotry. Even the Protestant king of Navarre and the prince of Condé were devoted to the same destruction; but their lives were spared on their professing themselves recon-

ciled to the Romish church; the king of France, with a terrible oath, proposing to them, "Mass, death, or the Bastile for life!"

This horrible tragedy was well known to have been *contrived by the ruling clergy* of the Romish church. Medals to commemorate it, as a joyful event, were struck in Paris. The annunciation of this shocking deed was received by the clergy in Spain and at Rome with expressions of unbounded exultation. The man who brought the news to Rome was rewarded with a thousand crowns; and when the letters of the papal legate residing at the French court were read in the assembly of cardinals, it was decreed that the pope should march with his cardinals to the church of St. Mark, to offer solemn thanks to God for so signal a blessing conferred on the see of Rome!

It was collected from authentic records, that during forty years in the middle of the sixteenth century, not less than a *million* of Protestants were sacrificed to the unrelenting tyranny of the papal power in France! Many of the Protestants fled from their country, not a few turned papists; but a considerable number took up arms, and defended themselves in the fortified towns. In 1598 Henry IV., of Navarre, succeeded to the throne of France, and he, as an act of sound policy, granted the famous "Edict of Nantz," which secured liberty of worship to the "Huguenots," as these dissenters were called; and they increased, to the serious mortification of the partisans and hierarchy of the church of Rome!

THE NETHERLANDS, especially after the death of the emperor Charles V., were distinguished by multitudes embracing the doctrines of the Scriptures. Philip, the son of Charles, and his successor on the thrones of Spain and the Netherlands, was a furious bigot to the Romish church, and he laboured to exterminate the dissenters. Concerting his measures with the prelate of that church, he sent "the duke of Alva, of infamous memory," on this mission of inhumanity; and "he poured out the Protestant blood on every side, while one hundred and twenty thousand fled from the persecution." But William, the prince of Orange, roused with indignation against his barbarities, undertook the deliverance of his native country; and this he accomplished with troops levied among the refugees and German Protestants. The mortified king of Spain recalled the duke of Alva; but that popish "monster boasted that he had delivered into the hands of the executioner above eighteen thousand heretics and rebels, besides those who died in the war!" This civil war resulted, however, in the formation of a new Protestant state in Europe, under the title of "THE SEVEN UNITED PROVINCES."

ITALY, "the seat of the beast," was penetrated with scriptural light, but the terrors and power of the bloodthirsty hierarchy soon extinguished it. How this was effected will appear from the following extract of a letter from a Catholic, in 1560, to a nobleman, while it will further illustrate the shocking spirit of the papacy:—"Hitherto, most noble lord, I have certified you what here daily hath been done about these heretics. Now cometh next to signify unto your lordship the horrible judgment begun this day, being the 11th of June, to be executed early in the morning against the Lutherans, which, when I think upon, I verily quake and tremble. For

they being all thrust up in one house together, as in a sheepfold, the executioner cometh in amongst them, taketh one and blindfoldeth him with a muffler about his eyes, and so leadeth him forth to a larger place near adjoining, where he commandeth him to kneel down, which being so done, he cutteth his throat, and leaving him half dead, and taking his butcher's knife and muffler, all of gore and blood, which the Italians call *beuda*, cometh again to the rest, and so leading one after another, he despatched them all, which were to the number of *eighty-eight*. This spectacle to behold, and doleful and horrible it was, I leave to your lordship's judgment, for to write of it, I myself cannot choose but to weep; neither was there any of the beholders present who, seeing one die, could abide to behold the death of another. But so humbly and patiently they went to death as is almost incredible to believe.

"It is, moreover, appointed, and the carts be come already, that *all those so put to death should be quartered*, and so conveyed in the carts to the highermost parts of Calabria, where they shall be hanged upon poles to the highways and other places, even in the confines of the same country; unless the pope's holiness and the lord viceroy of Naples shall give it in commandment to the lord marquis of Buccianus, governor of the said province, to stay his hand, he will proceed with the rack and torture that he will nigh despatch them all. This day is also determined that *a hundred of the more ancient women should appear, to be examined and racked, and after to be put to death, that the number may be perfect*, for so many men so many women. And thus have you that I can say of this justice. Now it is about two of the clock of the afternoon; shortly we shall hear what some of them said when they went to execution. There be certain of them so obstinate, that they will not look upon the crucifix, nor be confessed to the priest, and *they shall be burnt alive!* The heretics that be apprehended and condemned are to the number of *one thousand six hundred*; but, as yet, no more but these aforesaid eighty-eight are already executed!"

Enough has here been stated of the cruel murders by the antichristian priesthood; but Popery continued the same, in its principles and spirit, though checked by several powerful nations who had thrown off the degrading yoke of the Roman pontiff. Of these nations the chief was England, where, especially, the knowledge of the Scriptures happily increased, and sound principles of civil and religious liberty, as taught by the word of God, continued to prevail. From our brief and limited sketch of the Romish hierarchy we perceive the truth and correctness of the prophetic description of that "mystery of iniquity" in the corrupt church of Rome, as of a "WOMAN DRUNKEN WITH THE BLOOD OF THE SAINTS, AND WITH THE BLOOD OF THE MARTYRS OF JESUS!"

These enormities having been foretold, must have been permitted for wise ends, at present among the greatest mysteries of Divine Providence. That antichristian hierarchy still remains, but it is doomed to an eternal overthrow, for "the Lord shall consume it with the Spirit of his mouth, and destroy it with the brightness of his coming!" The Lord, in his omnipotent power and goodness, hasten it in his time

DR. CHEEVER ON THE UNION OF CHURCH AND STATE.

EVERY part of earth, every heritage of intelligent freemen that has been visited with the fires of religious persecution, and every spot on earth that has not, ought to dread all approximation to the union of church and state; for power converts even devotion into superstition and fanaticism, and they that have got free themselves run to fasten their cast-off fetters upon others. If the church does not persecute *through* the state, the state will oppress the church, will make it a political tool, or nothing. Read the Commentary in the Canton de Vaud, where a democratic state, not Roman Catholic, enacts the persecuting antics of the English church and state under Queen Elizabeth, while the people are permitted by the state to mob the assemblies of Voluntary Christians! Where the church relies on the state for support it is an abject creature, fawning, and ready to be persecuted; where it is a part of the state by establishment, and holds the legislative and executive power, it is a ferocious creature, ready to persecute; it is the cat or the tiger, as circumstances require; it will catch mice for the state and sleep by the fireside, or it will abide in the jungles and play the Oriental despot.

This is not the true church of Christ but the church corrupted; for his church is not of this world. When the powers of this world, instead of being sanctified by the Christ, and so put in subjection to his authority, are committed to the church and subjected to the use of the church, under her authority, that is not the advancement of Christ's kingdom, nor is it the way in which Christ's kingdom can advance; for Christ's kingdom is spiritual, in the hearts of men, and not in the government of empires, which government, just so far as it is committed to the church, is but the act and voice of the tempter: "All these things will I give thee, if thou wilt fall down and worship me."

All error is intolerant; but even the truth, if put into form without love, will roast men alive with no more remorse than error itself: so it is only the truth in love that can make men free. Put into form, and fought for as form, without love, it may make men as bitter, as violent, as malignant, as intolerant as any despotism of hierarchical error—because it becomes a selfish thing, a proud thing, a thing of *mine* and *thine*, a thing of conquest, a possession of selfishness and pride.

All the fighting for truth, done without love, is not for God, but for self and Satan. If you really love the truth, you will love it under other forms besides your own; you will not fight to impose your form upon others. But if you belong to a form without love, and set out to extend the truth in your form, you inevitably become intolerant, and, if you had the power, you would be a fierce persecutor. There is no safety for the world against your intolerance but in your weakness.

We want protection for our religious convictions, not only against intolerance imposing an established form, not only against the church as an inquisition, as a despotism, but also against the intolerance of the people, against the caprices of popular liberty associated with power. We want a religious liberty above and separate from a political liberty, and which can no more be invaded by it than a man's dwelling-

house can be torn down with impunity, or a church or a city fired by a mob. This is impossible when the church is dependent on the state. The state will, if it pleases, direct the church what to teach, and how to teach it; and, if she refuses, will punish, will persecute. The state may be the purest of republics, and yet may indulge in the most atrocious despotism in matters of religion; therefore a constitutional state must have no power to meddle with religion at all except to protect its quiet worship. The whole world must inevitably come to this conclusion, and then the whole world will be still; then love will reign and truth will burn brightly; the state itself will more readily become religious when it is deprived of all power to modify and govern religion.

How impressively are these truths illustrated by what is now going on in Germany and Switzerland! God, in his providence, is showing us that neither Evangelical Protestantism, nor Romanism, nor Rationalism, whether under a republic or a despotism, can be entrusted with state power. The state cannot be entrusted with power over the church, for, some way or other, it will act the tyrant. The church cannot be entrusted with power over the state, or with the *use* of the state to enforce her rubrics or her teachings, for the church also, sooner or later, acts the tyrant when she is tempted to it. The temptation comes under the guise of an angel, under the plausible pretence of uniformity of worship and the advancing of the Redeemer's kingdom. So much the more dangerous it is, so much the more earnestly and carefully to be repelled. Religion is a voluntary thing both in form and doctrine. Let every state and every church respect it as such, and cease from enforcing it, and leave to Christianity

The Word of God ONLY,
The Grace of Christ ONLY,
The Work of the Spirit ONLY,

and then intolerance and strife will cease, truth and love will prevail, and error will die out of existence, and throughout all nations the kingdom of Christ will come.

[The above essay, if I may so call it, so pithy, forcible, and truthful, is taken from the "*Pilgrim in the Shadow of the Jungfrau Alp*," a small book of travels, by Dr. Cheever, who has written so well on Bunyan and his Pilgrim. "The Pilgrim in the Shadow of the Jungfrau Alp" sparkles with the richest and noblest sentiments. They lie scattered throughout it as thickly and as beautiful as the dew-drops impearled on the grass-blades in the morning's sun. The above essay contains the true philosophy of the question of the union of church and state.—I. J.]

The Letter Box.

A PASTOR'S APPEAL

To an affectionate Parent regarding her little Children.

MY DEAR FRIEND,—I am assured that you love your children, that you ardently seek their happiness, their true prosperity, both here and hereafter. It is to promote these objects infallibly that I now write to you. I have often thought of conveying to you at large my views in regard to parental disci-

pline, as I feel convinced you have not hitherto fully understood them. But to-day I intend simply to inquire, What are *the direct commands of the Lord on the subject?* And however repulsive some of the statements I am about to give may be to your maternal feelings, yet, if we receive the plain meaning of the word of God, who can prescribe for your direction nothing that is wrong, we shall, indeed, see eye to eye regarding it. I am indeed grieved and almost heart-broken with the fearful amount of vital injury done by multitudes of professing Christian parents, and all from false kindness, and from a selfish desire to save their own feelings. These sow the seeds of misery and increased future rebellion against God in their children, and how large a harvest Satan reaps from that seed let the past and present history of the world disclose. It is high time that the Christian world were thoroughly aroused to consider this subject in the light of eternity; though, indeed, it is remarked by the celebrated Coleridge, that it is in vain to reason with many against their feelings! But my only dependence is on the blessing of the Holy Spirit accompanying a faithful declaration of the truth.

Before, then, writing down God's own words on the subject, let me say that I fully agree with you that all children (in regard to discipline) are not to be treated alike. Some strong and naturally rebellious spirits need a great deal more firmness and correction than those who are gentle and pliable, and boys in general need much more than girls. I also agree with you, that the less that correction is inflicted on children, (that is, in other words, the less they need it,) without injury to their disposition and training, so much the better. My heart is full of love to the young, and it gives me so much pain to hear them suffering, that, were it not absolutely necessary, and most clearly commanded by God, I would never approve of painful bodily correction being inflicted at all, especially on little ones. But when God speaks, it is most sinful and dangerous to confer with flesh and blood whether or not his commands shall be obeyed, evaded, or neglected altogether. And yet I believe (would that I were mistaken) that these commands are broken in regard to a vast majority of the children of professing Christians, who are thus almost ruined by indulgence, and by not having their wills properly subdued when they are young.

Every child brings into the world a proud, a wicked, a most rebellious nature. Their very spiritual disease, (that which is the source of all their future sins and miseries,) is self-will. And God says, and experience says, and everybody says who has studied the subject, that kindness alone will never subdue the proud self-will of children.

Surely God loves all children, and yet he orders painful correction to do them good when they rebel. Would Infinite Benevolence prescribe this if it were not necessary? Shall we presume to be wiser than God, or more tender-hearted? What can I think of parents who seem to feel that they love their children more than God, and who, therefore, practically condemn his appointed way? I am, indeed, ready to believe that some parents inflict too much suffering on their children, are too harsh, and do not sufficiently bestow suitable kindness and encouragement. This is very wrong, and must tend to undermine the healthful influence of these parents on their children. But for one, perhaps, who goes wrong in too much correction, hundreds, if not thousands, go wrong in too little, and in too much indulgence; and thus by feeding the moral disease of self-will, they render the obstacles to their children's conversion greater and greater.

Let me further say, before quoting God's ordinance on the subject, that we have no more authority for attending to public worship or to the Lord's Supper; no more authority for believing that "God so loved the world that he gave his only begotten," than you have for obeying the commands I am about to mention. For the self-same authority that commands "all men everywhere to repent,"—that says, "Believe on the Lord Jesus Christ, and thou shalt be saved,"—also commands, "Chasten

thy son while there is hope." Do not think, I beseech you, that I am contending for *undue* severity, or extremes in correction. Far, very far, from it—the very opposite: I am only arguing for the binding obligation on parents to give the medicine to children which God has prescribed when they need it—neither too much nor too little—in order that in a little time they may need none at all. Is that severity? But I do regard it as the height of severity and cruelty to allow the spiritual disease in children to strengthen and increase, because it is painful for them to receive and doubly painful for the parents to give God's ordained medicine. How true is the word of God, "He that spareth the rod hateth the child." O could my voice reach those who thus sacrifice their children to spare their own temporary distress, I would say, "Be ashamed of your lack of moral courage and firmness, and of your deficiency of that true affection which, for the lasting good of its object, spares not itself."

And now for the law on the subject, which, as God's children, we are bound to obey.

The Parent inquires, Why, O Lord, should I put my children to pain, by correction, when they act improperly?

The Lord replies, "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him."

The Parent. But I cannot bear, O Lord, to hear my children crying in pain, it goes to my heart, and I am glad, therefore, to omit punishment, and to employ any gentler means.

The Lord. "Chasten thy son while there is hope, and let not thy soul spare for his crying." Do not stop short of doing my will, though the screaming from the proud heart of the rebellious child is like a lance in thy body; it is I that commandeth thee, "Spare him not for his crying," Prov. xix. 18.

Parent. But I am averse to inflicting bodily chastisement—I am afraid that if I beat him it will do his body harm.

The Lord. "Withhold not correction from the child, (and for thy encouragement I say unto you,) for when thou beatest him with the rod he shall not die," Prov. xxiii. 13. Take heed that you do not yield to your feelings in this matter. You are training up the children for me. Keep close to my commandments.

Parent. But I am afraid, O Lord, that if I chasten strictly it will tend to *harden* them, so that they shall come to despise it and hate their parents.

The Lord. So far from hardening your children, where it is prudently and firmly done *in dependence on my blessing*, that I say unto you, "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul," Prov. xxix. 17. Why do you not believe me? Obey, and you shall find that this is one of the ways to make your children constantly and truly happy; whereas the gratification you give them by indulging their wills and restraining correction is most deceitful, and will assuredly end in misery.

Parent. Suffer me once more to speak. It was love to my children that hitherto prevented me from putting them to bodily pain when they went wrong. My love was so great, that I was anxious, if possible, to seek their present enjoyment in every way, avoiding all severity and strictness; but now I begin to see I was wrong, and, by thy grace, I will change my manner of training.

The Lord. Your love in such a proceeding was *false love*, it was *selfish love*—in its real effects it was no other than *hatred*; for, is it not written, "He that spareth his rod hateth his son; but he that loveth him, chasteneth him betimes?" Oh, my grief with Israel was, that the foolish parents did not correct their children, therefore I wrote to them, "In vain have I smitten your children; they received no correction," Jer. ii. 30. But look at my example. Did I not love my Son, and yet, though he was perfectly holy, I spared him not, but "freely gave him up to the death" for all, Rom. viii. 32. Have I not a special delight in my children, and yet, for their good, do I not often put them to the greatest bodily and mental pain? Is it not written, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "Our fathers corrected us, and

we gave them reverence. What son is he whom the father correcteth not?" True, indeed, "no chastening (either to old or young) for the present is joyous, but grievous; nevertheless, afterwards, it yieldeth the peaceable fruits of righteousness to them who are exercised thereby."

Thus, my dear friend, have I laid before you the holy will of God on this great subject. It is love to your beloved children, and especially love to God and to his cause, which has led me to do so. I do believe, (and you will ponder it,) that *one* reason which leads the Lord to send so many children to an early grave, is to take them out of the hands of over-fond and over-indulgent parents, who would not truly train them up for him. Nothing, I am sure, but great grace, can enable you fully to obey God in this particular; for, to your most affectionate and tender feelings, it must be doubly painful to put your children to such suffering. But let me repeat, for your comfort, that if you do it, at proper times, especially for disobedience—regarding it as an ordinance, a means of grace, appointed by God; and if you daily pray for God's blessing, both before and after you have finished your painful duty, you will indeed give glory to God, and your children in after life, and, it may be, when you are in the grave, will bless your memory, and thank God for the inestimable blessing of a *firm* and affectionately faithful mother who duly administered the medicine of God, and thus laid the foundation of their immortal health.

I need scarcely add, that there are various modes of correction, and you will select the one best suited at the time for the offender and the offence. But it is extremely injudicious to administer correction under excitement or irritation. Far better, after prayer, to show the child that God bids you do it for his good; and, after it has been administered, it is wrong to allow the offending child to leave your presence without in some way indicating that his spirit is humbled and his will subdued—such, for example, as by asking pardon, or showing some token of submission. If this be refused, your duty is but half done, and you must not leave him, however much pain you cause both him and yourself, till, for his soul's sake and the Redeemer's sake, *you have gained the victory*.

Do pray over this letter. That God may bless it, is the fervent prayer of

Your sincere friend and pastor,

E. C.

Ryton, Newcastle-on-Tyne,
28th July, 1846.

A PLEA IN BEHALF OF RAGGED SCHOOLS.

To the Editor of the Christian's Penny Magazine.

SIR,—I trust you will excuse the liberty I take in trespassing upon your valuable time. Did I not feel the subject one of much importance in the endeavour to rescue immortal creatures from the thraldom of sin and misery, I would not presume to bring the subject of *Ragged Schools* before you. Never having visited a *Ragged School* till Sunday last, I had no idea of the amount of wretchedness and misery into which the poor unhappy boys and girls assembling there are found. It is true I expected to find rags, and in some cases immorality, but certainly nothing to the extent I there witnessed. Entering the school-room, I felt equally surprised to find it divided into separate compartments about four feet in height; each of these is first occupied by a teacher, and, subsequently, the children are admitted and appointed to their classes by the superintendent, whose vigilance, if possible, they elude, and join their companions in crime and infamy who may be placed in another class. I ought, perhaps, to have stated, that walking to the school entrance with my friend, who is a teacher in the school, we were met by a multitude of ragged, depraved boys and girls, varying in age from seven to about seventeen, with the most discordant yells and shouts of "teacher," and "I'll go to his class," &c.; and the arrival of a teacher appeared only the sign of a fresh outbreak; but amidst all this

storming and raving the teachers overcame every impediment to their progress, and, knocking at the door, are admitted amidst the continued hissing and yelling of the depraved multitude outside.

I confess my own heart almost failed me; and when my friend assured me this was "nothing," and "that there were few there to night," I hardly think it possible to conceive the riot and confusion that must occur when their number is doubled, (as sometimes is the case,) and when this happens, the uproar both within and without must be very considerable.

Three boys having been appointed to me for that evening, I sat down in the midst of them, and we commenced reading the resurrection of our Saviour, Luke xxiv.; but I soon discovered that reading for even a short time neither suited the tastes nor habits of these boys. I accordingly began to converse with them upon the subject. One boy, a pale, emaciated-looking creature, appeared to me the one who would have behaved with more propriety than the other two; but in this I soon discovered my mistake, for he sided away to the end of the form, (which are all fastened with strong ironwork to the floor,) and would soon have disappeared had not the superintendent promptly stopped his exit, and no entreaty of mine could prevail upon him to join his fellow-scholars. The threats of one of the boys seemed for a moment to have more weight than any of my persuasions, who roughly exclaimed, "Why don't you come here?" with sundry threats of coming vengeance in case of his non-compliance; but this met with the same result as my more mild efforts.

Oh what a deplorable picture is here presented—boys and girls sunk into the abyss of apparently hopeless ignorance, who, if trained in honest industry, would in many cases be ornaments to society, and possessing, as many of them do I have reason to believe, minds capable of the greatest moral improvement sunk into infamy. And, if I might judge from the answers made to me by one boy, who assured me positively and in a most earnest manner that he could not read, (but who could read pretty fluently,) there appeared to me, with proper instruction, to be all that is requisite, if not for a great mind, for a very hopeful one.

Believing, as I do, that many thousands of Christians know nothing more of *Ragged Schools* than by their mere name, it is for the purpose of exciting their sympathy and their prayers to Almighty God, that the sabbath-breakers, the profligate, the thief, and all who are workers of iniquity, may be led to renounce their sinful courses and turn to the Lord their God, who will have mercy upon them, and abundantly pardon; and feeling convinced that a few lines from your able pen would be a lasting benefit, I submit the above poor sketch, and, should you prevail upon the more affluent to help the cause of *Ragged Schools*, allow me to suggest that a bundle of your valuable Magazine for *free* distribution, monthly, would, with their other gifts, be most acceptable to the managers of these schools, and, by the blessing and grace of God, be a lasting good to the wretched beings assembling within their walls.

I say nothing of the girls, my business for the most part being with the boys, and only had the opportunity of seeing them during a short address from the teacher of a sabbath-school; but, to judge by the noise, they appeared, if possible, worse than the boys. Truly it may be said, "they love darkness rather than light, because their deeds are evil."

Your obedient servant,

July, 22, 1846. H. R. W.

FLATTERY IN PRAYER.

To the Editor of the Christian's Penny Magazine.

SIR,—May not the pages of your useful periodical be made the means of checking an evil which exists amongst us to a great extent? Perhaps in the metropolis and the more refined south it may not be so glaring as with us in remote provincial towns and villages. I allude, (if I may be allowed the expression,) to the *flattery of prayer*. I mean introducing under the head of prayer for the minister much commen-

dation of his exertions and an excess of praise, which must be very painful to a right-minded man who wishes to set forth not himself, but Christ Jesus the Lord; and it cannot but be displeasing to the Almighty when our addresses to him are made the vehicle of flattery to his servants. Surely, sir, no one can remain insensible to the impropriety of one sinner eulogizing another to his God when his attention is once drawn to the subject; and from the wide circulation of your valuable Magazine, I know these remarks will meet the eyes of those who offend much in this particular. But let me not be misunderstood: our ministers need our prayers, our earnest, faithful prayers; and were they remembered more frequently and more warmly at the throne of grace in our public services, as well as in our domestic worship, they would be more useful teachers, and more eminent examples of piety; but let it be in *prayer*, not *praise;* let it be in language which may be addressed to our God, not in terms of flattering commendation of sinner to sinner.

I remain, sir, yours, J. B.

Scarborough, Aug. 7, 1846.

*** This letter merits the serious consideration of leaders in Public Prayer. We hope an evil involving so much error on the part of the agent and danger on that of the object is far from general. A small measure of reflection will suffice to mend the matter. The church's prayers are the pastor's right, and a rich source of comfort, encouragement, and strength,—only let them be really *prayers*, not *panegyrics*, saying very little in public, however much in secret, of what he is, or what he does, and a great deal of what he *needs!* The evil complained of, however, has an opposite—lecturing a pastor on the duties of his office, and inveighing against him on the ground of his shortcomings. If the former is an impiety, is not the latter an outrage?—ED.

A PLEA FOR GLOVES.

SIR,—I have been for thirteen years a local preacher amongst the Independents. Last year I preached 117 times on the sabbath, and in that service travelled 1304 miles, remaining at home on the ordinance sabbaths. Lately, returning from a journey of this kind, I got hurt so as to be unfit for work. I was relieved by finding the WITNESS and the FRIEND OF THE PEOPLE, which I gladly perused. Many good and profitable things in both, and "Satan a Sifter," "Summer Excursions," and "Deeds of Old Men," I much relished. But that which roused me to address you was a remark on the impropriety of *preaching* with *gloves* on. This struck me all on a heap. Ah, I said, he is a wise man after all who knows everything: I, also, will show mine opinion. As a general rule you may *certainly be right;* but are there no exceptions? Now, I have often been in a strait between two in this matter. I have been blamed for preaching *with*, and for preaching *without*, gloves on. The wise man in the Apocrypha says, "He that toucheth pitch shall be defiled therewith;" and, as I am by craft a shoemaker, I am a proof of the proverb. And though I take me nitre and much soap, and water that would wash the hands of a dozen bishops, yet my hands will remain about as unaltered as the skin of an Ethiopian; and often, in spite of all my efforts, they are unsightly and slovenly. One minister, (your friend, the late Rev. W. Jones, of Bolton,) found fault with me for using gloves, and others may have imputed it to pride and nought beside. At other places they have recommended me to wash my hands, whilst some have remarked that I could not be a regular minister they perceived by my fingers. Now, a wise, labouring man would know and allow all this; but those ignorant of labour are oft ignorant in other matters, and so censure what they do not comprehend. Thus I have been much in the predicament of good Oliver Heywood, who tells us they fined him for not going to church, and put him out if he did go—telling him the law must be enforced both to keep him away and

to punish his absence! Now, as there are many local preachers who have to minister to the wants of their families by the labour of their hands, and so may have felt a little perplexity on this point, I could inform them the way I now do. Where I believe the people sufficiently know me, my craft, and my hands, there I exhibit them freely to view. And if I visit a town or place where some might feel insulted by what they deem a slovenly and negligent appearance, then I seek to dissipate all prejudice by putting upon a blackish skin one still blacker. Yet, after all, I may be like the man with his ass, who, after his vain attempts to please everybody, pleased nobody. However, in conclusion, I am thankful to say, that if "the cat in mittens catches no *mice*," by the blessing of God the Cobbler in mittens has catched *souls*.

I am, sir,
Your obedient, humble servant,
THOMAS JACKSON.

*** The fact of this very interesting letter having been mislaid after revisal for the press, accounts for its late appearance; but now it is found we cannot withhold it. If the rule admits of any exception, certainly this very characteristic epistle states a case that comes fairly under it. Would that we had ten thousand such Cobblers, mittens and all! Another case of equal urgency is presented by a correspondent, who states that his "circulation is so languid, that he is the subject of benumbing cold in the extremities;" this, which is no uncommon case, also comes under the exception. Our remarks on the glove affair, as appears from our correspondence, excited a considerable stir, more, we think, than it deserved. In Scotland, which is remarkable for its clerical stiffness and religious formality, a great proportion of the ministers of all denominations preach in black silk gloves; but in England it is much otherwise; and certainly the ease, the grace, the nature, the business-like bearing of the latter, are much to be preferred.—ED.

The Fragment Basket.

ANECDOTES OF HOWE.—Swearing was, after the Commonwealth, much more general in the upper circles than it is at present. When he was once at table with a respectable company, a gentleman, while eulogizing Charles I., indulged in many profane expressions. Howe, observing it, quietly remarked, "that in his enumeration of the excellences of that prince, he had totally omitted *one* which had been universally and justly ascribed to him." The gentleman, well pleased to find that Mr. Howe was in any degree an admirer of Charles, was eager to know "what was the excellence that had escaped him." Howe suffered him to press some time for the information, and then told him "that Charles was never known to swear an oath in his common conversation." The gentleman bore the reproof well, and promised to abandon the habit in future. At another time, as he was passing along the street, he came up with two respectable men engaged in an angry dispute, and he overheard them "damn" each other. Mr. Howe, taking off his hat, bowed to them most courteously, and said, "I pray God save you both." The parties forgot their anger and joined in thanking him.

PROGRESS.—There is nothing so revolutionary, because there is nothing so *unnatural* and so convulsive to society, as the strain to things fixed, when all the world is, by the very law of its creation, in eternal progress; and the

cause of all the evils of the world may be traced to that natural but most deadly error of human indolence and corruption, that our business is to *preserve*, and not to *improve*. It is the ruin of us all alike, individuals, schools, and nations.—*Arnold's Letters.*

SPIRITUAL SAFETY.—I never accused Keble or Newman of saying, that to belong to a true church would save a bad man; but of what is equally unchristian, that a good man was not safe unless he belonged to an episcopal church; which is *exactly not allowing God's seal without it be countersigned by one of their* OWN FORGING!—*Ibid.*

TRUE LOVE.—My love for any place, or person, or institution, is exactly the measure of my desire to reform them—a doctrine which seems to me as natural now as it seemed strange when I was a child when I could not make out how, if my mother loved me more than strange children, she should find fault with me and not with them.—*Ibid.*

ON PARTY SPIRIT.—It has always seemed to me that an extreme fondness for our "dear mother the panther,"* is a snare to which the noblest minds are most liable. It seems to me that all, absolutely all, of our religious affections and veneration should go to Christ himself; and that Protestantism, Catholicism, and some differentia or proprium besides is so far an evil, and when made an object of attachment leads to superstition and error. Then descending from religious grounds to human, I think that one's natural and patriotic sympathies can hardly be too strong. * * * I honour and sympathise entirely with the feelings entertained; I only think that they might all of them select a worthier object; that whether they be pious and devout, or patriotic, or romantic, or of whatever class soever, there is for each and all of these a true object on which they may fasten without danger and with infinite benefit. For surely the feeling of entire love and admiration is one which we cannot safely part with; and there are provided by God's goodness worthy and perfect objects of it; but these can never be human institutions, which, being necessarily full of imperfection, require to be viewed with an impartial judgment, not idolized by an uncritical affection. And that common metaphor about our "mother the church," is unscriptural and mischievous, because the feelings of entire filial reverence and love which we owe to a parent, *we do not owe to our fellow-Christians*,—we owe them brotherly love, meekness, readiness to *bear*, &c., but *not* filial reverence: "to them gave I place by subjection, no, not for an hour!"—*Ibid.*

A SKETCH OF SUSANNAH ARNOLD, *who died in* 1832, *after an illness of twenty years' duration, by her brother, Dr. Arnold, in a letter to Archbishop Whately.*—I must conclude with a more delightful subject—my most dear and blessed sister. I never saw a more perfect instance of the spirit of power, and of love, and of a sound mind—intense love, almost to the annihilation of selfishness—a daily martyrdom for twenty years, during which she adhered to her early-formed resolution of never talking about *herself:* thoughtful about the very pins and ribands of my wife's dress, about the making of a doll's cap for a child; but of herself (save only as regarded her ripening in all goodness) wholly thoughtless. Enjoying everything lovely, graceful, beautiful, high-minded, whether in God's works or man's, with the keenest relish; inheriting the earth to the very fulness of the promise, though never leaving her crib or changing her posture; and preserved through the very valley of the shadow of death from all fear or impatience, or from every cloud of impaired reason which might mar the beauty of Christ's Spirit's work. May God grant that I might come but within one hundred degrees of her place in glory!

A GOOD ADVICE.—"Show a spirit of meekness towards the prior of Nuremberg," said Luther to his friend John Savage. "This is fitting, inasmuch as the prior has put on a sour and bitter spirit. Bitter is not expelled by bitter, that is to say, devil by devil; but sweet expels bitter, that is to say, the finger of God casts out demons."—*D'Aubigné*, vol. i. p. 165.

* Alluding to Dryden's "Hind and Panther."

Poetry.

NOT AFRAID TO DIE?

Truro, July 14, 1846.

MR. EDITOR,—On last week a sad catastrophe occurred in the neighbourhood of this place, exciting most solemn feelings in the public mind. Two portentous thunder-clouds seemed to meet comically with their points as a spout on the region of a mine where 500 men were employed in raising lead to the surface; two hundred were then at work beneath the ground. The clouds disengaged their mighty waters on the spot until the surface around was covered in some places five feet deep. The mighty torrent found its way down the shafts of the mine, which carried with it much of the softened strata. The poor fellows beneath sought their escape, and 161 accomplished it; some ascended the ladder, some were hoisted up by the kibble or bucket, some were drawn up by a chain. One poor fellow came up, and nearly at the top the persons above saluted him, "You're near the top, my dear fellow; hold fast, and you are safe." It overcame him, and he fell back to rise no more! One poor fellow was drawn up by his finger hooked in the link of the chain and his whole body suspended: he was seen with silent solemnity, but was saved much exhausted. Others ascended in unconscious haste. Thirty-nine poor fellows lost their lives. I saw one of the saved, who said, "I know not how I escaped; I recollect well the way I took, but I know nothing more." He said, "*I believe it was a judgment on the place, the iniquity was so great!*" One fine young man, truly pious, but weaker than the rest, ascended from one place to another, but said to his brother, "You go on, and save yourself—I can go no farther." He shook hands with the last man that ascended, and bid him good bye. He was surrounded with a group of men, and, being truly pious, addressed them: "You are not prepared; you have no time to lose; let us pray;" and, as the others ascended, they heard him pray, and then sing his hallelujah of praise! He had been a class-leader and local-preacher amongst the Methodists, and is stated to have been a fine example of consistent piety. On this fact the following lines were written:—

WM. MOORE.

DAY of darkness! day of trembling!
Sudden summons from above;
No more hope of e'er assembling
With our friends and those we love:
Solemn moment!
Yet my joys triumphant prove.

Awful sounds accost the hearing,
Dashing waters, rumbling earth;
What can keep the soul from fearing?
Nothing of the worldling's mirth:
Nought but Jesus,
Whom to know is heavenly birth.

Come, my comrades, seek to meet him
Whom you have not loved nor served;
Come and pray that we may greet him
E'en in this dark grave; observed,
Now he hears us;
Come, believe, you'll be preserved.

In this prison, unexpected,
Deep in earth I peaceful lie;
All escape is now rejected;
It is sealed, and we must die;
Yet redemption
I will sing in accents high.

O the truth, the bliss of knowing
That this solemn place will be
But the way the soul is going
To its bless'd eternity:
Dreary region!
Fly, my soul, for ever free.

O religion, ever wearing
Garments bright in truth divine,
Now in majesty appearing,
Speaking loud that God is mine:
Hallelujah!
I shall soon in glory shine.

THE TRIUMPH OVER SELF.

No laurel decks the brow,
Nor trump of fame
Sounds to posterity
His humble name.

Without the din of arms
That shakes the skies,
He gains the victory
Of victories.

None crowd the conflict scene
With anxious gaze;
Th' extent of victory
None know, none praise.

Yet 'tis a triumph gained
And foes withstood,
For few resist the force
Of flesh and blood.

But truly great the man,
A conqueror he,
Who over self obtains
The mastery.

Newport Pagnell, June 15, 1846. R.

The Children's Gallery.

MEMOIR OF WILLIAM GREENFIELD.

THIS extraordinary scholar, "Superintendent of the editorial department of the British and Foreign Bible Society," was one of the most learned men of his time, and yet he died before he was quite *thirty-two* years of age. But much of his astonishing degree of improvement and the formation of his character was gained by him in a class of Sunday-school teachers in London.

Mr. Greenfield was born in London, April 1, 1799. His father was a native of Scotland, a pious man, and a member of the Presbyterian church under the pastorate of Dr. Waugh; but dying at sea, as he was a mariner, his mother took him, at three years of age, to her relations in her native Roxburghshire. At the age of ten Divine Providence brought them back to London; and residing with two maternal uncles, who, desiring to read the word of God in the original language, began to learn Hebrew, he was excited to follow their good example. With them he made some encouraging progress in that language. In 1812 Dr. Waugh obtained for the youth a situation as apprentice to a bookbinder esteemed for his Christian character; and it was so, that in the house of his master's workshop there dwelt a Jew, who was a reader of the law in a synagogue at Westminster. He was in the habit of urging among the workpeople his objections against the advent of Jesus Christ as the Messiah and the prophecies regarding him, and so against Christianity. With this man young Greenfield held disputations, as he did, also, with other Jews; and being pressed with objections to the English version of the Old Testament, he offered to give up his opinions, if, on being thoroughly taught the Hebrew, he should find their objections true. The learned Jew took him at his word, and the diligent pupil soon surpassed his teacher, solidly refuting his arguments; yet the rabbi cherished a high respect for his talents and admirable temper, while he displayed an intimate acquaintance with the Bible.

Young Greenfield was encouraged by his spiritual father, Dr. Waugh, to consult him in all his difficulties; and he paid weekly visits to that venerable man of God, especially for instruction in the gospel of Christ, so that at the age of sixteen he engaged as teacher in the Fitzroy sabbath-school, and was admitted to the fellowship of the church. In that sabbath-school he found suitable companions and a sanctifying influence on his heart. In his study of the Hebrew he compiled a complete lexicon, and then applied himself to the Chaldee and some other cognate dialects. His hours of study were, however, only before and after his working time, which was from six in the morning to eight at night in the summer, and from seven to nine in the winter. His next object was to attain the Greek and Latin, which he effected with astonishing facility; and added French and some other European languages to his stores, overcoming difficulties in a manner truly astonishing.

After his apprenticeship, Mr. Greenfield pursued his studies more exten-

sively, until 1824, when Mr. Bagster, the eminent biblical publisher in London, ascertaining his extraordinary talents and learning, prevailed on him to relinquish his trade. Amongst his numerous works for that gentleman was the "Comprehensive Bible," a work of prodigious labour and research, exhibiting at once his varied and profound erudition. It was completed in December, 1826, and excited the greatest public commendation. Mr. Greenfield completed, also for Mr. Bagster, a new translation, esteemed far superior to every other, of the New Testament into the Hebrew.

"But after six years literary connection with Mr. Bagster, as an editor of various biblical works, and more particularly various editions of the Scripture, the attention of the Committee of the Bible Society was directed towards him, they having resolved to appoint an officer as 'Superintendent of the translating and editing department of the Society.' The inquiries of the committee elicited the facts, that he was the author of the preface and notes to 'Bagster's Comprehensive Bible;' and that, besides being the editor of that work, he revised for the press or edited the Syriac New Testament, the Polyglot New Testament, in Greek, Latin, English, and Portuguese; and that he read, for a second edition, the Hebrew Bible, the Septuagint, and the Vulgate. Added to these proofs of his attainments as a linguist, it was found that he possessed the knowledge of several other European and Asiatic languages; that his moral and religious character was exemplary; and that in the transaction of business he was skilful, diligent, and polite. The committee, therefore, March 22, 1830, secured his services as editor, with a salary of 300*l.* per annum."

Mr. Greenfield's labours within the first year, as reported by the Bible Society's committee, were most astonishing, including editorial examination or revision of more than twenty languages or versions of the Scriptures. Besides which he had large correspondence arising out of his office; and he issued from the press his Hebrew New Testament. He also had in preparation a Polyglot Grammar of *thirty* languages when seized by that fatal malady, the *brain fever*, which terminated his valuable life. This disease, if not occasioned, was aggravated by the malicious slanders of envious men jealous of his fame: they were propagated against some of the notes to the Comprehensive Bible, as inclining to neology, with a view to injure the Bible Society.

Mr. Greenfield's piety was decided and sincere: as an instance of this, it might be stated that he never sat down to the translation of the New Testament into the Hebrew, his last great work, without first imploring the assistance of that Holy Spirit by whose inspiration the sacred volume was first written. "Upon the death of Dr. Waugh, he attended the ministry of the Rev. Thomas Wood, of Jewin-street chapel. He had proposed to unite himself to the Congregational church, under the pastorate of Mr. Wood, but his illness prevented." This lamentable event commenced on Saturday, Oct. 22, 1832. He was able to attend the house of God on the Lord's day morning; but he became worse, and on Friday his pastor saw him, when his mind was composed and happy, and he expressed his hope and confidence in Jesus Christ as his Redeemer. On the following day Mr. Wood saw him again, when he said, "Since I have been here, I have learned more of the depravity of my heart than I knew before; but, blessed be God, I have also the inward witnessing of the Spirit, that I feel myself to be a pardoned sinner, through the blood of Jesus Christ. For worlds I would not have been without this illness. I have had most delightful intercourse with my heavenly Father. I have enjoyed that nearness of access which prevents me doubting my interest in the precious blood of a crucified Redeemer, and I am ready and willing, if the Lord's will, to depart and be with Christ."

Thus this holy labourer in the cause of God departed to his eternal rest, Nov. 5, 1832, sincerely lamented as a scholar, a gentleman, and a Christian, by all who knew him, especially the Committee of the Bible Society!

THE DYING SCHOLAR'S FAREWELL.

SIR,—As the "FRIEND OF THE PEOPLE" obtains a wide circulation in our sabbath-schools, I send you the following letter for insertion if you deem it worthy of notice, trusting its perusal may be blessed to all the young who may read it. The deceased youth I knew well—lovely was his character, amiable his conduct, whether in the school or out of it. There was about him a seriousness which marked him out from the majority of boys of the same age, and convinced me that in his heart the good work was begun. He had a mind peculiarly active and a heart full of tenderness. Upon what he heard from the pulpit and in the school he thought, and God blessed the truth to him. At the public recitations on the Lord's day his answers were always ready, and these were to the point, evincing a tolerable acquaintance with the word of God and with the doctrines of Christianity. During his illness I visited him often. I saw that his youthful frame was rapidly sinking under consumption; I therefore talked freely to him about death, judgment, and eternity. My work was easy and delightful. I found that he was daily preparing for his change, and that he anticipated it with unspeakable joy. The plan of salvation was clearly understood by him, and upon its simplicity and its adaptation to lost sinners he loved to dwell. He had a good hope through grace, and clear and scriptural were his reasons for that hope; his words were, "I am not afraid to die, because Jesus has received me. Death has no sting for me, Jesus has taken it away; thanks be unto God who giveth us the victory, through our Lord Jesus Christ." On asking him his reason for believing that Jesus had received him, he replied, "I think Jesus has received me, because I have peace with God, my mind is happy, and I love Jesus."

The memorials of my interviews with this pious little boy are indeed precious, and would, I am persuaded, delight many of your readers. The substance of the whole is embodied in the following letter, which he addressed, through me, to the children in our school a few days before his death. "I should like," he said, "to send a message by you to my schoolfellows, but I am so weak, and my memory is so bad, that I cannot say much now; but if you will call on Friday, I will try to write a letter to them." On Friday I called and found him much weaker, but the letter was ready, and it was as follows:—

"My fellow-scholars,—I now take my pen in my trembling hand to address these few words to you, for I am afraid I shall never be able to meet you in school again. Death is fast approaching me; but I am not cast down, for I put my trust in that Saviour who has done so much for me. O what a blessed Saviour! He died for us all; he will save all—you as well as I—if you seek him. Do seek him, my fellow-scholars, before it is too late. I sought him young, and found him. He will not leave me, nor forsake me. 'Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.' My fellow-scholars, let me beg of you to obey your kind minister, and treat him with the greatest kindness, for he is very kind to you; and your kind teachers obey. O listen to their instructions, and it will be well with you. I hope God will reward the kind teachers of our school for the instruction I have received from them. Farewell, my fellow-scholars; and may you be enabled to say with me in the hour of death, 'O Lord, thy will be done.' So no more from your afflicted schoolfellow,

"J. E."

On the following sabbath morning, May 17, this letter was read in the school; on the evening of the same day this lovely youth fell asleep in Jesus, aged fourteen. May this brief account speak to the hearts of the children and youth in our schools! Seek *ye* also the Lord while he may be found. Seek him *early*. Seek him *now*. Let our sabbath-school teachers go on with spirit in their hallowed work. "My beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Banbury, Oxon. J. L.

THE THREE SONS.

BY J. MAULTRIE.

I HAVE a son, a little son, a boy just five years old,
With eyes of thoughtful earnestness, and mind of gentle mould:
They tell me that unusual grace in all his ways appears—
That my child is grave and wise of heart beyond his childish years.
I cannot say how this may be; I know his face is fair;
And yet his sweetest comeliness is his sweet and serious air:
I know his heart is kind and fond, I know he loveth me;
But loveth yet his mother more, with grateful fervency.
But that which others most admire is the thought which fills his mind,
The food for grave inquiring speech he every where doth find:
Strange questions doth he ask of me when we together walk—
He scarcely thinks as children think, or talks as children talk:
Nor cares he much for childish sports, doats not on bat or ball,
But looks on manhood's ways and works, and aptly mimics all.
His little heart is busy still, and oftentimes perplex'd
With thoughts about this world of ours, and thoughts about the next.
He kneels at his dear mother's knee, she teacheth him to pray,
And strange, and sweet, and solemn then, are the words which he will say.
Oh, should my gentle child be spared to manhood's years like me,
A holier and a wiser man I trust that he will be;
And when I look into his eyes, and stroke his thoughtful brow,
I dare not think what I should feel were I to lose him now.

I have a son, a second son, a simple child of three,
I 'll not declare how bright and fair his little features be—
How silver sweet those tones of his when he prattles on my knee.
I do not think his light blue eye is, like his brother's, keen,
Nor his brow so full of childish thoughts as HIS has ever been;
But his little heart 's a fountain pure of kind and tender feeling,
And his very look 's a gleam of light, rich depths of love revealing.
When he walks with me the country folks who pass us in the street
Will shout for joy, and bless my boy, he looks so mild and sweet.
A playfellow he is to all, and yet with cheerful tone
Will sing his little song of love when left to sport alone.
His presence is like sunshine, sent to gladden home and hearth,
To comfort us in all our griefs, and sweeten all our mirth.
Should he grow up to riper years, God grant his heart may prove
As sweet a home for heavenly grace as now for earthly love;
And if beside his grave the tears our aching eyes must dim,
God comfort us for all the love that we shall lose in him!

I have a son, a third sweet son, his age I cannot tell,
For they reckon not by years and months where he is gone to dwell.
To us for fourteen anxious months his infant smiles were given,
And then he bade farewell to earth, and went to live in heaven.
I cannot tell what form his is, what looks he weareth now,
Nor guess how bright a glory crowns his shining seraph's brow;
The thoughts that fill his sinless soul, the bliss which he doth feel,
Are number'd with the secret things which God will not reveal.
But I know, (for God hath told me this,) that he is now at rest,
Where other blessed infants be, on their Saviour's loving breast;
I know his spirit feels no more this weary load of flesh,
But his sleep is blest with endless dreams of joy for ever fresh.

Cabinet of Things New and Old.

THE LORD'S DAY.

BY REV. J. N. DANFORTH.

Let us so call it hereafter. It is altogether an appropriate designation. The public mind is waking up to promote its observance. A few thoughts here may be seasonable. "We never," says Dr. Chalmers, "in the whole course of our recollections, met with a Christian friend, who bore upon his character every other evidence of the Spirit's operation, who did not remember the sabbath day to keep it holy." This testimony is true. Here is an institution established by the law of Heaven. It completely adapts itself to the physical, intellectual, and moral nature of man. The great Expounder of the law declared that "*the sabbath was made for* MAN." This is the key to the whole matter. If for universal man—if no age, no generation of men be excepted, then, like redemption, it must necessarily be coeval with the existence of man. We should expect that such a law, being at all times necessary to man, would be enacted from the beginning, and duly published as the ordinance of Heaven. If rest for the body, repose for the intellect, and a pause for the improvement of our moral nature, be necessary at one time, they are at all times. The particular day for sabbath sanctification, as distributed into minutes and seconds, is not the main point. The very structure of the globe renders identity in time a natural impossibility. But the hallowed INSTITUTION—that is it: the holy, immutable, unrepealable law of God, which, equally with the other nine precepts of the Decalogue, is founded in the nature of God, and fitted to the nature of man—"And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work, which God created and made." This law is just as requisite to men as the commandment, *Thou shalt love the Lord thy God with all thy heart.* Indeed, if any of the ten illustrious enactments of the government of God may claim a lofty precedence in the view of the human race, it is the fourth and the fifth, which enjoin—the one, honour to God, as the Lord of the sabbath; the other, honour to parents, as his representatives on earth. Both of them would be perfectly appropriate to man in his unfallen state, even amid the bloom and beauty of paradise, ere the sanctity of his nature had been defiled by the touch of sin, and the rampant corruptions of his heart and life had demanded that God should say in penal tones, Thou shalt *not* bow down to idols—not kill—not steal—not commit adultery. These precepts seem to have been framed to meet the monstrous developments of human depravity that had risen in the face of Heaven. But the sabbath, it smiled in paradise itself. Its

bright sun gilded the innocence of man. Its gentle gales, in the language of Milton,

> "Fanning their odoriferous wing, dispensed
> Native perfumes, and whisper'd whence they stole
> Those balmy spoils."

The sabbath, with its twin sister MARRIAGE, dwelt within the gates of paradise before the cherubim and "double flaming sword" were assigned their awful ministry at those gates in consequence of the fall of them to whom these blessed institutions were given, but from whose posterity Heaven in its wrath did not withdraw them. That "perpetual fountain of domestic sweets" has never been dried up; that "mysterious law, wedded love," has never ceased to operate; and thus these ancient, heaven-born blessings have survived the desolations of every age. As they were the first to be bestowed on the race of men, they will be the last to be withdrawn from them. Not until the last groan of expiring nature shall die upon the ear of listening worlds will their auspicious influence cease. When all "the people of God" shall have attained to that "rest that remaineth for them," and they shall have "become like unto the angels" in that pure world where "they shall die no more," as they shall no more "marry, nor be given in marriage," then, and not till then, shall these institutions cease, for then only will their reason cease. Nothing can be clearer than that both these laws of Heaven are absolutely necessary to the peace, beauty, and order of society, and to the happiness of mankind; that, properly observed, they tend to promote the moral, intellectual, social, and spiritual improvement of those who are under the government of a holy God; that they are among the strongest safeguards of mental and moral purity; that he, therefore, who attempts to subvert their authority, or to impair their influence, strikes at the glory of God and at the happiness of his fellow-men, and thus declares himself an enemy to God and man. He would insult Heaven, and despoil earth—blot out the mercy of the one, and extinguish the hopes of the other. Combine these two ideas that came from God—the SABBATH and the FAMILY. Think of a sanctified sabbath in a pious family. It is an image—shaded, indeed—of heaven: a sweet dawn blushing into a cloudless day. Domestic life has no beauty like that which a well spent sabbath sheds upon it; no fruits so fair as those that grow on this heavenly tree; no blessings so rich and pure and permanent as those which flow through this celestial channel.

COVENANTING WITH GOD.

"Another shall subscribe with his hand unto the Lord."—ISA. xliv. 5.

EVERY intelligent reader of the Scriptures admires their various manner and form of instruction. These display the manifold wis-

dom of God. The fact is particularly remarkable in the modes of expression which he has employed by his inspired servants to convey his promises of blessings which should arise from their enjoyment. Look at that for the consolation of godly parents in answer to their prayers for the spiritual welfare of their children :—"I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the watercourses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel," Isa. xliv. 3—5.

Thousands of the children of praying parents have thus been blessed, and have thus, relying on the atonement of Christ, been led to enter into covenant with God. The advantage of this practice may be illustrated from the "Memoir of Mrs. Harriet W. Winslow," wife of the Rev. Miron Winslow, an American missionary at Ceylon. She says,—

"In the summer of 1808, when I was just twelve years of age, evening meetings were commenced by our pastor for one evening each week. They were at the different houses of the parishioners. Some time near the end of autumn, at a meeting in the evening, the 55th chapter of Isaiah was the subject of remark, especially the first two verses, "Ho, every one that thirsteth, come ye to the waters," &c. Here I was, for the first time, overwhelmed by a consideration of the goodness of God in offering salvation to me. I felt my need of such a Saviour as is provided in the gospel. According to the advice of Doddridge and Hawes, I privately dedicated myself to God, in a written form, resolving to be his, and his for ever. I seemed to receive a blessing in the act, and was greatly encouraged to persevere. Our house was filled with company; and sometimes I could not find a retired spot except in the garret, which often witnessed my importunity with God. My parents, not then professedly pious, and knowing little of my feelings, said nothing, but in their treatment carefully avoided hindering the work of God. No one spoke to me with any particularity, and I felt no freedom to speak to any one; so that I had no counsellor, no guide, but the Bible and the Holy Spirit."

During the period of twenty-five years this admirable woman adorned the doctrine of God her Saviour according to this covenant which she "subscribed with her hand unto the *Lord*." She died, it appears, of cholera, at six o'clock on Monday morning, January 14, 1833, after being able to attend public worship, both forenoon and afternoon, on the Sunday. "On Saturday evening," says her husband, "she expressed her feelings in her diary, and on sabbath noon renewed her covenant with God—a covenant made twenty-five years ago. *This was her finishing work.* It was the last time she signed her name!" She was in mourning for her son Charles, who

died, as she had lately heard, about three weeks after landing at New York, aged eleven years.

Mrs. Winslow's entry in her diary is as follows:—"January 12th, 1833. My time for writing is nearly gone, at least for the present; and my dear Charles's birth-day reminds me that I owe it to the Lord for his merciful affliction to say more than I have of what I hope it has done for me. I have even thought at times, that, had I appeared before him previous to this stroke, I should have had my portion with hypocrites and unbelievers. I have thought, Is it possible that, after so long a life of profession, after many unspeakably precious seasons at the throne of grace, after so long feeling assured that my poor prayers were heard and answered, after experiencing in many trials that 'good is the will of the Lord,' and rejoicing to have him rule and reign; and after hours, weeks, and months of bitter agony and abhorrence of myself on account of sin, and counting the holiness of heaven more to be desired than all the world can offer a hundred times told,—after all, have I never submitted to Jesus as my Lord and Saviour?—never before embraced the gospel as a little child?—never come unto Jesus so as to be saved? Oh, can it be! And yet, sure I am, that I never before saw the Saviour so lovely, so desirable—never considered, as now, the length, and breadth, and height, and depth of that love which passeth knowledge; the value of that fountain which is set open for sin and uncleanness—never saw the whole plan of salvation so perfect, so wonderful—never with such feelings could say, 'My Lord, and my God.' And while this view of the subject has seemed greatly to endear the fond object whose removal has been the means, I have been thankful that the Lord did not wholly forsake me. Oh! I bless him for this chastisement, and long that it should bring forth more fruit. Sometimes heaven has seemed very near, and as though it would be easy to die. At other times I have had less confidence, and more fear whether all is yet right between me and my God. Should I now be called from my little family, from my dear husband, O my Saviour, let me rest in thine arms! Carry me all over the Jordan through. Oh be with me, even as I cannot ask or think! Support, sustain my sinking feet. Oh uphold me! Be thou my Saviour in that dark hour; and do thou most graciously bless my dear, dear husband. Uphold him with thine everlasting arms. My dear babes! Oh may they be thine, thine only, and that for ever. O my Saviour, enable me this night to give myself unto thee; and do thou receive me in that well-ordered covenant which thou didst die to secure."

She was interrupted, and did not finish this record of her devotion to her Redeemer, but left it thus to enter into the joy of her Lord!

KINDNESS TO SERVANTS.

SIR,—As the stream of your Christian philanthropy flows in a thousand channels, visiting and benefiting even the most neglected, do you not think that a word might be fitly spoken to heads of families on the *wisdom* of recommending true religion by their instruction and example to servants?

I heard of a master, having returned from a church-meeting where a servant, amongst others, had been proposed, when his household assembled for devotion, kindly addressing the servant, observing how much he would have rejoiced had her name been mentioned, presenting to her "The Anxious Inquirer," and praying affectionately for her in the family. She read, and thought, and prayed as directed; was encouraged to visit her minister; and became, it is hoped, a humble Christian. She was young, and an orphan; but she now found a Father and Protector in God. When visited as a candidate, she said the friendly appeal of her master, with the consistent example and Christian solicitude of the family for her, had been the means of forming her character.

A family, known to me, settling in a neglected village, on receiving into it a quiet country girl, employed their efforts much as in the former case for her instruction and conversion, and with the like success. She is now a member of the church, the eldest of seven or eight children. Her influence is wonderful with her relatives, and exerted with simple earnestness for their good. How amply the family employing her is repaid! How well *worth while* to every Christian family, by thus doing their duty, to have the benefit of the respect, the devotedness, the principle, shown by this grateful domestic!

On visiting a gentleman one evening, and remarking to him the apparent happiness and intelligence of the servant-man who waited, he said, "When I first engaged that man as groom, he was so truly clownish as to appear almost without intellect. I conversed with him, instructed him, brought him under religious training, encouraged the study of his Bible. His mind suddenly started into activity, as it were, for the first time. He was, indeed, a new man; became thoughtful, began to love our family-worship, and pray for himself. He is truly devoted to his employers, is now a confidential servant, and useful member of the church." The truth of this was delightfully proved afterwards on attending the social prayer-meeting, and hearing his humble, scriptural, fervent supplications; and his zeal, I am told, is remarkable in winning others to the way of holiness.

O how much have we yet to learn of our duty and interest on this subject! This is beginning at home; and who shall say how much it depends on servants what children are; or how truly the piety of a servant forms a fountain of blessings not only to a family, but, through it, to generations to follow? But such thoughts are

worthy of the power and pathos of your own pen. May the voices of servants, dear sir, join in the multitude who shall bless God for you in time and eternity! Z.

REMARKABLE HISTORY OF MRS. TOOLEY.

SIR RICHARD CRADDOCK, a justice of peace, who was a violent hater and persecutor of the Dissenters, and who exerted himself to enforce all the severe laws then in existence against them, happened to live near Mr. Rogers, to whom he bore particular enmity, and whom he wanted above all things to have in his power. Hearing that he was to preach at a place some miles distant, he thought it a fair opportunity for accomplishing his base design; and in order thereto, hired two men to go as spies, and to take down the names of all the hearers whom they knew, that they might appear as witnesses against both them and Mr. Rogers. The plan seemed to succeed to his wishes. These men brought him the names of several persons who were present at the meeting, and he warned such of them as he had a particular spite against, together with Mr. Rogers, to appear before him. Knowing the violence of the man, they came with trembling hearts, expecting to be treated with the utmost severity. While they were waiting in the great hall, expecting to be called upon, a little girl, about six or seven years of age, who was Sir Richard's grand-daughter, happened to come into the hall. She looked at Mr. Rogers, and was much taken with his venerable appearance. He being naturally fond of children, took her upon his knee, and caressed her, which occasioned her to conceive a great fondness for him. At length Sir Richard sent a servant to inform them, that one of the witnesses being taken ill, was unable to attend, and that, therefore, they must come again another day. They accordingly came at the time appointed, and being convicted, the justice ordered their mittimus to be written to send them all to prison.

Mr. Rogers, expecting to see the little girl again, brought some sweetmeats with him to give her. As soon as she saw him she came running to him, and appeared fonder of him than before. This child being a particular favourite of her grandfather, had got such an ascendancy over him that he could deny her nothing; and she possessed such a violent spirit that she could bear no contradiction, so that she was indulged in everything she wanted. At one time, when she had been contradicted, she run a penknife into her arm, to the great danger of her life. This bad spirit, in the present instance, was over-ruled for good. While she was sitting on Mr. Rogers's knee, eating the sweetmeats, she looked earnestly at him, and asked, "What are you here for, sir?" He answered, "I believe your grandfather is going to send me and my friends to jail." "To jail!" says she; "why, what have you done?" "Why, I did nothing but preach, and they did nothing but hear me." "He shall not send you to jail," replied she. "Ay, but my dear," said he, "I believe he is now making out

our mittimus to send us all there." Upon this she ran up to the chamber where Sir Richard was, and knocked with her head and heels till she got in, and said to him, "What are you going to do with my good old gentleman in the hall?" "That's nothing to you," said he; "get about your business." "But I won't," says she: "he tells me that you are going to send him and his friends *to* jail; and if you send them, I'll drown myself in the pond as soon as they are gone; I will indeed." When he saw the child thus peremptory, it shook his resolution, and induced him to abandon his malicious design. Taking the mittimus in his hand, he went down into the hall, and thus addressed these good men:—"I had here made out your mittimus to send you all to jail, as you deserve; but, at my grandchild's request, I drop the prosecution, and set you all at liberty." They all bowed and thanked his worship. But Mr. Rogers, going to the child, laid his hand upon her head, and, lifting up his eyes to heaven, said, "God bless you, my dear child! May the blessing of that God whose cause you did now plead, though as yet you know him not, be upon you in life, at death, and to all eternity!" He and his friends then went away.

The above remarkable story was told by Mr. T. Rogers, the son of the ejected minister, who had frequently heard his father relate it with great pleasure; and the celebrated Mr. Thomas Bradbury once heard it from him, when he was dining at the house of Mrs. Tooley, an eminent Christian lady in London, who was distinguished for her religion, and for her love to Christ and his people; whose house and table, like Lydia's, were always open to them.

What follows is yet more remarkable, as containing a striking proof of the answer which was returned to good Mr. Rogers's prayers for this child, and the blessing which descended upon her who had been the instrument of such a deliverance for these persecuted servants of God. Mrs. Tooley had listened with uncommon attention to Mr. Rogers's story; and when he had ended it, she asked him "And are you that Mr. Rogers's son?" He told her he was. Upon which she said, "Well, as long as I have been acquainted with you, I never knew that before. And now I will tell you something which you do not know: *I am the very girl* your dear father blessed in the manner you have related, and it made an impression upon me which I could never forget." Upon this double discovery, Mr. Rogers and Mrs. Tooley found an additional tie of mutual love and affection; and then he and Mr. Bradbury expressed a desire to know how she, who had been brought up in an aversion to the Dissenters, and to serious religion, now discovered such an attachment to both, upon which she cheerfully gave them the following narrative:—

After her grandfather's death she became sole heiress to his estate, which was considerable. Being in the bloom of youth, and having none to control her, she ran into all the fashionable diversions of the age without any restraint. But she confessed, that when the pleasurable scenes were over, she found a dissatisfaction, both with them and her self, that always struck a damp to her heart, which she did not know how to get rid of any other way than by running the same round over and over again; but all was in vain. Having contracted some slight illness, she

thought she would go to Bath, hearing that it was a place for pleasure as well as health. When she came thither, she was providentially led to consult an apothecary who was a very worthy and religious man. When he inquired what ailed her, she answered, "Why, doctor, I don't ail much as to my body, but I have an uneasy mind that I cannot get rid of." "Truly, miss," said he, "I was so till I met with a certain book, and that cured me." "Books!" said she, "I get all the books I can lay my hands on; all the plays, novels, and romances, I hear of; but after I have read them my uneasiness is the same." "That may be, miss," said he, "and I do not wonder at it. But as to this book I speak of, I can say of it what I can say of no other I ever read, that I never tire in reading it, but can read it again, as if I had never read it before, and I always see something new in it." "Pray, doctor," says she, "what book is that?" "Nay, miss," answered he, "that is a secret I don't tell every one." "But could not I get a sight of that book?" says she. "Yes," replied he, "if you speak me fair, I can help you to a sight of it." "Pray, then, get it me, doctor, and I'll give you anything you please." "Yes," said he, "if you will promise me one thing, I'll bring it you; and that is, that you will read it over carefully; and if you should not see much in it at first, that you will give it a second reading." She promised faithfully that she would. After coming two or three times without it, to raise her curiosity, he at last took it out of his pocket, and gave it her.

This book was the New Testament. When she looked at it, she said, with a flirt, "Pooh! I could get that at any time." "Why, miss," said he, "so you might; but, remember, I have your solemn promise that you will read it carefully." "Well," says she, "though I never read it before, I'll give it a reading." Accordingly she began to read it, and it soon attracted her attention. She saw something in it wherein she had a deep concern; but her mind now became ten times more uneasy than ever. Not knowing what to do, she soon returned to London, resolved to try again what the diversions there would do to dissipate her gloom. But nothing of this kind answered her purpose. She lodged at the court end of the town, where she had with her a female companion. One Saturday evening she had a remarkable dream, which was, that she was in a place of worship, where she heard a sermon; but when she awoke she could remember nothing but the text. This dream, however, made a deep impression upon her mind; and the idea she had of the place, and of the minister's person, was as strong as if she had been long acquainted with both. On the Lord's day morning she told her dream to her companion, and said, that after breakfast she was resolved to go in quest of the place, though she should go from one end of London to the other. They accordingly set out, and went into several churches as they passed along, but none of them answered to what she saw in her dream. About one o'clock they found themselves in the heart of the city, where they dined, and then set out again in search of this place of worship.

Being in the Poultry about half an hour after two o'clock, they saw a great number of people going down the Old Jewry, and she determined to see where they went. She mingled with the com-

pany, and they conducted her to the meeting-house in the Old Jewry, where Mr. Shower was then minister. As soon as she entered the door, and surveyed the place, she turned to her companion, and said, with some surprise, "This is the very place I saw in my dream." She had not been long there before she saw Mr. Shower go up into the pulpit, and looking at him, with greater surprise, she said, "This is the very man I saw in my dream; and, if every part of it hold true, he will take for his text, Psalm cxvi. 7, 'Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee.'" When he arose up to pray, she was all attention, and every sentence went to her heart. Having finished his prayer, he took that very passage which she had mentioned for his text; and God was pleased to make the discourse founded upon it the means of her saving conversion; and thus she at last found what she had so long sought elsewhere in vain—*rest to her soul.* And now she obtained that blessing from God, the Fountain of felicity, which pious Mr. Rogers, so many years before, had so solemnly and fervently implored on her behalf.

JACOB PRESERVED BY ANGELS.

"And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. And the angel of God spake unto me in a dream, saying, Jacob, I am the God of Bethel: now arise, get thee out from this land, and return unto the land of thy kindred."—GEN. xxxi. 4, 5, 11, 13.

"And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim."—xxxii. 1, 2.

"LET Jacob's favour'd race
Adore with grateful love
The living Way of truth and grace
That leads to joys above.

"The cross on earth is fix'd;
Its top the heaven conceals:
Sinners and God it stands betwixt,
And God to man reveals.

"In duteous ministry,
Angels, since time began,
Ascending and descending see,
Upon the Son of Man!

"The ministerial host
Their heavenly Lord attend;
And us, who in his mercy trust,
He bids his guards defend."

C. WESLEY.

JACOB knew by the Divine oracle that he had been appointed to inherit the birthright in preference to his elder twin-brother Esau. And he sought it eagerly until he obtained the blessing; though he secured it dishonourably and by craft. That privilege, so highly prized by Jacob, included,—1. Pre-eminency and power over the rest of the family; 2. A double portion of the paternal inheritance; 3. The honour of the priesthood, which pious men esteemed the greatest of all; and, 4. The promise of the Messiah, in the line of Abraham; and this was regarded by the faithful as conferring a dignity far more illustrious than all temporal blessings. "Profane Esau" despised this birthright, and "sold it for a mess of pottage;" and some have, therefore, excused, if not justified, Jacob in the method he took to secure its possession.

Jacob obtained his father's blessing, but lost the heart of his brother; and was obliged to become an exile from

home, and from the enjoyment of his mother's care. Behold him, then, a pilgrim on his journey of more than five hundred miles to Padan-aram, pensive and solitary, without so much as a faithful dog to accompany and to cheer him in his wanderings. Now, for the first time, he knows the heart of a stranger: more forlorn than Adam, when expelled from Paradise; than Abraham, when exiled from his kindred and his father's house—he had no gentle mate to sooth his heart under his anxieties and cares.

Removed from his earthly parents, Jacob is nearer to his heavenly Father; and, in "the waste howling wilderness," he is at home with God. Cares perplex his waking thoughts all the day; but bands of angels guard, and instruct, and bless his slumbering moments. Dreams are generally without meaning, or absurd; but Jacob dreams, and his visions of the night are prophetic, worthy of a lasting record. Divine inspiration informs us what he *saw* and what he *heard:* "Behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it," Gen. xxviii. 12.

Jacob's circumstances will partly account for the visions of the dreamer. His anxious thoughts during the day, and while placing his stone for his pillow at night, his holy desires for heavenly blessings, his faith in the Divine promises, his ardent prayer for Almighty protection, ascended, as on angels' wings, up to the throne of God. Favour, security, and consolation, descend from the eternal throne, as through the ministration of angels, on Jacob's head. The top of the ladder reached unto heaven, but the LORD is above it on high: it stands upon the earth, but the eye of Jehovah is at its foundation, and its stability is given by the Almighty arm. Cherubim and seraphim fly thus to fulfil his high commands, and a poor, benighted pilgrim is not beneath his notice: for his relief and comfort we have this revelation of the heavenly world.

Divine Providence, thus represented in a night vision to Jacob, he could clearly perceive in his favour, and would fully understand much of the mystery of God, upholding all things, observing all things, and directing all things to his own glory and the good of his servants. And by this revelation to Jacob, recorded by Moses, every Christian is to be instructed, that, however great the distance between heaven and earth, and however inaccessible that bright world may be to flesh and blood, it is but a few steps of the mystic ladder for celestial spirits. Before God omnipresent intervening space is swallowed up and lost; and condescending mercy and sovereign grace keep open, for the ministry of angels, that communication, which the malice of hell and the apostacy of man had well nigh closed for ever.

Jacob's mysterious ladder and the ministering angels, doubtless, represented more than Divine Providence: the whole appears to have had a higher symbolical reference. In the New Testament there are expressions that evidently allude to this vision, indicating some of the great peculiarities of the Christian dispensation. Christ refers to this when opening the mind of Nathaniel to discover his Messiahship. That "Israelite indeed" is thought to have been reading, "under the fig-tree," the narrative of Jacob's dream at Bethel; and the

reference to his most retired devotions led him to exclaim, "Rabbi, thou art the Son of God, thou art the King of Israel," John i. 48, 49. He assured him, "Thou shalt see greater things than these. Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man," ver. 51. Here we learn the evangelical explanation of Jacob's ladder, which unites heaven and earth: the Son of God first descending to assume our nature, that he might perform the work of human redemption; and then, having finished it by his death and resurrection, ascending triumphantly in his glorified humanity, by which sinful men have communion with God. Most of our Christian commentators give this interpretation to the language of our blessed Saviour.

Dr. Adam Clarke says, concerning Jacob's vision, "It was probably a *type* of CHRIST, in whom the Divine and human nature are so conjoined: the LADDER was set up *on the* earth, and the top of it reached to *heaven*: for God was manifested in the flesh; and in him dwelt all the fulness of the Godhead bodily. Nothing could be a more expressive emblem of the incarnation and its effects: Jesus Christ is the grand connecting medium between heaven and earth, and between God and man. *By* him God comes down to man; *through* him man ascends to God." Comment. on Gen. xxviii. 12.

Jacob *saw* glorious things in his dream at Bethel; but those which he *heard* were to him more consoling and memorable. He heard a repetition of the covenant of God with his fathers, Abraham and Isaac, ratified in relation to himself; "the blessing of Abraham" repeated and confirmed by the voice of Heaven; the assurance that the land over which he was travelling should be the inheritance of his children; that God would protect and bring him back to his father's house; that his posterity should be numerous as the sand of the sea; and, above all, that "in his seed all the nations of the earth should be blessed" by the interposition of the Divine Redeemer. Jacob awakes, therefore, and adores the God of heaven, devoting himself for ever to his service. Reflecting on the extraordinary visions of the night, he exclaimed, "Surely the LORD is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. And he called the name of that place '*Bethel*'"—THE HOUSE OF GOD, ver. 16—19.

Assured thus of the Almighty protection, especially by the guardianship of angels, and instructed regarding his posterity for future ages, Jacob pursued his journey with lightness of heart. His reception by his uncle Laban, his marrying his two daughters, and the faithful service rendered to his relative during fourteen years for his wives, and the reward which God gave him in cattle and a household during the other six years of his residence in Padan-aram, afford some of the most instructive lessons contained in history to benefit the servants of God; but they do not require notice here, as immediately connected with the ministry of angels. It is necessary only to remark how Jacob was at last directed to return to his own country and to his father Isaac.

God had graciously fulfilled his promises made to Jacob at Bethel, in

affording him protection, and in granting him children and wealth, in spite of the avarice and oppression of Laban. Determined, therefore, in obedience to the Divine command, he informs his wives, Rachel and Leah, "The angel of God spake unto me in a dream, saying, I am the God of Bethel: now arise, get thee out from this land, and return unto the land of thy kindred," xxxi. 11—13. Jacob followed the direction of Heaven, and angelic guards surrounded him by the way. Laban pursued him, as if he had been a robber, with the design of compelling him to return to his service; but the angel of God was his protector and his advocate, admonishing the incensed father-in-law, in a dream by night, at his peril to attempt anything violent by word or deed against his injured nephew and son-in-law, whom he overtook on Mount Gilead. Instead, therefore, of making any attack upon him, they mutually explained, ratifying their friendship by a solemn covenant. "Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed and returned unto his place," ver. 54, 55.

Jacob, having parted with his father-in-law in peace, set forward on his journey; but he began to anticipate another difficulty in the meeting of his brother Esau, and, possibly, as an enemy. Fear for his own life had driven him, twenty years ago, from the face of Esau; and now that his being is, as it were, multiplied in the persons of so many, dear to him as his own soul, his apprehension increases in proportion. While, however, "Jacob went on his way the angels of God met him," xxxii. 1. Some would have us understand by these, human messengers, certain friendly strangers, directed that way by a gracious Providence to warn him of danger from his brother Esau. But why are we not to take the words literally, when the same inspired Moses declares that God mercifully condescended to visit Jacob's sleep at Bethel with a vision of angels ascending and descending upon the mysterious ladder, to encourage his progress to Heaven? Why should he not bless the waking thoughts of his servant at Gilead with a visit of those ministering spirits now he was in circumstances of imminent danger? Jacob beheld them with intelligent joy, assured that they were celestial visitants, and, calling those dear to him to behold the heavenly vision, as their divine guards, he said, "This is God's host! and he called the name of that place Mahanaim," or *Two hosts*, ver. 2.

Though assured of the Divine protection and care, Jacob, on receiving tidings of his offended brother advancing with four hundred men to effect his destruction, applied himself, first, to God by prayer, pleading his gracious promises; and then to make all those preparations by which he might hope to escape the impending danger from Esau, whom he sought to conciliate by valuable presents. Having completed those arrangements which appeared best in his critical circumstances, he ordered the advance of his great caravan, while he betook himself again to prayer, at midnight; and so earnest was he, that his supplication was continued until the break of day. God heard his prayer, and granted his request. An army of

men came with Esau, but two legions of angels guarded Jacob. But the sacred historian describes this case of the patriarch in a manner which, as Dr. Hunter remarks, "is so very singular and mysterious as to baffle interpretation and defy criticism. His wrestling with a person unknown, in the form of a man, whom he afterwards describes as God, and against whom he prevailed in the contest. Whatever were the real circumstances of this extraordinary scene, it procured Jacob a new and honourable name, which obliterated to his posterity, if not altogether to himself, that less honourable appellation, *Jacob*, the *supplanter*, and which is transformed into *Israel*, that is, A PRINCE OF GOD."

Divine inspiration, by the prophet Hosea, unfolds a part of the mystery, declaring the wonderful stranger to be the angel Jehovah. That Divine Being gave Jacob the name of *Israel*. "By his strength he had power with God; yea, he had power over the angel, and prevailed: he wept and made supplication unto him: we found him in Bethel, and there he spake with us. Even the LORD God of hosts, the LORD is his memorial," Hos. xii. 3—5.

Scarcely is the vision of the Almighty angel at an end, when the interview between Jacob and Esau takes place. Jacob was prepared, for he had settled matters with Heaven. He who by a touch disjointed Jacob's thigh, could by a word only have scattered Esau's armed retainers; but he performs a far more wonderful miracle! By a simple act of his sovereign will, in a moment, he changes the heart of Esau! The brothers meet, not now as offended, incensed, alienated in mind, but as brothers ought to do, in love and unaffected tenderness. Behold, indeed, their contention! but it is a blessed contest of affection—the honest, heart-melting triumph of nature, the noble victory of goodness! "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Jacob proceeded by slow movements towards the land of Canaan; and, after resting about a month at Succoth, he arrived at Shalem in peace and safety, according to the gracious promise of God made to him twenty years before at Bethel. Jacob was *ninety-eight* years of age on his return to Canaan; and having purchased a piece of land for a settled dwelling-place, "he erected there an altar, and called it 'EL-ELOHE-ISRAEL,'" or *God, the God of Israel*, XXXIII. 20.

Jacob's history is given by Moses more at length and in detail than that of any other of the patriarchs; but, for the most part, it is a record of his various trials. He experienced them in all places of his sojourn—in Canaan, in Haran, and, doubtless, in Egypt. It has been said, "As a son, a servant, a husband, a father, in youth, in manhood, in old age, he is unremittingly afflicted." But we should not forget that his remarkable deliverances and mercies were equally numerous, though they cannot here be particularised; nor is it needful, as they are known to every reader of the Scriptures. Perhaps nothing will be more delightfully instructive and encouraging to tried Christians than the record of Jacob's vision of angels on the mystic ladder at Bethel, and which was finely illustrated throughout his whole life. It is truly edifying, also, to contemplate Israel on his dying bed in Egypt recalling the merciful provisions and deliverances as

wrought for him by the "angel who redeemed him from all evil;" predicting the advent of "Shiloh," as the expected Peace-maker between God and men; and anticipating immortal glory with the spirits of his fathers, Abraham and Isaac, in the mansions of the heavenly paradise!

Well does Jacob's ladder suit
To the gospel-throne of grace;
We are at the ladder's foot,
Every hour, in every place:
By assuming flesh and blood,
Jesus heaven and earth unites;
We by faith ascend to God,
God, to dwell with us, delights.

They who know the Saviour's name
Are for all events prepared:
What can changes do for them?
Hosts of angels are their guard!
Should they traverse earth around,
To the ladder still they come:
Every spot is holy ground—
God is there, and he's their home!

The Letter Box.

NEW CHAMPION OF THE ENGLISH CHURCH.

SIR,—In the *Churchman's Monthly Penny Magazine* for June is an article headed, "The Principle of an Established Church." There are three reasons for making the CHRISTIAN'S PENNY MAGAZINE the medium of a reply to that article. 1. The *Churchman's Penny*, it seems, is raised up on purpose to do battle with the CHRISTIAN'S PENNY. 2. The writer takes the field against Voluntaries on the ground which every "Christian" must respect—he draws his conclusion from Scripture facts. If that conclusion is fairly drawn, the CHRISTIAN'S PENNY should be the boldest in declaring it; if *un*fairly, it should not be afraid to show it. 3. The writer is so thoroughly in earnest, so sincere in his belief, and so anxious that Dissenters should well weigh his facts and argument, that, really, it would not be courteous to pass it over in silence.

Let it be known, then, that "Dissenters have fairly considered the facts there cited from the sacred history;" and that they are by no means disposed "to confine attention exclusively to the New Testament." Let it be known that we do "enjoy a heart-confidence in the Divine word," and feel ourselves as much bound by a *right* application of Old Testament principles as we do by the plainest statements of the New.

FACTS. The facts of the case are these. Cyrus, Darius, and Artaxerxes, made some laws respecting the Jews, Jerusalem, the Temple, and the Temple-service. These laws compelled the semi-Jewish and Gentile inhabitants of Palestine, and, perhaps, of some other provinces, to contribute the things needful for restoring Jerusalem and establishing the worship of God there. "Ezra, the man of God, *filled with the Spirit of God*, spoke thus: 'Blessed be the Lord God of our fathers which hath put such a thing into the king's heart to beautify the house of the Lord which is in Jerusalem.'"

ARGUMENTS. These laws involved the *principle* of compulsory taxation for religious purposes. God *approved* of this principle, indeed put it into the heart.

INFERENCE. That principle, therefore, is "*essentially just and right.*"

CONCLUSION. Therefore our legislators may, ay, must, act upon it.

On the *facts*, *arguments*, and *inference*, no remark need be offered. The *conclusion*, or practical *application*, is the question in point. And the argument for that stands thus:—Because God, under the peculiar circumstances recorded in the book of Ezra, approved

of compulsory taxation for religious purposes, therefore it is quite right and just for any supreme ruler to support a church in the same way. I beg it to be observed, that if this argument is a good one, then the following are equally good, for they are precisely parallel.

Because God once instructed the Israelites to borrow whatever they could of the Egyptians, and go away with it, therefore it is quite right and just that any one should get property in the same way.

Because God instructed the Israelites to drive out, slay, and rob the inhabitants of Canaan, therefore it is quite right and just that the French (for example) should drive out, murder, and rob the Tahitians.

Because God told his people to hold the Gibeonites in perpetual bondage, therefore it is quite right and just that the Americans (for example) should hold their coloured population in the same state.

If either of these enthymemes is correct, all of them are; if any of them is wrong, each is wrong; for they, one and all, rest upon this premise, that whatever God has once approved of in any sovereign or in any people, is just and right in every sovereign and in every people. In other words, whatever he has appointed or commanded to be done at any time or anywhere, everybody has a right to repeat at any time and everywhere.

Were the worthy writer an inspired man; could he come forward as "The man of God, *filled with the Spirit of God*," and speak as Ezra did, and with his authority, blessing God for putting it into the heart of Henry VIII., Charles II., or Victoria the Beloved, to found a national church, and to compel their subjects, under pains and penalties, to support it, then Dissenters would bow to the authority. But of course he makes no such pretensions, so that we are obliged to fall back upon his logic, which is singularly defective; for he fastens upon an exception and makes that the rule; he refers to an expedient once resorted to *under very peculiar circumstances*, and which, moreover, received the express sanction of God, in justification of any ruler, under any circumstance, without Divine sanction, in opposition to the letter and spirit of the New Testament, compelling his subjects to pay tithes, church-rates, &c., for the maintenance of religious worship. It is evident that a thing may be essentially just and right when under the particular direction and expressed sanction of God, which could not be vindicated for a moment apart from such direction and sanction. If all the things which God has allowed to be done and appointed to be done by man were to be pleaded as precedents, justifying the abstract principle they embody, and allowing all people everywhere to act upon that principle, the world would soon be full of anarchy and deluged with blood: and if the principle is to be allowed under certain limitations, then we must have a distinct revelation to determine when and how it should be applied. It must not be left to the *Churchman's Penny*, nor any other *Penny*.

Having shown that the reasoning of the writer referred to in parallel cases, would be preposterous and revolutionary, it follows that his argument is a FALLACY. He draws a general conclusion from a particular premise.

I may, however, express one word of condolence with the writer, who, when he finds that he has mistaken his way, will probably sit down and mournfully ask, "What, then, are our rulers to do with religion?" They are to act towards it as they do towards the revolving seasons and the flowing tide, reap all the advantages they can, but never think of interfering by legislative enactments. Religion is as far beyond their proper sphere of authority as the rolling planets are. If *as kings* or *as rulers* they must discharge their proper duties, let them, with king David, say, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." A king discharges his Christian duty *as a king* when he conscientiously refrains from stepping beyond his kingly province and trenching upon that of Jesus; when, *as a king*, he exhibits every Christian virtue. It is well known that a man attends to duty quite as much when he leaves undone the things he ought not to do as

when he does the things which are commanded him. A soldier's duty, for example, is to shoot or confine every enemy that will not submit. Suppose a Christian soldier were to ask a missionary in India how he must "serve God *as 'a soldier'*" why, on the principle that every king "is bound to serve God *as a king*," by enacting laws and inflicting penalties on all who will not obey them; this poor soldier must be told to shoot, or stab, or shut up in a dungeon, every Hindoo and Mussulman who will not submit to Jesus. Thus he would be serving God *as a soldier!* In point of fact, God requires no one to serve him *as a king*, *as a soldier* or *as a hangman*; but he requires us to serve him *as his creatures*, by discharging, in the fear of the Lord, every *lawful* duty of our station, and resolutely refusing to do everything that is *un*lawful, however gratifying the doing of it may be to the pride of the heart, however customary in years gone by, or fashionable at the present time.

Hoping, dear sir, that Churchmen will give these remarks a candid and searching examination.

I remain, yours, &c.

P. Q.

*** We had proposed ourselves dealing with the arguments of our Contemporary when he should have finished them, but not till then: many of our correspondents, however, are impatient of delay, and have transmitted us a number of answers, some of which possess sufficient merit to entitle them to publication. Of these the most concise and striking is that which we have here presented. We beheld our contemporary open the argument with much satisfaction, and wished that he might be allowed to pursue his own course to its close without disturbance, well assured that he could not possibly do harm to Dissenters; and that if Churchmen *would only use their understandings*, the result would be advantageous to truth even among them. What is wanted above all things to truth is discussion—clear, candid, full discussion. When Churchmen shall once, in good earnest, begin to examine the New Testament, it will be a sign that the end of their system draws nigh. For our own part, we want nothing but the triumph of truth, and hence, in good faith, we *press Dissenters to read the Establishment articles of the "Churchman's Penny."* Will our contemporary give a like recommendation of the CHRISTIAN'S PENNY? We wait his reply!—ED.

CIRCULATION IN LIVERPOOL.

SIR,—Feeling a deep interest in the success and diffusion of your Magazines, may I take the liberty of calling your attention to the necessity of giving them greater publicity in Liverpool, as I am sure by so doing a much wider circulation might be obtained? So far as I am aware, there is only *one* shop in town, (and that in an out-of-the-way neighbourhood,) which is known to the Christian public, where they can be obtained. I meet with the *Churchman's Penny* everywhere. It is placarded in some of the principal streets, and is found lying on almost every bookseller's counter. May I ask if you have any printed placards to distribute in the provincial towns for the purpose of arresting the attention of the great mass of the labouring classes? and, if not, what serious objection exists to such a means of gaining publicity? At all events, I trust you or your publisher will take some step to establish a depôt in some central part of Liverpool, for I can assure you it is greatly needed.

With sincere thanks for all the pleasure and benefit I have derived personally from both your interesting Magazines,

I am, sir, with deep respect, yours,

A LIVERPOOL SUN.-SCH. TEACHER.

Liverpool, Sept. 2, 1846.

*** The writer of this communication

has greatly obliged us, and we hope his example will lead others, in all our chief towns and cities, to make a similar survey of their respective localities. The point to which he calls attention is one of very grave importance, and which should be seriously pondered by our Liverpool friends; for in respect of a remedy, it is clear that we, personally and directly, can do nothing; nor can much be effected by our publisher. There is, however, a Window-bill printed, which may be gratuitously had on application to him. Liverpool itself, however, must somehow supply the deficiency, which otherwise will remain and grow; but if our readers there only will, they are quite able. The Dissenting Booksellers will, we doubt not, perform their part with fidelity and zeal; but there is much beyond their power and beyond their reach, and which can be achieved only by individual effort. To individuals, therefore, we look; nor shall we look in vain. To Young Men generally, to Sabbath-school Teachers in particular, to our earnest readers of both sexes and of every rank, we commit the subject. They have only to take the matter up with spirit and with system, to enable us to fill even Liverpool with the New Testament Doctrine relative to the kingdom of Christ. No town in England more requires this to be done; but the difficulty is great in proportion to the necessity. The Clergy are numerous, zealous, united, and, therefore, powerful; and hence the star of the Establishment is in the ascendant. The bulk of the religious booksellers may, therefore, be presumed to belong to the Church, and, therefore, zealous to further the sale of the *Churchman's Penny Magazine*; those who are not decided, may, as usual, be supposed strongly to lean in that direction, and, therefore, to be ready to concur in the measure. All these are, of course, united in opposition to the CHRISTIAN WITNESS and the CHRISTIAN'S PENNY MAGAZINE. Again; we must add to a dominant Episcopacy in Liverpool a strong leaven of Popery and of other systems more or less friendly to the Establishment Principle; so that there is no locality in England against which the great principle of the New Testament has so much to contend. But truth is mighty; and, if her friends are faithful, her empire must advance. If the parties to whom in this note we have appealed will take the matter up with proper spirit, we shall not despair of a circulation in that great Town of 30,000, or even 40,000 a month. Let them only set about it in earnest, and we shall soon have to record a glorious triumph to truth and righteousness, peace and charity. That you may fortify yourselves against the charge of a contentious spirit, please to read the following letter, and the accompanying article, from the vigorous pen of Mr. Binney.—ED.

THOUGHTS ON STRIFE AND PEACE.

To all Lovers of Union.

THE happy peace of thirty years which Europe still enjoys, is the fruit of a murderous conflict shared by all its nations. The choice lay between swords and chains, war and thraldom. The condition of peace was slavery. The condition of liberty was strife. The olive was planted by the hand of the warrior and watered with the blood of man. As it is in politics so is it in religion: frequently peace can be maintained only at the sacrifice of truth. Quietly suffer truth to be trampled in the dust, and you may sleep in peace.

Such was the conduct of God's people when visited by the prophet's condemnation, because "not valiant for the truth on the earth." The false prophets lived in great tranquillity, enjoying alike the favour of kings and people; whereas the true prophets, nearly to a man, lived amid danger and died by violence. Your liability to fall into error on this point is the greater, from the fact that the sin assumes the character of a special virtue—Peace!—Peace!—Peace! The word is so precious, that only the lips of angels are worthy of its utterance. Very fine: but let not reason be lost in rapture. There will be abundance of peace by-and-by; but there must first be war, and such war as the world has not yet seen, but carried on solely by weapons not carnal. Was not the life of our Lord one continual conflict? What was the lot of John the Baptist? How fared it with the apostles and the first preachers of the Word and their immediate followers? What of the Reformers? Did Luther rest on a couch of down? Did Wesley and Whitfield sail on seas of glass? Was ever any great social object carried without controversy? The removal of the Test and Corporation Acts—the Abolition of Slavery—the introduction of the Temperance Reformation—the Abolition of the Corn Laws—who can calculate the amount of controversy connected with these great achievements? What conflicts in the senate, in the newspapers, in conferences and conventions, in the public meeting and the lecture-room, in books and tracts, and in all possible ways! And is it to be supposed that a principle so inseparably connected with the overthrow of error, the establishment of truth, and the working out of human good in things secular, is to find no place in things sacred? Never was cherished a more fatal mistake! And yet this mistake is now, and has always been, to some extent, prevalent. There are not a few good and holy men who are ready to sacrifice great principles for what they call "Peace,"—"Love,"—"Union." To all such we commend the words of the apostle: "First pure, and then peaceable." Whenever it is demanded by the Divine glory and the good of man, let the trumpet be sounded and the lovers of peace go forth to war—to war because they love peace! No peace with State Churches! Let the conflict be carried on with boldness, with vigour, with candour, and with love, and, despite the fears of the weak, and the clamours of the interested, and occasionally, perhaps, contrary appearances, the result will inevitably prove salutary and glorious. Be ye well assured that no class of men among us love peace and union more than those who are foremost in the war against the Church and State system. Nay, their spirit of war is, in reality, only a modified operation of their spirit of love. We know, of our own knowledge, that many of them are among the most generous, most catholic, most noble-minded and philanthropic of mankind.

In further illustration of this momentous point, we beg attention to the following article, extracted from the second of "Two Sermons, preached on the occasion of the Death of the Rev. T. S. Guyer," a publication of extraordinary merit, and well adapted to the times which are passing over us. It will be remembered that the dust of this excellent minister was refused a grave! Englishmen! read these sermons.

Desiring to the uttermost to share in the blessedness of "the peacemakers," and with them to "be called the children of God," we remain, with due esteem,

TRUTH AND CHARITY.

Sept. 11, 1846.

UNION THE RESULT OF CONTROVERSY.

BY THOMAS BINNEY.

In drawing to a close these remarks on the evils to which high and exclusive ecclesiastical pretensions necessarily lead, I should like to be permitted to say two words on the connexion of such things, and of controversies about them, with Christian union and "Evangelical Alliance." Many of you are aware that some meetings have been held, and more are projected, by good men, clergymen and laymen of the

Church of England, of the Churches of Scotland, and of various evangelical denominations, for the purpose of uniting together "all who hold the Head," or as many as will of those who do, in order to present an illustration of the oneness of the true, spiritual Church, in spite of formal and circumstantial differences,—for the mutual interchange of expressions and tokens of Christian affection,—and other objects immediately connected with truth and love. Now, the systems, or churches, to which these men, as individuals, respectively belong, have, some of them, strong matters of controversy yet unsettled, and it is supposed that the "Alliance" may have a tendency to repress testimony for the truth, or the open denunciation of error,—if, indeed, it be not projected for this very purpose, and *meant* to discountenance all controversy and agitation whatsoever! I do not believe this. The confederacy is well and sincerely intended; its projectors are sound-hearted and loving men; their idea is one for the realization of which we ought all to live; but one which, if I understand anything, *never can, and never will, be realized,* IN ALL ITS GREATNESS AND PERFECTION, EXCEPT AS THE RESULT OF CONTROVERSY,—controversy, religious, and religiously conducted. I know something about ecclesiastical agitation. At one time I was a good deal in it; and I can most conscientiously affirm, that the *one great motive which moved me, and I believe many besides, was, the promotion and furtherance of Christian union,—the removal of what we deem obstacles to its coming,*—the exhilarating thought of hastening the day when the different bodies of Christians, still retaining many distinctive differences, might stand forth visibly manifested as one great "Evangelical Alliance." Our object was, to get Christians to rise above subordinate and secondary matters; *to put away, oppose, or modify whatever separated between brethren;* to pant after and pursue, *till all possessed, the full liberty of recognising all as brethren who loved the Master, and of uniting with them anywhere, and, in any manner, in open day and in sacred services, manifesting and enjoying "the communion of saints."* It was thus we thought that we were *serving the cause, alike of truth and love; seeking, as the end of all controversy, the only possible fulfilment of the Saviour's prayer, "that his church might be one."* In writing against Establishments, or against political privileges being granted to any body of Christians, or against the ecclesiastical assumptions of any Church, or against the tyranny of opinion, or the exclusive and narrow spirit, of any sect,—whatsoever it might be with which we warred, we *warred not with men but with things,*—and with things, not merely because we held something different, but because of their coming as *breaks and barriers between us and the men—us and brethren—preventing, sometimes the existence, and always the display and expression, of love.* The aim of those of us who thus felt and fought, was not the destruction or injury of Episcopal Churches, as such; nor the advocacy of the divine right of some other system; nor any dream of ecclesiastical uniformity: but, different churches remaining what they were, it was, *to help them to get rid, and to move them to be willing to get rid, of whatever, in any of them, interfered with catholic communion;* taught them in spirit, or obliged them in practice, to treat others as if they were not brethren; and thus necessarily prevented, in any sense, the visible or possible fulfilment of the Saviour's prayer. We wanted churches and Christians to desire, obtain, and use, the liberty and the right of reciprocal interchange of services, and the privilege of occasional and open fellowship *professedly as differing from each other in secondary matters;* and we wished them to leave to the light of love, and to expect only as the result of that light, greater uniformity of opinion and institute. Some of us, ten or twelve years ago, greatly mistook "the ultimate object of the Evangelical Dissenters" in all their controversies with the Establishment and the Church, *if it was not the realization of Christian union, by the shaking and removal of what we thought prevented it, in the only sense in which it would seem ever to be possible.* To us, therefore, it cannot but be cheering to find, after so long a time, that the one idea which formerly moved

and impelled us, is now moving and impelling others, and that they are seeking to embody and to realize it as far as the present constitution of things will permit. It will be an evil, however, and not a good, *this partial and limited form of the thought*, IF IT LEAD TO SILENCE, ON EITHER SIDE, RESPECTING ANYTHING THAT BEHOVES TO BE ALTERED OR REMOVED, IN ORDER THAT THAT WHICH IS "PERFECT" AND COMPLETE MAY COME. Occurrences like that which has occasioned this discourse this morning, are not to be passed over with such charitable silence as shall become a greater sin against a higher and larger charity, than it can be a virtue in a lower sphere. If love be real, it will lead us mutually to *confess* sin, and mutually to *reprove* it, and sincerely and earnestly to seek the separation from ourselves of whatever separates between, or insults, brethren. Great is the distinction between systems and men; and it may be, that closer contact of men with each other will cast wonderful light on all, and reveal, perhaps, to some, how possible it is for men to have been loved with perfect love, and some parts of their systems opposed with equal strength, from the very circumstance of their impeding the issues, and forbidding the expressions, of that love: and others may find, how conscientious, tender, and affectionate spirits have groaned and bled under the pressure of those very impediments, feeling acutely what they could not remove, and lamenting their isolation and distance from others, through the imperfections of a system, which, for weighty reasons, they durst not repudiate. It becomes all, however, to seek, by personal and denominational improvements, the possibility of the greater union of the faithful. It should be a small matter to us, comparatively, whether a man belong to one church or another, or prefer one system of polity or another; but it should be a great thing for us to wish to possess, and to seek to secure, the power and privilege of giving and receiving the proofs and tokens of our common brotherhood with all Christians. If such views prevailed, we might have Episcopacy, and Presbyterianism, and anything else, but we should not have such lamentable occurrences as I have referred to to-day; if these liberties and privileges were secured, and love and fellowship had their free scope and public manifestation, then, so far as Evangelical Christians and Christianity are concerned, I see not, for my part, that there would be much left for any to fight about. Every step towards this should be hailed and welcomed. Men must cease to curse and to excommunicate each other. We must cease to wish all to conform to *us*. We must learn to live and love as brethren. And thus, departing from the errors of some good men,—it may be from our own,—we must cultivate the charity that unites and comprehends, and put off the pride, selfishness, and assumption, that scatter and repel.

The Fragment Basket.

LUTHER'S FIRMNESS.—About the time the plague broke out in Wittemberg, a great part of the students and teachers left the town: Luther remained. "I don't well know," wrote he to his friend at Erfurt, "if the plague will allow me to finish the Epistle to the Galatians. Prompt and brisk, it makes great ravages, especially among the young. You advise me to flee. Whither shall I flee? I hope the world will not go to wreck though friar Martin fall. If the plague makes progress, I will disperse the friars in all directions; but, for myself, I am stationed here, and obedience permits me not to flee till He who has called me recall me. Not that I do not fear death, (for I am not the apostle Paul—I am only his commentator,) but I hope the Lord will deliver me from fear."—*D'Aubigné*, vol. i., p. 167.

EARLY RISING.—I will here record the observation which I have found of great use to myself, and to which I may say that the production of this work and most of my other writings is owing; namely, that the difference between rising at five and at seven of the clock in the morning for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life.—*Doddridge.*

DR. ADAM CLARKE ON SLAVERY.—"How can any nation pretend to fast or worship God at all, or dare to profess that they believe in the existence of such a Being, while they carry on what is termed the Slave-trade, and traffic in the souls, blood, and bodies of men! Oh ye most flagitious of knaves, and worst of hypocrites, cast off at once the mask of religion, and deepen not your endless perdition by professing the faith of our Lord Jesus Christ while ye continue in this traffic."

*** We commend this passage to the meditation of British apologists of American Slaveholders.—ED.

RESPONSIBILITY OF CONVERTS.—When a Christian missionary had laboured some time at Balasore, a young Brahmin, Jugunnat'ha, embraced the gospel. Soon after the brother of a native magistrate said to him, "Do you believe this from your heart?" Jugunnat'ha said, "Yes." "Well," said the other, "we are watching; you are making an experiment; if you live a holy life, we shall know that this gospel is true. Padree-saheb has been preaching for three or four years; but we have our doubts, and cannot believe; none of the Ooreyas till now have embraced this religion; if you bear good fruit, many will follow your example."

CHRISTIAN PHILOSOPHY.—The sum of all Christian philosophy is reduced to this:—To place all our hope in God, who, through grace, without our merits, gives us everything by Jesus Christ: to know that we are ransomed by the death of his Son: to die to worldly lusts, and walk conformably to his doctrine, and his example, not only doing no injury to any, but, on the contrary, doing good to all: to bear trials patiently, in the hope of future recompense: in fine, to claim no credit to ourselves because of our virtues, but give thanks to God for all our faculties and all our works. These are the feelings which ought to pervade the whole man, until they have become a second nature.—*Erasmus, D'Aubigné*, vol. i., p. 88.

THE INFLUENCE OF THE PRESS AND THE PEOPLE IN CAUSING THE REFORMATION.—Those who look for the friends of reformation only on the steps of thrones, or in cathedrals and academies, and maintain that no such friends exist among the people, are under a serious mistake. God, while preparing the heart of the wise and powerful, was also preparing, in retirement, many simple and humble-minded men, who were one day to become obedient to the Word. The history of the period gives evidence of the fermentation which was then going on among the humbler classes. The popular literature, previous to the Reformation, had a tendency directly opposed to the spirit which was prevalent in the church. In the "Eulenspiegel," a celebrated popular poetical collection of the period, the laugh is incessantly kept up at priests, beasts, and gluttons, who keep full-stocked cellars, fine horses, and well-lined pantries. In the "Renard Reinecke," the household of priests, with their little children, play an important part. Another popular writer thunders with all his might against those ministers of Christ who ride splendid horses, but wont fright the infidels; and John Rosenblest, in one of his carnival games, brings the Grand Turk upon the stage, to preach a seasonable sermon to all the states in Christendom. It was unquestionably in the bowels of the people that the Reformation which was soon to break out was fermenting. Not only from this class were youths seen coming forth, who were afterwards to occupy the first stations in the church, but even individuals, who continued all their lives to labour in the humblest professions, contributed powerfully to the great awakening of Christendom.—*Ibid*, vol. i., p. 100.

Poetry.

STRANGE THINGS.

STRANGE that the wind should be left so free,
To play with a flower, or tear a tree;
To range or ramble where'er it will,
And, as it lists, to be fierce or still;
Above and around to breathe of life,
Or to mingle the earth and sky in strife;
Gently to whisper, with morning light,
Yet to growl like a fetter'd fiend at night;
Or to love, and cherish, and bless to-day,
What to-morrow it ruthlessly rends away!

Strange that the sun should call into birth
All the fairest flowers and fruits of earth,
Then bid them perish, and see them die,
While they cheer the soul and gladden the eye.
At morn, its child is the pride of spring—
At night, a shrivell'd and loathsome thing!
To-day there is hope and life in its breath—
To-morrow it shrinks to a useless death!

Strange doth it seem that the sun should joy
To give life alone that it may destroy;
Or cherish it all the way it must roam
To leave it a wreck within sight of home;
To smile as the mariner's toils are o'er,
Then wash the dead to the cottage-door;
And gently ripple along the strand
To watch the widow behold him land!

But, stranger than all, that man should die
When his plans are form'd and his hopes are high:
He walks forth a lord of the earth to-day,
And the morrow beholds him a part of its clay.
He is born in sorrow, and cradled in pain,
And from youth to age it is labour in vain;
And all that seventy years can show
Is, that wealth is trouble, and wisdom woe;
That he travels a path of care and strife
Who drinks of the poison'd cup of life!

Alas! if we murmur at things like these,
That reflection tells us are wise decrees;
That the wind is not ever a gentle breath—
That the sun is often the bearer of death—
That the ocean wave is not always still—
That life is chequer'd with good and ill:
If we know 't is well that such change should be,
What do we learn from the things we see?
That an erring and sinning child of dust
Should not wonder nor murmur—but hope and trust.

The Children's Gallery.

THE FOUNTAIN.

BY REV. JOSEPH ALDEN, D.D.

In a small beech grove which grew just behind Mr. Benton's garden there was a fountain of clear, sparkling water, which gushed forth from beneath a rock, and formed a beautiful rivulet, whose waters hastened on their bright way to join a large brook, and so on to the river and the sea. The little fishes found their way into it, and a colony of them lived in the rocky basin into which the water poured from the rock.

Charles and Mary were accustomed to play in the grove in the summer, and they spent many pleasant hours there. At first Charles was afraid of the bears, but his sister soon convinced him of the folly of his fears.

Mary was a year or two older than her brother, and she acted as his guardian and instructor. And it must be said to the credit of the little fellow, that he always paid great regard to what she said. Happily her influence was of the right kind.

When Mary and Charles were weary of walking or running through the grove, they would sit down by the fountain and watch the little fishes swimming about: then they would gaze upon the reflection of the blue sky and bright clouds and green trees in the water,—for the water was so clear that it gave back the images of objects almost as perfectly as a looking-glass.

Sometimes when Charles was asleep, or otherwise engaged, Mary would go to the fountain alone, and sit down on a stone that was overgrown with soft green moss, and enjoy her thoughts in silence.

What did she think about? Does any one say, what matters it what a child is thinking about? I answer, it is a great matter. On the kind of thoughts which are cherished in childhood and youth depend the character of the man and woman. I will give some of Mary's thoughts on one of the occasions above alluded to.

One day she sat on the moss stone and gazed on the fountain. Her course of thought was something like this:—

"The fountain is always clear—it is never muddy. It always has the same clear face. True it is brighter in sunshiny than in cloudy weather, but it is never muddy. Now the Lord made it and placed it here, and it ought to remind me that I ought to keep my temper even and my face bright. I must always be sincere, so that people can see through me. I'll try to be like the fountain. When I am out of sorts and ill-natured, I will think of the fountain, and it will help me to get clear and calm." She dwelt for some time on the pleasant idea of resembling the beautiful fountain, and set in order many resolutions to this effect. Then she thought of her many broken resolutions, and remembered her weakness, and she kneeled down, having first looked round to see if there were any persons in the grove, and prayed for strength to keep her resolutions so far as they were right in the sight of God.

As she resumed her seat she saw that her mother was near her, but her eyes were bent on the ground so that she might not appear to notice Mary's act of devotion. Charles was a little way behind her.

"Now sister, why did you come without me?" said Charles in rather a complaining tone.

"Because you were asleep," said Mary.

"You staid so long alone, that I began to think it was time to look after you," said her mother. "How have you employed yourself all this while?"

"O I have had such a nice time, thinking all alone."

"What have you been thinking about?"

Mary told her what had passed through her mind. The mother was delighted to know that her daughter was thus early disposed to heed the lessons which God designed nature should teach.

At this moment a breeze ruffled the surface of the basin, and again it was perfectly smooth. "Did you notice, dear, how soon the smoothness returned to the ruffled water?"

"Yes ma'am."

"Can you not derive a lesson from it?"

"I don't know"—and after thinking a moment—"yes ma'am. If we can't help being disturbed in our minds by some things, we should become calm again as soon as possible."

"That is a good thought; but you must guard against the idea that the disturbances of passion are as unavoidable as the ruffling of the water by the wind."

"We can't help some things happening any more than we can keep the wind from blowing."

"True; but we can prevent their awakening passion in our bosoms."

"We can't help our feelings at all times, can we?"

"We can in a great measure; and by prayer and painstaking we can acquire that power over our feelings which shall enable us at all times 'to possess our souls in patience.' You have had a great many pleasant hours beside this fountain—have you been thankful for them?"

"Yes ma'am."

"Have you, Charles?"

"Yes, ma'am. One night I and Mary were telling over what we had to be thankful to the good Lord for, and I named the spring."

"That was right, my boy."

"And I have thanked the good Lord for the fishes in the spring."

Charles was disposed to go on and enumerate more of what he thought were his good deeds, but as his mother did not need proof that young folks can be self-righteous as well as old ones, she checked him, and continued her conversation with Mary.

"You have had a great many pleasant thoughts connected with this spot."

"Yes mother; sometimes I sit down here alone, and try to make it seem as though Eliza was sitting here with me as she used to do."

Eliza was an older sister, who had gone to heaven a year before. Her mother made no reply to her remark.

"I often think while I am sitting here of the hymn Eliza used to love so well—

'There is a fountain fill'd with blood;'"

and she repeated the hymn with a propriety and pathos that would lead one to hope that her soul had been cleansed in that fountain.

"Mother, let me sing it?"

Her mother was too much affected by the sad, sweet thought that filled her mind to speak. She shook her head: after a moment's pause, she bent over and kissed Mary, whispering, "Sing it, dear."

Mary, with a clear, sweet voice, sang the hymn, her little brother joining with her, except in a few of the highest notes.

After the hymn was finished, they sat in silence for a little time, and then returned sad, but not sorrowful, to their dwelling.

MEMOIR OF ANNE YOUNG.

ANNE YOUNG, the subject of the following brief notice, was born in February, 1832, at Maddybenny, three miles from Coleraine, in the north of Ireland. From the dawn of reason she evinced a quiet, sober cast of mind, and great sweetness of temper. So remarkably was this exemplified by her, that her parents have said that they never saw Anne in a passion, or discover symptoms of ill-humour on any occasion. Her parents, being Christians in the scriptural sense of the term, gave to their child a strictly religious education. Of her it might be said, as of Timothy, that "from a child she knew the holy Scriptures, which are able to make wise unto salvation." Besides instructing her at home, they sent her to a sabbath evening adult school, which the writer of this conducts, and also to a daily school which his wife teaches, and where sound scriptural instructions are given to the children. Anne loved both; and the diligence with which she attended to her lessons, as well as the wisdom and propriety of her behaviour in general, were most exemplary. Indeed, she was frequently referred to by her teacher in the daily school as an example for the rest of the children to imitate. There was nothing, however, remarkable in her progress or attainments; on the contrary, we sometimes thought her rather dull in her answers to Scripture questions; but

she was a very modest, diffident, humble child, and very likely possessed more knowledge than we gave her credit for. It was on her sick and dying bed that the religious principles which she had imbibed and the truths she had received began fully to exert their powerful influence on her character, and to show the firm hold they had taken of her heart. Then the good seed which had been sown brought forth abundance of fruit to the glory of God and her own comfort and that of her relatives and friends.

From the time she was seized with the illness, which terminated so fatally, her judgment, in reference to Divine things, became remarkably clear; her mind appeared to expand every day with the knowledge of God's word, and her tongue was loosed to speak the praises of her Saviour. She was more like an aged Christian fully matured in knowledge and grace than like a young disciple.

She was seized with her last illness on the 1st of March, 1846. Being of a delicate constitution, disease soon accomplished its work on her feeble frame. From its first attack dangerous symptoms were apparent, and it was her own conviction that she would not recover. As one proof of this, it may be mentioned, that shortly after she was taken ill her two sisters were speaking of going to town to buy a new dress for the summer. She advised them to wait for a little, saying, "You will soon, perhaps, buy a dress of a different colour from what you would buy now;" meaning, that they would be getting a suit of mourning after her decease.

The second or third day after she was obliged to take to her bed. She was assisted to the kitchen door to see the funeral of a man who had lived as a servant many years in her father's house, and where, it is believed, he learned the way to heaven. Anne remarked on the occasion, "It is hard to say who of us will be carried next to the grave." The event has proved that she was the very next person from that locality who was carried to the tomb.

From the commencement of her sickness her father felt all that tender and deep anxiety, and that affectionate and earnest solicitude, which every Christian parent experiences in regard to his offspring; and he availed himself of the earliest opportunity of ascertaining the foundation of his daughter's hopes for salvation, and the state of her mind in reference to the things of God and eternity. He had the inexpressible satisfaction of finding that her soul was fixed on the Rock of Ages, her hope of heaven built on the foundation laid in Zion, the blood and righteousness of Immanuel. Her views of gospel truth were exceedingly clear, and her faith in God's testimony concerning his Son simple and unwavering. Often did she repeat the following delightful declarations:—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "I am a sinner. It was not the righteous, but sinners, he came to save; and therefore he will save me when I trust in him." "Come unto me all ye that labour and are heavy laden, and I will give you rest." "Lord, I am weary and heavy laden with sin and with affliction, but I come to thee, and thou wilt give me rest." This was a most prominent feature in her character throughout her illness—simple, unquestioning reliance on God's word. On one occasion, her father, in order to try her, said, "But, Anne, are you sure that when you die you'll be happy?" She looked at him with apparent surprise, and quickly replied, "O yes, father; doesn't the word of God say that Jesus Christ died to save sinners? and that whosoever believeth on him shall not perish, but have everlasting life? And isn't the word of God true?" Another grace she displayed in her affliction was submission to the will of God. No murmuring nor discontent was manifested by her. No impatient, fretful words escaped her lips, though her afflictions were so great that she was often obliged to cry out under them. Then she would say, "I hope this is not sinful; I cannot help it, my pain is so great; but," she would sometimes add, "it is light compared with what the Lord Jesus suffered for me;" and would quote the lines of a favourite hymn—

"One hour with my God
Would make amends for all;"

and the words of the apostle, 2 Cor. iv. 17, "For our light affliction, which is but for a moment," &c. Sometimes, when in great agony, she would also say, "What are my sufferings to the torments of hell?" She scarcely slept any at night during her illness, and several times she was heard to offer up the following prayer: "O Lord Jesus, if it be thy will, grant me a little sleep; and, if not, give me patience."

The last time the writer of this memoir saw Anne was four days before her spirit took its departure from the earthly tabernacle. She was greatly emaciated in body, and suffering much pain; the skin was off both her sides and also her back. When I glanced at her, I concluded at once that it would not be prudent to speak more than a few words; but I could not avoid talking a good deal to her, as it was her own request I would do so. It was customary for her to say to her father and other Christian friends when sitting in her room, if they remained silent for any length of time, "Have you nothing to tell me?" One day that she asked this question, a friend said, "What would you wish us to talk about?" "You know there is just the one thing I love to hear of; tell me something about Jesus." The following is part of the conversation which took place between her and the writer on the occasion referred to:—"Anne, you have been long ill; you have had many wearisome nights." "Yes, 'wearisome nights are appointed me.'" "It will soon be all over; and what a wonderful transition it will be from this bed of suffering to the presence of God in glory." "Yes," she replied; "I would rather die, and go to Christ, than live." And, after a pause, she added, "If it were the Lord's will." "You believe, then, that when you depart from this world, you will be with Christ?" "Yes." "Do you really love the Saviour?" She fixed her eyes on me, and said with emphasis, "Yes, I do—I do love Jesus." "Why do you love him?" "Because he loved me, a poor sinner, and gave himself for me." Some time after, she said, "I wish all the world would come to Christ and be saved;" and quoted the lines:

"I 'll tell to sinners all around
What a dear Saviour I have found."

And, as if to prove that in this matter, above all others, she sympathised with the holy angels and with the Son of God himself, she quoted his own language, Luke xv., "There is joy in the presence of the angels of God over one sinner that repenteth."

It was remarkable to hear with what calmness and composure this child spoke of death. There is something appalling to nature in death—something at which it recoils, and from which it shrinks with instinctive dread; and though all God's people finally triumph over the "king of terrors," yet many of them have suffered much in the anticipation of their conflict with the last enemy—have been in bondage through fear of death. But on this point, as Anne's father remarked, he who goes "about as a roaring lion, seeking whom he may devour," was never permitted to open his mouth against her. She had a sister who died in the faith about two years ago. One day she said to her parents, "Well, I don't know whether I shall know N. when I get to heaven; but, perhaps, I shall be so much taken up with the glorious Redeemer that I might not think of her, nor notice her for a long time though she were near me." She charged her parents not to grieve for her as they had done for her deceased sister, and had injured their health, and tried to comfort them by saying, "Sure it is not worth while grieving at the separation, it will be so short; we will soon meet in heaven." She gave minute directions concerning her interment, and desired them to put her corpse in a plain coffin without any trappings, observing that anything was good enough for the vile body. Three days before her death she became insensible, and the 3rd of June, 1846, she quietly breathed her last, being fourteen years and five months old.

Youthful reader, do you ever seriously consider that you, like Anne Young, are subject to the ills of life, and exposed to the shafts of the king of terrors?—

that though you may now be healthy and strong, yet this is no security against the encroachments of disease and the stroke of death? "Man that is born of a woman is of few days, and full of trouble." "It is appointed unto all men once to die, and after death the judgment." And if you go to yonder graveyard and examine the graves and read the inscriptions on the tombstones, you will find that persons younger than yourself have been deposited in the narrow house appointed for all living. Or, perhaps, while you read this, it will be recalled to your memory that some of your schoolfellows or playmates, or, it may be, some of your brothers or sisters, have been visited by death, and are now laid in the land of forgetfulness. What is the language of all this to you? "Be ye, therefore, also ready," &c. Are you ready? Have you anything that would effectually solace you in trouble, comfort you in affliction, give you peace and tranquillity in death, and joy in the prospect of meeting with God? The religion of Christ can do all this and much more. Do you possess it? Did you ever spend one hour in private, earnestly examining whether you were a Christian? Whether your sins were pardoned, and Christ formed in you the hope of glory? If you think you are a Christian, let me ask, why do you think so? Is it because you have felt yourself to be a lost, a hell-deserving sinner, and have fled for refuge to the blood of Christ?—persuaded, that as the blood of the Paschal Lamb sprinkled on the door-posts of the children of Israel preserved them from the stroke of the destroying angel on that awful night when all the first-born in Egypt were slain, so the blood of Jesus, applied to the conscience by faith, will secure you from the wrath of God which will fall upon all the finally impenitent and unbelieving. If you say you do believe in the Son of God, has your faith purified your heart, and produced love to him who gave himself for you? Can you say, in the presence of the Searcher of hearts, as Anne Young said, "I do, I do love Jesus, because he loved me, a poor sinner, and gave himself for me?" And do you manifest your love to him by a cheerful and uniform obedience to his commandments? John xiv. 21. The religion of Jesus is a pure religion, his salvation a holy salvation. "For the grace of God that bringeth salvation hath appeared to all men; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

THE BUTTERFLY AND THE BEE:

A LESSON FOR CHILDREN.

DEAR CHILDREN,—

WHILST walking in my garden a few days ago, one bright sunshiny morning, I saw a little fly fluttering around me: it had a small body and large wings, like velvet, all beautifully bespotted with brown and white, purple and crimson, green and gold, far more beautifully than either you or I could have painted them, though we had all the colours in the world. Well, I was struck with its beauty, and resolved to watch it more closely. It flew from flower to flower; now it sipped the dew from the rose, then dropped down on a visit to the modest little daisy; anon it was lost in the cup of a bright-coloured tulip, then revelled amidst the blooms of the honeysuckle. Well, I looked, and looked again, and almost felt inclined to catch it with my hat, as I have seen cruel boys do; but then I thought I should both spoil its beauty and shorten its life, and that would do me no good; so hither and thither it fluttered and darted, and in a minute or two the beautiful butterfly was out of my sight. It was scarcely gone when I heard close behind me a sweet, humming sound, and I knew, before I looked, that the little busy bee was nigh. Now this little industrious insect was always a favourite with me, so I quickly sought and found it, not so

richly dressed as its neighbour, the gaudy butterfly, it is true, but in a good, plain, homely suit of brown, and none the worse for that either. It also flew from flower to flower, but not like the butterfly, just a sip, and then away. Oh, no; the bee, I could see, kept pushing its little trunk down into every part of the flower, and gathering honey every time; nor did it leave one flower until it had apparently exhausted all its nectar, then flew off to another, which it served in the same manner, humming its song of joy all the while. When I saw this, I thought, here is a lesson for me—for you, dear children. Are we butterflies, or are we bees? Do we make a good use of the opportunities we enjoy? Do we gather up the honey of life, and lay up a treasure for eternity? Many boys have opportunities of getting on in the world: are you trifling with such privileges? or do you, like the bee, "improve the shining hour?" You have many useful little books, and one that is above all others; do you daily, hourly, every spare moment, gather wisdom, as honey, from their pages? Your parents are kind, your teachers are kind; do you remember their admonitions, and act according to their advice? Love, honour, and obey them, and when the winter of old age comes upon you, you will bless God that in your youthful days you drank in instruction from their lips, and stored your mind with that which will sweeten your declining years. Your God is also kind, very kind to you. Listen! He says, "My son, give me thy heart." Have you given it? Do you love him, and fear him? The fear of the Lord is pure, enduring for ever; the appointments of the Lord are true and righteous altogether. They are sweeter than honey and the droppings of the honeycomb. Now, the bee gathers its honey in the summer, on its brightest days. These, dear children, are your brightest days; will you not in them seek to lay up treasure for eternity?

The sky darkened, the clouds thickened, the sun was overcast, the big, round drops of the thunder-shower came heavily down to the earth, and the gaily painted butterfly perished miserably; its large and beautiful wings, in which it seemed to delight—its very beauty was the cause of its destruction; but the bee flew off securely to its hive, and there found a home and a shelter, and was able in safety to feast on the store it had laid up against a rainy day. Now, where will you go for comfort when the storms of life beat upon you? Where, O where is your eternal home? Are you like the gaudy fly, living for the present? or, like the bee, for both present and future? In short, are you despising your privileges, neglecting your opportunities, and trifling with your mercies? if so, take care lest the thunder-cloud of God's vengeance overtake you, and hurry you in an instant to eternal ruin. Or, are you profiting by the manifold mercies of God? Are you seeking him whilst he is to be found, calling upon him now that he is near? Do you feel that he who said, "Suffer little children to come to me," has taken you in his arms and blessed you? Are you searching his word as one that searcheth for hidden treasures? Do you feel that the words of Christ's mouth are sweeter to you than honey or the honeycomb? Go on, my dear child, to love him and to prosper:

"Give Him thy heart, thy chief affections give,
And in the world of light thy soul shall live
When earth hath pass'd away."

Isle of Ely, June 15, 1846. J. F. N.

THE SPIDER'S SONG.

From the Danish of Oehlenschlager.

Look upon my web so fine,
See how threads with threads entwine;
If the evening wind alone
Breathe upon it, all is gone.
Thus within the darkest place
Creative wisdom thou may'st trace;
Feeble though the insect be,
Allah speaks through that to thee!

As within the moonbeam I,
God in glory sits on high,
Sits where countless planets roll,
And from thence controls the whole:
There, with threads of thousand dies,
Life's bewildering web he plies:
And the hand that holds them all
Lets not e'en the feeblest fall.

Cabinet of Things New and Old.

DEATH OF JOHN HUSS, A.D. 1415.

BY EMILE DE BONNECHOSE.

Then commenced the afflicting ceremony of degradation. The bishops clothed John Huss in sacerdotal habits, and placed the chalice in his hand, as if he were about to celebrate mass. He said, in taking the alb, "Our Lord Jesus Christ was covered with a white robe, by way of insult, when Herod had him conducted before Pilate." Being thus clad, the prelates again exhorted him to retract, for his salvation and his honour; but he declared aloud, turning towards the people, that he should take good care not to scandalize and lead astray believers by a hypocritical abjuration. "How could I," said he, "after having done so, raise my face to Heaven? With what eye could I support the looks of that crowd of men whom I have instructed, should it come to pass, through my fault, that those same things which are now regarded by them as certainties should become matters of doubt—if, by my example, I caused confusion and trouble in so many souls, so many consciences, which I have filled with the pure doctrine of Christ's gospel, and which I have strengthened against the snares of the devil? No, no. It shall never be said that I preferred the safety of this miserable body, now destined to death, to their eternal salvation."

The bishops then made him descend from his seat, and took the chalice out of his hand, saying, "O accursed Judas! who, having abandoned the counsels of peace, have taken part in that of the Jews. We take from you this cup filled with the blood of Jesus Christ!"

"I hope, by the mercy of God," replied John Huss, "that this very day I shall drink of his cup in his own kingdom; and in one hundred years you shall answer before God and before me."

His habits were then taken off one after the other, and on each of them the bishops pronounced some maledictions. When, last of all, it was necessary to efface the marks of the tonsure, a dispute arose amongst them whether a razor or scissors ought to be employed. "See," said John Huss, turning towards the emperor, "though they are all equally cruel, yet can they not agree on the manner of exercising their cruelty."

They placed on his head a sort of crown, or pyramidal mitre, on which were painted frightful figures of demons, with this inscription, "The Arch-Heretic:" and when he was thus arrayed, the prelates devoted his soul to the devils. John Huss, however, recommended his spirit to God, and said aloud, "I wear with joy this crown of opprobrium for the love of Him who bore a crown of thorns."

The church then gave up all claim to him, declared him a lay-

man, and, as such, delivered him over to the secular power to conduct him to the place of punishment. John Huss, by order of Sigismund, was given up by the elector palatine, vicar of the empire, to the chief magistrate of Constance, who, in his turn, abandoned him to the officers of justice. He walked between four town-sergeants to the place of execution. The princes followed with an escort of eight hundred men, strongly armed, and the concourse of the people was so prodigious that a bridge was very near breaking down under the multitude. In passing by the episcopal palace, Huss beheld a great fire consuming his books, and he smiled at the sight.

The place of punishment was a meadow adjoining the gardens of the city, outside the gate of Gutleben. On arriving there Huss kneeled down and recited some of the penitential psalms. Several of the people, hearing him pray with fervour, said aloud, "We are ignorant of this man's crime; but he offers up to God most excellent prayers."

When he was in front of the pile of wood which was to consume his body, he was recommended to confess his sins. Huss consented, and a priest was brought to him—a man of great learning and high reputation. The priest refused to hear him unless he avowed his errors and retracted. "A heretic," he observed, "could neither give nor receive the sacraments." Huss replied, "I do not feel myself to be guilty of any mortal sin; and now that I am on the point of appearing before God, I will not purchase absolution by perjury."

When he wished to address the crowd in German, the elector palatine opposed it, and ordered him to be forthwith burned. "Lord Jesus!" cried John Huss, "I shall endeavour to endure with humility this frightful death which I am awarded for thy holy gospel: pardon all my enemies." Whilst he was praying thus, with his eyes raised up to heaven, the paper crown fell off; he smiled, but the soldiers replaced it on his head, in order, as they declared, that he might be burned with the devils whom he had obeyed.

Having obtained permission to speak to his keepers, he thanked them for the good treatment he had received at their hands. "My brethren," said he, "learn that I firmly believe in my Saviour: it is in his name that I suffer, and this very day shall I go and reign with him!"

His body was then bound with thongs, with which he was firmly tied to a stake driven deep into the ground. When he was so affixed, some persons objected to his face being turned to the east, saying that this ought not to be, since he was a heretic. He was then untied and bound again to the stake with his face to the west. His head was held close to the wood by a chain smeared with soot, and the view of which inspired him with pious reflections on the ignominy of our Saviour's sufferings. Faggots were then arranged about and under his feet, and around him was piled up a quantity

of wood and straw. When all these preparations were completed, the elector palatine, accompanied by Count d'Oppenheim, marshal of the empire, came up to him, and for the last time recommended him to retract. But he, looking up to heaven, said with a loud voice, "I call God to witness that I have never either taught or written what those false witnesses have laid to my charge; my sermons, my books, my writings, have all been done with the sole view of rescuing souls from the tyranny of sin; and, therefore, most joyfully will I confirm with my blood that truth which I have taught, written, and preached, and which is confirmed by the Divine law and the holy fathers."

The elector and the marshal then withdrew, and fire was set to the pile! "Jesus, Son of the living God," cried John Huss, "have pity on me!" He prayed and sung a hymn in the midst of his torments; but soon after, the wind having risen, his voice was drowned by the roaring of the flames. He was perceived for some time longer moving his head and lips, and as if still praying, and then he gave up the spirit. His habits were burned with him, and the executioners tore in pieces the remains of his body and threw them back into the funeral pile, until the fire had absolutely consumed everything; the ashes were then collected together and thrown into the Rhine.

HISTORY OF R. M'B——.

R. M'B. was born in Scotland. From his infancy he was several times under great awakenings, and at such seasons he would for several weeks be led to pray and read the Scriptures and seriously think of his soul; but having no one to instruct him or give him encouragement, conviction wore off, and he became careless as before. It is awful to think how many early buds of grace have thus been nipped, and how much the church and the world have thus suffered. The young have been uncared for; it has not been supposed possible for minds to be devoutly affected which cannot or do not give utterance to their emotions; and if the principle has not been formally held, at least it has been acted upon, that before we can behold the blessed transforming operations of the Spirit upon the soul, *we* must first impregnate it with a variety of knowledge, and conduct it along a process of training, and bring it under the influence of certain established principles; forgetting all the while that religion is so exceedingly simple, so congruous with mind, and so blessed in its energies, that the youngest child is as competent to its enjoyment as any adult, yea, a far more likely recipient. But to return. R.'s father was a moral man, of irreproachable character, and an elder of the kirk, but destitute of any vital religion; so that at home there was no stimulus to the lad in seeking the salvation of his soul,

no congenial atmosphere in which his early religious feelings could invigorate themselves. In the summer of 1821, his brother, then residing in Malta, died; and this event had such a powerful influence on his mind, that he became more earnest than ever about his soul. In his native town there was then a young man who was very pious, and kept a sabbath-school; to him R. M'B. used to go, and was much with him, receiving with avidity the remarks he made on various subjects of Christian truth and experimental religion. Through him R. was induced to attend the Baptist chapel at those times when the kirk was not open for worship; and as the minister was a very excellent man, he derived exceeding benefit. But here the enmity of the serpent against the seed of the woman was awfully displayed. R. M'B.'s father, though so very upright and righteous to and before men, began to frown upon him for associating with his Baptist friend and for attending the Baptist services. Obstacles were artfully thrown in his way; and thus the early buds of piety were again nipped, and that by even a father's hand. Had that father fostered his son's incipient piety, what sins had never been committed—what agony of soul had been unexperienced—what days wasted, worse than wasted, murdered, had been laid up in glory! But it was as it was foretold: "I am come to send fire on the earth. From henceforth the father shall be divided against the son and the son against the father, and a man's foes shall be they of his own household." It is probable, that had R.'s father been the encourager instead of the persecutor of his son's soul in its heavenward efforts, it might even then have passed into the enjoyment of salvation. He had had a conviction even from his first thoughts, a conviction deep and irresistible, of the necessity of every one being born again previously to admission into heaven: this had been to him a sort of *first* principle, a central truth, and he had always been as fully persuaded of it as of his own existence; and so thoroughly had this conviction been inwrought into his soul, that he was accustomed to argue it with his companions,—that should they or he die in their present condition, they would certainly perish. He was quite satisfied, even at that early age, that if the Scriptures mean anything, or if religion has any reality or excellence, a great change, one affecting the whole heart, must take place in men; and he was as persuaded that those around him, and whose conduct and spirit were so far from agreeing with what he found in the Scripture as delineating the Christian character and as forming the evidence of conversion, that they could have no real religion in them. He was equally certain that he himself was not a Christian.

His constant and intense desire, therefore, was to undergo this great change, to personally experience the renewing of the Holy Ghost, without which he saw as clearly as in noonday light that all his efforts to please God would be in vain, and all his hopes of heaven delusive. Without being born again he felt in his inmost soul he must remain a sinner all his life, and at last perish everlast-

ingly. Hence he strongly argued with his associates, that they and he were in sin and ready to perish; even while himself living in sin he earnestly contended with all, "that except a man be born again, he cannot see the kingdom of God." It should seem that through ignorance and sin he was at this time acting as if *conversion* were to be waited for as some miraculous operation, towards which no human efforts have the least relevance or adaptation; and perhaps it was in part owing to *this*, as well as to his father's frowns, that the impressions which his brother's death had wrought upon his heart were partly effaced, so that gradually he cooled down into a settled listlessness. Still, however, he had no rest in his spirit; and when he left Scotland to go to Malta, he began in earnest to inquire after God and seek for salvation. After embarking for that island, he felt that as he had now been parted from his old companions and scenes of temptation; as he was then to himself, with no one to prevent him doing what he thought needful for his soul's salvation; then, if ever, he was to seek God; and that if he did not do it then, he never should; and, through grace, he wisely made choice of the good part. He hated sin; he felt he hated it as his enemy, and he set his face against it, earnestly and agonizingly imploring the pardon of his past sins, deliverance from their thraldom, and a new heart. His sister had given him "Boston's Fourfold State," and of this book he became an earnest and anxious reader; and during the whole of the voyage he persevered in giving himself to prayer and in fleeing from the wrath to come. The sabbath after his arrival, not knowing where to attend Divine worship, he was much distressed. His relatives with whom he was residing were quite worldly men, and rallied and derided him as being "blue," and made a mock of all vital godliness, railing especially against the Methodists, as being a set of fools. To R. M'B. all this was very trying; but, through Divine mercy, it only served to make him more anxious than before about salvation, and it drove him to the throne of grace. It also tended to endear to his heart the people whom he heard so shamefully libelled; so that he mentally vowed that he would associate with them, and to profess his attachment to religion by being numbered with these Methodists. But on the sabbath, not knowing where to find the chapel, and being earnestly pressed by his relatives to accompany them in an excursion into the country, he consented and went. But he was unspeakably miserable—wretched beyond endurance; and so this artifice of the enemy only served to render the wickedness of the children of the evil one the more hateful to him, and his own efforts to obtain salvation more determined. Satan thus overreached himself; this profanation of the sabbath to which he had been forced, had the effect of deepening his convictions, strengthening his resolves, and causing him to flee farther and farther from the world and sin. Raillery and persecution, hatred and opposition, thus sometimes prove invaluable blessings; and so convinced is R. M'B. of this in his own case, that

he blesses God for having been exposed to ridicule and difficulty, and compelled to commence his religious history with taking up his cross and forsaking all for Christ. The next sabbath, rising early on purpose, he walked out before breakfast to find the chapel;—he succeeded; and there, at the morning service, he was so happy as to meet with one of his own age, with whom he immediately commenced a friendship which proved of incalculable benefit, and which became most sweet and intimate. They used to rise early and walk abroad, conversing together on things pertaining to the kingdom of God and concerning their peace, their hearts burning within them as they went along. By this friend he was introduced to the missionary, who lent him books suitable to his state of mind, prayed for him, and further instructed him in the way of righteousness. For some weeks he continued praying and longing and weeping, hating sin and avoiding every appearance of evil, but still feeling he must be born again. He most deeply felt, that do what he would and be what he could, he should after all perish, unless born again. His keen and unslumbering conviction, the cry, the groan of his heart was, "I must be born again—I must be born again." Although labouring hard to do all God's commands, he felt he was a sinner, helpless, and sold under sin, the wretched vassal of Satan, and, as such, exposed to God's righteous wrath; his heart groaned out, "O wretched man that I am, who," &c., Rom. vii. 24. "Without shedding of blood there is no remission;" and he saw clearly that unless the blood of the incarnate Saviour were applied to his soul, he could never be happy,—he could not be saved. He saw in the Scriptures, and he learned from living Christians, that there is a peace and a love and a joy in a Christian heart which pass understanding; and as he was a stranger to these emotions, he was convinced he could not be one. But he longed, he panted to be one, and would have gladly died to attain his desire. So intense was his love to divine things, so great his reverence of God, and so fixed his hatred to sin in all its forms and ways, that he wished to die; he hoped the climate would prove fatal to him, as it had done to his brother; he preferred death to living among the ungodly and hearing the profane language which daily filled his ear. Yet with all this dread of sin and hatred to it, he felt certainly persuaded he was no Christian; he had not the love, joy, peace, and faith of a Christian; and he felt that without them he was nothing. But the hour of deliverance drew nigh. On June 1st, (O glorious day!) as he was going up stairs to dinner, he felt he could cast himself upon Christ and rest upon him, and that God, for Christ's sake, had accepted him. He felt this, and therefore was sure—(is not consciousness the strongest of all evidences? "Cogito ergo sum")—and henceforth he could love and rejoice in Christ as his exceeding joy—as his all! He had for some time been desiring Christ and longing to believe; he had been saying in his heart, "Who knows if by this time next week I shall not find peace?" He had been setting

a time at which he hoped to find mercy, and to which he therefore looked forward with unutterable anxiety. Now he felt he *had* Christ. Christ was formed in his heart the hope and pledge of glory, and in him he was enabled constantly to rejoice with joy unspeakable and full of glory. Now his peace flowed as a river, and his joy was unbounded. Every morning as he awoke Christ was in his earliest thoughts, and every evening Christ was the theme on which his mind lingered, as if begrudging the necessity of any interval of forgetfulness in sleep. Every hour was winged with bliss. His expanded soul was filled with love and praise. Life was to him an intense felicity, because it was Christ that lived in him; and the life he lived was a life of faith in the Son of God, who loved him, and gave himself for him.

A short time after this he wrote home, telling how happy he was, and exhorting his friends to seek the same happiness. Of this letter he took a copy; but afterwards, on the hasty suggestion of the moment, he tore it in pieces, in order that it might not discover to his ungodly relatives on what subject he had written. One of these pieces afterward happened to meet his eye, and on taking it up and reading the name of Jesus on it, he was struck with horror, thinking that he had been ashamed of his Lord, and had denied him before his relatives. The thought of this drove him nearly distracted; he could neither eat, nor drink, nor sleep. The following night was a night of wretchedness; he feared he should never see the morning; he dreaded lest he should put an end to his life; he wished his razor was not in the room. To have been ashamed of Christ—afraid of his relatives seeing that he had written about Jesus—this was agony. But happily he was not left to himself or to the cruel artifices of the enemy who thus had got an advantage of him. Christ, pitying the distress of his servant, came by his Spirit, and enabled him to seek and find refuge and peace where he had first found it—at the opened fountain-side—and then he went on his way rejoicing.

So far the sketch of a Christian's experience. And now, my dear reader, does aught in your history tally with what has been described? Are you sure you have believed on the Lord Jesus? Has your belief been of a sort that brought perfect peace of conscience, exalted joy in your Lord, and a power to go and do God's will? He of whom you have read wonders—often have I heard him express his exceeding *wonder* that a man cannot trust upon Christ for salvation. So simple is the act of faith, and so necessary is it for a sinner to believe, and so infinitely worthy does he see the Lord Jesus is of being relied upon with unbounded confidence, that to him it is matter of inexpressible wonder and grief that any one, feeling himself a sinner, cannot, does not *at once* and without hesitation, and with all his heart, trust in the same Saviour; and so does *every* real believer. The church of Christ marvels at the world's impenitence and unbelief—it is a mystery of guilt and sin to it. Reader, have

you faith? If so, you will pity and weep over unbelievers; and sometimes you will be lost in surprise, that, since your Saviour is so lovely and so able to save, all mankind do not embrace him.

The object of the above fragment is to convince nominal Christians of "damning unbelief," and, by describing a real conversion and a truly Christian character, to demonstrate how miserable are the pretensions of thousands who wear the name and ape the appearance of religion, but never felt its power. O reader! go to thy closet, and pray God to change thy heart and make thee feel the powers of the world to come; and never deem thyself safe, never assume the Christian name, until you *know* that you have passed from death unto life. "Marvel not that I said unto you, Ye must be born again." Consider what thy Judge saith unto thee. May the Lord give thee understanding in this matter! Amen.

October 9, 1846. HENRY.

THE HABIT OF PRAYER.

THAT prayer is one of the urgent duties and rich privileges of every man who would walk with God and go to heaven, is a proposition which needs no proof. Who, then, are the men that most devoutly love the exercise of prayer, and most fully possess the power and spirit of prayer? Your minds have reached the answer more rapidly than my words—*they are the men who pray the most.* In their experience there is a glorious combination of action and reaction. By praying they learn to love the duty; and, loving it, they are led frequently to repeat it. They grow stronger in this exercise; accustomed to it, they learn how to approach the eternal throne with an ardour, simplicity, and confidence peculiarly their own; they plead the promises as though they believed them, and procure Heaven's benedictions upon themselves and their fellow-men. They are free from that vapid and arid stupor so characteristic of the man who seldom prays. Prayers that have floated over congealed sensibility, or have been bleached of all their power in passing the intellectual region, are not the prayers they make. When they pray, the auditor feels that there is a moral contact of the finite and the Infinite. They can maintain the spirit and also the proprieties of prayer without the aid of liturgical suggestions. How is it with you, my brethren, on this subject? Is it well with you? Have you a place and season for secret prayer? Those of you who are heads of families, do you pray in those families? Are you willing to unite with other Christians in social prayer—not simply hearing and silently praying, but yourselves openly and vocally leading at proper times? Say not that you have no talent to perform the duty of prayer. This sentiment would pain you and mortify your pride should it come from the lips of others. If it were true, it would prove a truth more serious and awful than itself—it would prove that you have not sufficient talent to become Christians. It is not true; all that you

need is the powerfully developing influence of exercise and action. This is able to make you princes, prevalent in prayer—a blessing to yourselves and the world.

LEGAL REASONINGS REMOVED.

SAY not, I am a sinner, and I must *stay* till I turn from sin before I meddle with a promise; indeed, if you think you can turn from sin before you come to Christ to turn you, you do not know the power of sin, nor the office of Christ as a Saviour to save from sin. Beware of ignorant misinterpretation of Scripture texts concerning turning to the Lord; for example, that text, Isaiah lix. 20, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." I own, sirs, I have sometimes been kept in bondage by such scriptures as that, while misunderstood; and, perhaps, some may mistake them the same way, saying, "Oh, there is no benefit to be expected from Christ till I turn from my transgressions; and yet I can no more turn aright from sin than I can turn the sun in the firmament that is going west and make it turn back and go east. And what shall I do?" Indeed, sirs, if I were of their opinion that make *gospel repentance* and turning from sin to be *before* faith, I could preach no relief to you in that case; but I know and believe otherwise from God's word; therefore I only desire you to remember to take that text, and such like, in the *gospel sense* of it. "Why," say you, "what is the gospel sense of it?" Indeed, I shall not gloss it to you out of my own head, for then you needed little regard it; but see the gospel gloss that the apostle, or rather the Spirit of God, gives of it, Rom. xi. 26, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Why, the meaning of the prophet's words, "He will come to them that turn" is this,—he will come and turn them, and turn away ungodliness from them. O sinner, how like you that gloss? Is there not a door of hope open here? Cannot the Lord Jesus, by virtue of his office, turn you, and according to his promise, which you are called to plead, saying, "Lord, turn me, and I shall be turned?" Why, then, for the Lord's sake, do not think, poor brat of old Adam, by nature without strength, able to do nothing—do not think to take Christ's work out of his hand, but put his own work into his own hand. Expect not salvation from him under the notion of saints, but of sinners. He will not save you upon any other terms, but as you are a sinner, and he a Saviour.—*Ralph Erskine.*

POPERY: ITS ORIGIN AND PROGRESS.

No. VIII.

BY THOMAS TIMPSON.

IN our former papers we have referred to many of the errors of Popery, and shown their origin, at various times, to serve the crafty policy of the Romish priesthood. They were, however, only just noticed; and it may be a subject of inquiry, whether those errors are still held by the Papists? It will, therefore, be peculiarly proper to state some of those false principles, and especially to show how pernicious they are to the souls of men, contrary to the interests of society, and opposed to the peace and prosperity of mankind. Our limits will not allow of reference to more than

a few of the principal of those false doctrines; but these will appear in their antichristian character, and clearly indicate that they have arisen from an evil spirit, the predicted "mystery of iniquity," and that they must be highly offensive to God.

1. THE INSTITUTION OF A MINISTERIAL PRIESTHOOD. "No man ever fell into the error of a priesthood," as Dr. Arnold truly states, "by reading the New Testament." But this is the first, and chief, and masterpiece of all the popish errors. This, in a vast, graduated hierarchy, is the monstrous engine of the domination of Antichrist. No office of this kind was ever instituted by our blessed Saviour or his Apostles. The Apostles themselves were not priests; they possessed not anything of a priestly character; they never made the least pretence to it, nor to confer it upon others. They were all special messengers of Christ—missionaries to all nations, preachers to all mankind of the glorious doctrines of reconciliation with God and eternal life, through the mediation and triumphs of their crucified, but risen and exalted Lord and Saviour.

This antichristian invention is the pretended foundation of all the Romish claims, and of all their impositions in spiritual tyranny over the consciences and fortunes of their adherents. By virtue of this master-falsehood, this "fabricated imposture," as Dean Waddington justly calls it, the Romish priest pretends to other acts, involving gross falsehoods, as to grant absolution to the people from their sins; to consecrate bread and wine, so as to be transubstantiated into the very body and blood of Christ; to administer various sacraments, so as to convey saving grace to the living and the dying; and thus he directs, with awfully inviolable secresy, the affairs of families, by means of the "Confessional." Hence, in the antichristian claims of the priests, in a numerous and dreadful hierarchy, with the great archpriest, "His Holiness," at its head, arises all the degradation under priestly domination of the nations of Italy, Austria, Spain, and Portugal.

2. THE CELIBACY OF THE CLERGY. While the word of God declares "marriage is honourable in all," the Romish priests are bound by an unnatural law not to marry. From this shocking prohibition arises innumerable evils and crimes which cannot be expressed in this place to be made public. In no country and in no age have the Romish priests been those sacred, chaste persons that their vow requires them to be. Besides, the influence of that sacerdotal body is most injurious to society by their wily extortions, in return for granting spiritual favours to the superstitious, in sickness, and in death, in popish countries.

3. AURICULAR CONFESSION WITH ABSOLUTION. This degrading institution of confessing sins to the priest is also a part of the wicked policy of Antichrist, as the means of bringing the people completely under the domination of that usurpation. In the earlier ages, before this system was matured, professors of Christianity, in connection with Rome, were required to confess their sins publicly; but, under the influence of superstition and remorse, disclosures were sometimes made of the most dreadful kind. Crimes of the greatest enormity were acknowledged before the people, leading to many evil consequences; when pope Leo the

Great, about A.D. 450, allowed secret confession to be made to any priest in private; and at the same time public penances were partially, as they were afterwards generally, abandoned, proud penitents refusing to submit to public shame, as prescribed by the priests. Private auricular confession rapidly prevailed: it relieved the sinner's impenitent remorse, gratified the prurient curiosity of the "confessor," and magnified the office of the priest, ministering to his dreaded power. It was decreed in 1216, by pope Innocent III., that every person should go to confess to his own parish priest at least once a-year. Various laws and rules were made regarding confession and penance, and tables of fees for the pardon of gross crimes were published by the priesthood. *Adultery, incest*, and *murder*, were included in the list of crimes to be pardoned thus after confession and payment of the fees to the priests!

Confession to a priest, with his pardon, is still the established doctrine and practice of the Romish church, and the abominations arising from it in popish countries are inexpressible: they are so even in the British Isles. On occasion of obtaining large sums of money for grand purposes special appeals have been commonly made to the people, with promises of full pardon, called by the priests "*Plenary Indulgences.*" Thus, on completing the cathedral chapel of Cork, Dr. Moylar, the bishop, published, November 2, 1813, the rule of pope Pius to that effect, and he appeals in these terms: "You to whom the Almighty has given of the dew of heaven, and of the fat of the land, redeem your sins with alms, and your iniquities with works of mercy to the poor, and, perhaps, God would forgive your offences. You who profoundly sleep in sin, awake, rouse yourselves from that fatal lethargy into which you have been so long plunged. The ministers of Jesus Christ, invested with his authority, animated with his Spirit, expect you, with a holy impatience, *even to ease you of that burden of sin under which you have so long laboured. Were your sins as red as scarlet, by the grace of absolution, and application of this plenary indulgence, your souls shall become white as snow!*"

Those who would learn the dreadfully pernicious influence of this system of "*confession*," as practised by the Roman priesthood, should read the recent publication of Michelet, the Catholic professor of history at Paris, called, "*Priests, Women, and Families.*"

4. ABSOLUTION, or FORGIVENESS OF SINS. Power to forgive sins is claimed in the fullest sense for every Roman Catholic priest; and this is believed, of course, by the deluded people, as the reason of their going to *confession*. That such is the fact will be manifest from decrees of the Council of Trent, which are the standard laws of the Romish church. That council decreed, in relation to confession of sins and their pardon by the priest, as follows: —"Canon 8. If any one shall say, that confession of all sins, such as the church preserves, is impossible, and a human tradition, to be abolished by the pious; or that all and singular the faithful of Christ of each sex are not bound to observe it, according to the great council of Lateran, once a-year, and, therefore, that the faithful of Christ are not to be persuaded to confess in time of Lent: *let him be accursed.*

"Session xiv. chap. vi. canon 9. If any one shall say that sacramental ab-

solution is not the judicial act of the priest, but a bare ministry of pronouncing and declaring that sins are remitted to him who confesses them, provided only he believes himself to be absolved; or should the priest absolve him, not in earnest, but in jest; or if any one shall say that there is not required the confession of the penitent, so that the priest may be able to absolve him: *let him be accursed.*"

How far all this *cursing* spirit is from the amiable and tender spirit of the apostles and true ministers of Christ need not be argued; its malignity and unscriptural character are clearly manifest: it is worthy, in this respect, of the hateful *Antichrist.*

Absolution, in the church of Rome, is here declared to be "not ministerial," but "judicial"—a "judicial act of the priest, in which sentence is pronounced by him as a judge." And, accordingly, the priesthood further tell us in the Tridentine Catechism, that "in the minister of God, as his legitimate judge, the sincere penitent venerates the power and person of our Lord Jesus Christ; for in the administration of this, as in the other sacraments, the priest represents the character and discharges the functions of Jesus Christ."

Such unscriptural doctrines imposed upon the ignorant or superstitious must be most pernicious and immoral in their influence. But they are the most convenient of anything conceivable to serve the purposes of priestcraft.

5. SACRIFICE OF THE MASS. The Romish hierarchy pretend that in the communion the priest offers up Christ as a sacrifice for the sins of the living and the dead. This is one of their favourite doctrines, as being one of their chief engines of drawing the wealth of their blinded followers, especially in times of sickness and at death, to enrich themselves. This doctrine of the mass was denounced by the Reformers as a "blasphemous and dangerous deceit;" but the Council of Trent decreed, "Canon 1. If any one shall say that in the mass there is not offered to God a true and proper sacrifice, or that the offering is nothing else than Christ is given us to eat: *let him be accursed.*"

Ordinary *masses* are commonly said for the Christian's soul, as ordained by the Romish hierarchy; and they are pretended to fetch him out of purgatory, or at least to ease him there. Whoever has his salvation at heart must never forget this, as he is taught by his priest; and that he must leave a necessary sum of money to be paid by his executors to the curate, to rescue him from the everlasting pains he has merited.

King Henry VII. ordered that *ten thousand* masses should be said for the repose of his soul; and they were said, according to his order, within a month of his decease, in the monastery in London. In Catholic countries this system of priestcraft is carried on to a prodigious extent. "In Spain, Portugal, and Italy, it often happens," as Dr. Hook states, "that the souls of the faithful are the first heirs of the wealth they leave behind them in this world. The dying man sometimes bequeaths *twenty* or *thirty thousand* masses to his soul, charging the pastor in whom he confides most to remit this stock to him in the other world immediately after his departure out of this. There are likewise private masses said for strayed or stolen goods, or cattle; for health, for travellers, for returning God

thanks, &c. All these masses go under the common name of *votive masses*."

6. TRANSUBSTANTIATION. This is the pretended conversion or change of the substance of the bread and wine in the Lord's supper into "the body and blood, the soul and divinity of Christ," by the consecration of the priest. The Catholic doctors represent it as a standing miracle among their priests, and so impose upon the deluded people, inducing them to worship the consecrated bread, prepared in the form of wafers, as the "host," as if it were what they blasphemously pretend—*the true God!* Their standard belief in this is thus stated in the creed of pope Pius:—

"I profess, likewise, that in the mass is offered to God a true, proper, propitiatory sacrifice for the living and the dead; and that in the most holy sacrifice of the eucharist there is *truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ:* and there is made a conversion of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic church calls *transubstantiation.*"

This false and monstrous doctrine being one of the first that was opposed by the Reformers, as a blasphemous outrage upon truth, the Council of Trent decreed:—

"If any one shall say that in the sacrament of the eucharist the substance of the bread and wine remains, together with the body and blood of our Lord Jesus Christ, and shall deny the wonderful and singular conversion of the whole substance of the bread into the body, and the whole substance of the wine into his blood, the appearance only of bread and wine remaining, which conversion the Catholic church most properly terms *transubstantiation*, —*he is accursed!*"

7. SACRAMENTS. The word sacrament is not found in the English Scriptures. No word in the Greek Testament corresponds with the modern application of the term: the word is Latin, but it is never used in the vulgate Latin version of the New Testament in reference either to baptism or the Lord's supper. It ought, therefore, to be banished from Christian use, especially as it has been the means of unspeakable evils and serious delusions among professors of Christianity. This term is, however, borrowed from the papists, and is in common use by many Protestants, to denote the New Testament ordinances of Baptism and the Lord's Supper.

The Roman hierarchy have added five more as sacraments, as admirably adapted to subserve their usurpation; and of these the Council of Trent decreed:—

"If any one shall say that the sacraments of the new law were not all instituted by Jesus Christ our Lord, or that they are more or fewer than *seven;* namely, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony; or that any of these seven is not truly and properly a sacrament: *let him be accursed!*"

8. PURGATORY. The Roman hierarchy teach that the souls of the faithful Christians pass from their bodies into a dreadful place of suffering by fire, to be purged or purified by a process of punishment before they are received into heaven. The Catholic doctors and their standard writers say, "We also believe that such souls, so detained in purgatory, being the living

members of Christ Jesus, are relieved by the prayers and suffrages of their fellow-members on earth."

We have seen, in referring to the Romish "masses," how this false doctrine has been rendered profitable to the avaricious priesthood. It has, therefore, been carefully guarded by the Council of Trent, who decreed:—

"Since the Catholic church, taught by the Holy Spirit from the sacred writings and ancient tradition of the fathers in sacred councils, and, last of all, in the œcumenical synod, hath taught that there is a purgatory, and that the souls there detained are assisted by the suffrages of the faithful, but more powerfully by the acceptable sacrifice of the altar, the holy synod directs all bishops to take diligent heed that the sound doctrine concerning purgatory, handed down by holy fathers and sacred councils, be believed and held by the faithful in Christ, and be everywhere taught and preached."

Almighty God, the Father of lights and Fountain of wisdom, must be just in permitting the present prevalence of this system of priestcraft, which himself has denominated "THE MYSTERY OF INIQUITY," 2 Thess. ii. 7. Neither Paganism nor Mohammedism contains so profound a scheme, adapted, as it is designed, to enrich its teachers and enslave mankind. While we see this system in its vigour, sustained by powerful governments, which are its slaves, it is consolatory to be assured that it cannot exist with the full light of the Holy Scriptures; and that by their brightness, when universally published, it shall be utterly destroyed!

We admit that some of the grand doctrines of Christianity are held by the Romanists, but they are overloaded with the awful corruptions which we have surveyed. Our review does not include all, and it is necessarily brief; but we entreat our young readers to guard against them; to obey the delightful and profitable command of our blessed Master, "SEARCH THE SCRIPTURES," that each may be made "wise unto salvation, through faith in Christ Jesus." And so, being "sound in the faith," and "valiant for the truth," "strengthened with might by his Spirit in the inner man," each may be active and useful in the church and in the bringing glory to God, so as to inherit the kingdom of our Lord and Saviour!

The Letter Box.

THE DANGERS OF DISSENT.

To the less-instructed Members of Dissenting Congregations.

FRIENDS,—Let me address a few words to you on an important subject. I will introduce that subject by an anecdote. Not long since a clergyman called at the house of a Dissenter in his parish, and asked him why he did not attend the church? The reply was to this effect: "I hope the Lord, some years since, converted my soul in another place of worship, and there I believe he still visits me with the refreshing dews of heavenly grace. I am united with a small number of persons in Christian fellowship, and feel both pleasure and profit in associating with them." "But," replied the clergyman, "it is your duty to attend the church and to receive her sacrament; and there is very little

hope that you will be saved unless you do so." This is not a solitary instance —many such are occurring, to the no small perplexity of simple-minded Christians; and in them we find a necessity of vindicating Dissent from the charges of schism and sin which are pretty frequently lodged against it.

Moreover, not a few of the evangelical clergy are no less zealously bent on weakening our forces than are their Puseyite and High Church brethren, though in a manner less open and direct. The National Liturgy is by them extolled as the very perfection of all that is sound in doctrine, sublime in sentiment, and useful for the purposes of worship. "The services of *their* Church are so scriptural, full, comprehensive, spiritual, suitable!!" In the Prayer-book there is "nothing ordained against God's word!!" "The National Establishment takes the gospel to the poor!" It is insinuated, that only a national establishment *can!* "A national establishment is needful to turn away wrath from the realm!!" "Without a State Church the whole nation would be infidel—apostate!!" Dissenters "cause divisions," and a host of similar broad, unproved assertions, and an equal number of very unpleasant and uncharitable insinuations, with a sneer at Dissenters' consciences, are the weapons with which apparently sincere and Christian men in the Establishment are publicly striving to defend the state church and to undermine the foundations of Dissenting influence and usefulness.

Here, then, dear friends, I find my apology for writing to you on the subject of your dissent; and my warrant for asking space in the CHRISTIAN'S PENNY for my remarks lies in these two passages of sacred Scripture,—"Prove all things; hold fast that which is good." "Ye should earnestly contend for the faith once delivered unto the saints."

I wish you to know that in the Prayer-book there are many very serious defects, and some dangerous errors; and I wish you to understand wherein they consist, that you may have a reason for your *dissent* AT HAND, and may thus be fortified against the attacks which otherwise might perplex your minds and hurt your feelings. In doing this, I wish to retain perfect good humour and kind feeling towards those whose opinions I controvert and whose errors I attack. I will think of them as sincere Christian men, over-wedded to a system under which they have been brought up, unduly prepossessed in its favour, and unfortunately biased against those forms of Christianity which are unconnected with an Act of Parliament. I will also seek unto the Lord for the light and help of his Spirit. That my own views in every point are nicely and scripturally correct, I have not the vanity to think; but in the broad article of dissent from the English State Church, or, indeed, from any state church, I am fully persuaded that I have the plainest authority of God's word. Hence it becomes a part of my duty to profess it, and, when assailed, especially to publish its vindication.

I suppose no one will deny that in the public prayers of the State Church there is great *beauty*. Church-people are thoroughly in love with them, and know not how sufficiently to express their admiration. But to what *order* or *class* does this *beauty* belong? Those who will take pains to consider the structure of the National Liturgy, and will especially observe, during the time of its performance, the sort of things which come in to give it effect, will at once see that the character of this liturgy is that of a spiritual drama—the rubric being, in fact, the directions for its proper performance. Allow your minds to contemplate it in this light. On the Sunday morning, when people are just rising from their beds, up strikes a bell, *Tang, tang*. After an interval of about an hour comes the merry peal; then, in a short time, two of the bells ring a duet. Half-an-hour before the scene is opened, bomb, bomb, sounds the largest in the steeple. When for a time its solemn and loudest notes have been poured to the breezes, and re-echoed by the neighbourhood, all the other bells chime in with measured pace and truthful harmony. I have often been, especially in more youthful days, half enchanted by the music of

these bells, and should now listen to them with great pleasure, did they not divert my thoughts from the spiritual intentions and engagements of the day. Well, with this music sounding in their ears, the people enter the church and take their seats. They look up, perhaps, to the painted window, or to the tables on which are written the Commandments, the Belief, the Lord's prayer. There, also, is the communion-table, fenced out in a little sacred inclosure by itself. Presently the priest in his white robes paces the aisle, ascends the desk, adjusts his garments, and in a few seconds opens the massive book and reads. Soon after, every part of the church sends forth a solemn, well-measured, slowly-moving cadence, the subdued tone of which delightfully contrasts with the bells that have just ceased their chime. Then proceed the genuflexions, turns to the east, alternate sitting and standing, with occasional kneeling, all intermixed with the well-managed solos of the priest, and the full responses and choruses of the people. To help the effect, now and then there is the confusion of a hundred voices of the people, some in unison, some in octave, some in discord, running on, some faster, some slower, after the single voice of the priest. The whole is so managed as, by the Scripture lessons and the chants, to afford relief and rest, and to bring out to the greatest effect the solos, the responses, the fugues, and the choruses. Then, what device of more dramatic effect could have been hit upon, than for the priest at one part of the service to leave his desk, walk away up the aisle to the far-end of the chancel, and there, from the "altar," to read in solemn tone, ("distance lending enchantment to the sound,") the Ten Commandments, the people answering after each, "Lord have mercy upon us, and incline our hearts to keep this law."

I must confess, that when occasionally I have been at church, had I felt at liberty to yield myself to the full effect of a good performance of the National Liturgy, I should have luxuriated in the pleasure of a high gratification. But remembering that this performance is called the worship of God, and in some cases really is so, I have been alternately pained at what seemed to me profanity, and sadly oppressed with a sense of the ludicrous. That the parties who composed the several parts of the Liturgy and arranged them had no reference to dramatic effect I verily cannot believe; and, judging partly from my own feelings and partly from the observations of devout Churchmen, I as verily believe that the chief "*beauty*" of this over-lauded performance is, in fact, its highly poetic plan, structure, and finish; and this conviction is very much confirmed by the testimony of persons who, before their conversion, used to attend church, help in the performance of its liturgical service, and derive from it a very considerable pleasure. I concede, therefore, to the National Liturgy a considerable degree and a high order of poetic beauty; and no doubt all persons of dramatic taste (and who is utterly devoid of it?) would engage in its performance with pleasure; but more especially those persons who, from instruction and habit, have come to confound the dramatic gratification with the delight of pure worship—for these will yield themselves fully to their impulse. But who will not see that this order of excellence,—suitable enough to the oratorio and the concert, and, within due limits, not unsuitable in acts of direct praise,—is *altogether* out of place in what professes to be a sorrowful and penitent confession of sin, and a humble supplication of mercy?

Bear these things in mind, then, my friends, and you will perceive that much of the charm and power claimed for the Liturgy, instead of being a real excellence in it, is a grievous defect. We Dissenters object to it partly on this ground, and believe that the gospel shows us a more excellent way,—that it is much more to our spiritual improvement to breathe out the language of the heart, in spontaneous phrase and simple form, dispensing altogether with the variety of solo, duo, fugue, alternation, and chorus, retaining only the apostolic response, "*the Amen.*" One word to Churchmen. Dear friends,—these are the candid opinions of an observer. I do not say that no spiritu-

ality of feeling can be associated with "the Common Prayer"—far from it. But this I say, that the poetical and dramatic taste is far more likely to be gratified than the heart is to be drawn away to God. I say that you stand in jeopardy, every time you engage in the liturgical service, of mistaking the pleasure of taste for the pleasure of devotion; and that, if you would realize much of the true pleasure of worshipping God, you must have recourse to some other means rather than that which the Book of Common Prayer supplies. One word to clergymen. Dear brethren, in your sermons talk less about the beauty of your forms of prayer, and warn the people more against resting in its poetry. I might even add, try, by all suitable means, to do away with this papistico-Jewish ceremonial, and to bring back your public worship to the simplicity of the gospel. I am, &c.,

P. Q.

October 18, 1846.

HINTS TO HOUSEWIVES.

MR. EDITOR,—I hate scolding: it never did any good, it never will or can. I wish this were all. It does immense harm. It disfigures beauty and comeliness in the female countenance; and who will not own that a beautiful female countenance, rendered so, not only by a fair skin and symmetry of features, but by the expression of intellect and amiable disposition, is, beyond a doubt, the most lovely object under heaven? I, therefore, mortally hate everything that clouds and deforms it. No wonder, then, that I abhor scolding. It embitters social intercourse; it often destroys all the pleasure of a good repast, and thus counteracts the bounty of Providence, and spreads silence and pain all around the table. I should suppose that Solomon, with his numerous, almost innumerable wives, wrote from sad experience, (for I have no doubt that the vixen sometimes shows her peevish countenance and utters her snarling voice at the tables of royalty: like the spider, she is in kings' palaces,) when he said, "Better is a dinner of herbs and quietness therewith, than a house full of sacrifices with strife." It irritates those against whom it is directed. Many good servants, (and, perhaps, some good husbands, too,) have been spoiled by scolding. Those who will scold, should do it privately; for flesh and blood cannot bear to be taunted, reproached, scolded before others. It may be a question, whether a man will not be happier with a slattern, if she is thoroughly good-tempered, than with a scold, be she ever so active and cleanly and managing. It is wrong—it is sinful in itself: it always indicates weakness of mind, want of self-command, loss of temper. I have no doubt it often unfits for the exercises of devotion; it hinders prayer, if not by causing its omission, yet by preventing its success and its beneficial influence. What a serious drawback does it often prove to the excellences of good ladies, mothers and mistresses of families! How effectually does it prevent them from having that share which they would otherwise enjoy in the affection of their children and servants! Would they but try the effect of rational, kind, dignified reproof, *in private*, when anything is wrong, accompanied with instruction, in order to correct faults, how much more efficacious would these prove! how much better would these good ladies be satisfied with themselves! "Kindness is the key of the human heart"—(only let the kindness be wise, dignified, and faithful)—and unless we can find access to the hearts of others, we never can effectually and permanently secure their services, we never can do them much good. One bad effect of this scolding is, that it causes those who indulge in it to attach so much importance to the peccadillos, the little faults and deficiencies of servants and children, that the habitual scolder can scarcely talk of anything else to her friends and visitors, and the members of her own family are sure to be entertained, ever and anon, with a tirade about the faults and awkwardness of servants. I wish those scolders could see themselves, that they would only reflect on what they feel when they are cheerful and good-humoured, and wish to enjoy

themselves, and yet are doomed to look on the countenance and listen to the voice of a scolder. I am afraid they are incurable, else this would cure them. The Lacedemonians are said—(wretched, cruel, barbarous! alas for the vaunted civilization and virtue of Greece!)—to have made their slaves drunk, and then exposed them before their children, in order to inspire the latter with an abhorrence of drunkenness. I should think that the sight and hearing of a scold is sufficient to inspire any one who is not incorrigible with an utter abhorrence of scolding.

Oct. 13, 1846. ANTI-BIXOSUS.

The Fragment Basket.

DANGER FROM WITHIN.—Luther used to say, "I fear more what is within me than what comes from without: the storms and winds without do never move the earth, it is only vapours within that cause earthquakes."

GOD'S PECULIAR NAME.—When the Lord speaketh of himself with regard to his creatures, and especially his people, he saith I *am*; he doth not say, I am their light, their life, their guide, their tower, or their strength, but only I am. He sets his hand, as it were, to a blank, that his people might write under it what they please that is for their good. As if he should say, Are they weak? I am strength. Are they sick? I am health. Are they in trouble? I am comfort. Are they poor? I am riches. Are they dying? I am life. Have they nothing? I am all things. I am justice and mercy; I am grace and goodness; I am glory, beauty, holiness, eminency, supremacy, perfection, all-sufficiency, eternity, Jehovah—I am whatsoever is suitable to their nature, or convenient for them in their several conditions—I am whatsoever is amiable in itself, or desirable to their souls. Whatsoever is pure and holy, whatsoever is great and pleasant, whatsoever is good and needful to make thee happy, that I am. So that, in short, God here represents himself unto us as one universal good, and leaves us to make the application to ourselves, according to our several wants, capacities, and desires, he saying only in general, I am.—*Bishop Beveridge.*

The Children's Gallery.

DANGERS OF YOUTH.

THE late Dr. Griffin, skilled as he was in the instruction and guidance of youth, whose parental heart yearned over young men exposed to the dangers of an ensnaring world, discoursed in the following impressive language concerning "the dangers of youth:"—

1. A general exposedness to temptation; full of passions easily excited, and warm as the current of their youthful blood; led on by an imagination as active as their youthful limbs, and mostly unchecked by experience—forming images which are constantly mistaken for realities—which inflame and mislead the passions and bewilder the judgment; set down as strangers in the midst of a world whose objects and inhabitants present destructive blandishments to their inexperience—whose beauties and amusements, in the absence of the love of God, are fatally adapted to their youthful tastes; how can they escape?—at least, how dreadfully exposed are they!

2. Under all these exposures they are constantly forming habits as uncontrollable and despotic as an eastern sultan, and harder to be dethroned. Through inexperience and incaution, and the impetuosity of their youthful passions, they are liable to become petrified in evil habits, as fixed as the coral reefs of the ocean.

After exposing various other dangers to which young men are liable, he proceeds to utter the following salutary warnings:—

1. Avoid all connections with bad men, and, as far as possible, with men whose influence would tend to warp

you from the truth, or from a correct course of judging or of acting.

2. Vigilantly guard against the beginning of every evil habit, in heart, intellect, or conduct. By watchfulness it is easy to prevent the first irregularity; but who can vanquish an evil habit? "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." You may defend the Thermopylæ by which the enemy would penetrate into your country; but when he has once entered and taken possession of all the strong-holds, who shall dislodge him? Paley says that some things ought to be done if for no other purpose than to preserve good habits. The preservation of these is a matter of incalculable importance; and the first step towards the breaking up of a good habit and the contracting of an evil one, should be guarded against with the most vigilant care.

3. Let your reading be safe. Not many novels, not a perpetual round of angry politics, not a constant poring upon theological errors. On the subject of religion, there are men who read little else than controversial writings, and always on that side which supports their preconceived opinions against the truth. This is a fatal course, and betrays a determined hatred of the light, and a resolute purpose to take shelter in impenetrable darkness. When the errors thus defended are cardinal, there is little chance that the miserable man will ever attain to salvation.

4. Let it be a settled rule to make some advance in knowledge every day, and every day to bring to pass something for the good of mankind. To do both of these is a duty in itself, and the rule would be a powerful guard against the beginning of evil habits.

5. Establish the settled habit of prayer. Without prayer you have no security against one of these dangers. Without Christ you can do nothing. Without assistance from above you never will prevail against one temptation or one bad habit; and without prayer you cannot expect assistance from above. And then your obligations to God for all his mercies—to God in whom you "live, and move, and have your being." To live without prayer—without thinking of him on whom you are so dependent—whose operations fill the world—who sustains heaven and earth and all their motions; to turn him out of the world which he has made, and to fill it with your thousand idols: how ungrateful, how awfully wicked, how desperately hazardous! To think of breaking through and being happy without asking leave of God, when he commands every agent and every operation of nature—how daring, how insane! Yet all this does the man who casts off fear and restrains prayer.

These rules you will find it hard to keep with a fallen nature, and impossible unless you observe another; which leads me to say,

6. That in the outset you must devote your hearts and souls and lives to the service of God. Without doing this you will not pray effectually, and of course will have no security against one of these dangers. Without this you will be the enemies of God: and what security against any evil can an enemy of God have in a world which he governs? What security against the deepest evils in a world which the Son of God, for their redemption, bathed in his blood, and whose blood they are constantly trampling under foot? O my dear friends, you are under the greatest obligations to devote your hearts and souls and lives to the service of God. He is your Creator: he made you what you are, and owns you altogether. He is your Preserver: he sustains you and every fibre of your frame and every faculty of your immortal soul, by his own deliberate purpose and by his own almighty power, continually. All the operations of nature around you, by which the world is filled with beauty and with bounty and with song, are nothing but the constant action of his goodness. No other eye watches over you when you sleep; no other arm bears you about by day; no other breast nourishes you and pillows your aching head. No other being "so loved the world as to give his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No other being is so

holy and just, or administers so right and so kind a government. In the service of no other being could you be so happy. No other frown is so terrible to enemies. He sent you into his world for no other purpose than to serve him. He supports you here for no other end. He watches you every moment to see whether you are faithful, or whether you have forgotten your errand into the world. And the time is rapidly approaching when you must give an account. O beloved youth, I expect to meet you at that awful bar, to hear your answers, and to give an account myself, respecting the four years we have been together. Those years are now with the years beyond the flood. The account is sealed up to the judgment of the great day. The seal will never be broken till that tremendous morning.

CHILDREN'S PRAYER.

A LITTLE girl, a Sunday-scholar in the north-east of London, had a father who neglected public worship and lived without God in the world. He was taken ill, and confined to his bed. One day during his illness he heard his daughter, who was only six years of age, come into his room accompanied by another of his children still younger. They supposed him to be asleep. The elder child said, "Our father 's asleep, isn't he? Let us kneel down and ask God to change his heart, for we know that he is not fit to die." The father heard them in simple language pray for him. It so affected and impressed his mind that on his recovery he began to attend a place of worship, and he is now a communicant at the chapel where his little girl went to school.

THE BLESSED.

Luke xi. 28.

I SAW young children playing,
And my heart was full of bliss,
For I know not midst the scenes of earth
A lovelier sight than this.

Like rose hearts glow'd each flush'd cheek
With pleasure's richest hue;
And the warm blood lit the tell-tale brow,
Most eloquently true;
Then my thoughts grew bright with joyfulness,
And sweet words were on my tongue,
"How blessed are the innocent!
How blessed are the young!"
But a voice, (like low flute music,)
My waken'd spirit heard,
"Yea, rather are they bless'd
Who keep God's holy word."

I look'd on life more earnestly,
With all its checker'd lot,
And saw how bitter weeds would spring
Where flowers of love were not
I learn'd to read the heart deeps,
Where mines of feeling glow,
To give a purer light to life,
Or fill it up with wo.
Then softly spake I to myself,
"Ah, childhood's mirth is vain;
But how blessed are the loving
When their love is met again!"
Yet still that deep heart music,
Like a whisper round me stirr'd,
"Yea! rather are they bless'd
Who keep God's holy word."

I saw how men were toiling
All through their little day,
To win from earth the glittering wealth
That often leads astray;
And my heart and eyes grew weary
At this folly of mankind,
For I saw how gold grew dim before
The brightness of the mind;
Then I sang aloud triumphantly
What dazzled fancy taught,
"How blessed are the gifted,
With their dower of burning thought;"
But a shadow fell among the light,
And the music seem'd a sigh,
When the world-adored, the worshipp'd ones,
Were call'd upon—to die;
Then I needed not that spirit-voice
To tell me how I err'd,
For I felt that they alone are blest
Who keep God's holy word.

Tyler & Reed, Bolt-court, Fleet-street.

THE

CHRISTIAN'S PENNY MAGAZINE,

AND

Friend of the People:

ISSUED BY

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

Men of England! who inherit
Rights that cost your sires their blood!
Men whose undegenerate spirit
Has been proved on land and flood;—
We're the sons of sires that baffled
Crown'd and mitred tyranny;—
They defied the field and scaffold
For their birthrights—SO WILL WE!

THOMAS CAMPBELL.

THIS PUBLICATION IS DESIGNED TO BE THE FORERUNNER OF THE "CHRISTIAN WITNESS."

PROFITS DEVOTED TO AGED MINISTERS.

VOLUME II.

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PREFACE.

THE close of the labours of another year brings with it the pleasant duty of making most grateful acknowledgments of the continued, unexampled, and all but boundless kindness of our Readers. THE CHRISTIAN'S PENNY MAGAZINE, in the space of two short years, has found its way to all the ends of the earth, wherever the English language is spoken. It has approving readers and zealous diffusers in every Nonconformist section of the Church of Christ, and hence its catholic object has been completely realized. As to Doctrine, it was intended to be a herald of "the common salvation;" and as to Polity, an expounder of the principles, and an advocate of the claims of the common Nonconformity of the Christian Church, and is, therefore, suited for circulation equally among Independents and Presbyterians, Methodists and Moravians, Baptists and Pædobaptists, among all who hold the Head, while, in things sacred, they alike refuse the gold, and spurn the sceptre of Cæsar! But this is not enough; among no religious community ought the CHRISTIAN'S PENNY MAGAZINE to be hailed with such cordiality as among Established Churchmen, to whom it has already rendered a measure of service which it were difficult to appreciate. The sure test of success is, alarm among the Clergy! Whatever exasperates the Parson bodes well for the People; and such enmity should ever form a ready passport to their confidence. It does so; we have appealed, and not in vain, to the strong sense of the English nation. In spite of the Clergy, the Laity, of all ranks, are giving us an eager audience. A friend of ours recently visiting one of her Majesty's palaces, found a principal officer intently perusing the pages of the CHRISTIAN WITNESS. Another, in a bookseller's shop, saw a parcel comprising some dozens of the CHRISTIAN'S PENNY MAGAZINE, going off to one of our greatest Ducal establishments. It has found its way to the Tower of London, to Barracks, and Ships of war. So far all is smoothness and honour; but the following extract, from the letter of a worthy correspondent, reveals another side of the picture:

"In our county prison one of the prisoners had the loan of the PENNY MAGAZINE for August to read; and after reading it he laid it on the window. Shortly after the Parson came in, and seeing the little FRIEND on the window took hold of it, and asked the prisoner where he had it from. "I borrowed it," was the reply. "Of whom?" says the parson. "I won't tell," says the prisoner. "Oh," says the parson, "I see, it is the turnkey's; it bears his name." Then he took it by the corner, as if it had been a viper, and, careful that it should not touch him, away he went to the governor, and asked him "if he allowed such a thing as the PENNY MAGAZINE to come into the prison."

The governor and the parson then proceed to the turnkey and reprimand him for bringing the PENNY MAGAZINE into the prison. After the reprimanding, the little FRIEND was dismissed from prison, never to appear there any more."

The poorer, and by far the more numerous portion of the working clergy who oppose either the FRIEND or the WITNESS, are not quite wise, and, the sooth to speak, they are somewhat ungrateful. We are pleading their cause in such a manner as they could not, durst not do for themselves, and with an effect, too, which renders them our lasting debtors. We are sowing broadcast in the minds of myriads the seeds of truth, liberty, and justice, which, in due time, will spring up in a plentiful crop of right principles on the subject of Christ's kingdom, and which will not fail, in the end, to work out the deliverance of the really pious and meritorious clergy, who alone are instrumental of all the good that is done, and whose reward, to a fearful extent, is pinching poverty, not seldom absolute starvation! It behoves them, therefore, taking counsel of Balak, to be quiet; if they dare not bless, neither let them curse!

A parting word to the *Montgomeryshire* parson, through whose good offices we were thrust out from prison. Let us shame him! We ourselves regularly take in the chief Church weekly periodical. We have also long and largely read, sometimes to instruction, and often to edification, the best parts of their monthly publications; and should *we* ever obtain the regulation of the reading of Newgate, we promise the parson we shall be glad to see the *Churchman's Penny Magazine* in the hands of every prisoner! Far from us and from our friends be the priestly rapacity which tramples on decorum, that it may add to the triumph of party, even the subjects of the chain, the cell, and the gallows!

Once more: we have also been expelled from a *House of Refuge* in the Metropolis. The friends of a hapless youth, among other publications, sent him the CHRISTIAN'S PENNY MAGAZINE. It was discovered, and immediately sent adrift! A gentleman, on ascertaining the fact, suspected the cause, and resolved to test it. With this view he sent to the young man the *Churchman's Penny Magazine*, which was admitted at once! It is, then, to no purpose that parents prefer *our* teaching for their fallen children; they must send instruction *stamped with Churchmanship*, or nothing! Well; so be it. These things will but hasten the final overthrow of State-Churchism. From the prince upon the throne to the captive in the dungeon, all, did they but know it, have grounds of hatred and execration sufficient to impel them to the conflict for its extinction!

> Long trains of ill may pass unheeded,—dumb,
> But vengeance is behind, and justice is to come!

Among the defenders of the Church of England against our assaults, respectful attention is especially due to the Rev. G. B. Sanford, M.A., of Brasenose College, Oxford, who has published a 12mo volume of some two hundred pages, thus entitled: "*A Vindication of the Church of England from Charges brought against her in the* CHRISTIAN'S PENNY MAGAZINE," which opens with the following passage:

"I have found a Dissenting periodical, named THE CHRISTIAN'S PENNY MAGAZINE *in the houses of several Church people of this parish.* That same publication is very violent in its language against the church. She is there represented as vile and odious: we are told that she is not a safe way of salvation, and every sinew is exerted to induce her members to forsake and leave her. I am sorry, yea, truly grieved that such a book should be admitted into the dwelling of any person belonging to the church. If any want instruction, have we not abundance of books written by the bishops and clergy?"

Yes; "abundance," indeed! but far, very far are we from dissuading Dissenters from their perusal. Let them, if they choose, read to satiety! We really know of no better method of confirming them in their own principles. We have no objection to our friends learning Mr. Sanford's book by heart! We only ask them to test both him and us by the word of God, and decide according to the evidence.

Let our readers be of good cheer. The times are full of hope. We are most grateful for the place assigned us, according to the arrangements of an all-wise Providence, in the ranks of those who are contending for the church's freedom and the world's welfare. The WITNESS, at the close of the second year, produced the FRIEND;—the WITNESS and FRIEND, at the close of the fourth year, have produced THE BRITISH BANNER. And now,

"War against Babylon," shout we around,
Be our "BANNER" through earth unfurl'd!
Rise up, ye nations, ye kings, at the sound,—
"WAR AGAINST BABYLON!" shout through the world!
Make bright the arrows, and gather the shields:
Set the standard of God on high—
Swarm we, like locusts, o'er all her fields,
"Zion" our watchword, and "vengeance" our cry!
WAR! WAR! WAR! AGAINST BABYLON!

October 28, 1847. JOHN CAMPBELL.

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THE

CHRISTIAN'S PENNY MAGAZINE,

AND

FRIEND OF THE PEOPLE.

Cabinet of Things New and Old.

NEW YEAR ADDRESS TO THE CHURCHES.

Christian Brethren,—In our progress through the wilderness we have reached another stage: here let us halt, and try to realize our condition as creatures who are rapidly hasting by day and by night to the confines of this world at various speed, but with certain issue. Let us stop a little to inquire what we have been doing, and whither we are going. Let us look over the book of the heart, that we may learn how matters stand between us and our God. Suffer us now to deliver our own soul without offence to any of you, for our heart is filled with affectionate regard for you all. Let us conceive, then, that this night, the first of another year, we are congregated for the last time—that we have now done with the world, and are forthwith to leave it—that we are here to spend another hour, and then go home and die! Let us, then, resume that great theme which, during lifetime, we have been discussing, and close by a summary of all that we have taught you in the name of God. We shall thus give an account of our own stewardship, and invite you to give an account of yours.

1. The utter depravity and the universal guilt of man, as declared in the Scriptures, have been fully set forth to you. It has been uniformly shown that man is dead in sin, and dead in law, and that there is no strength in him. That, nevertheless, this, their weakness, is their crime, because it consists in disinclination, in enmity and rebellion. No constraint is put upon them; they do evil willingly, and with both hands greedily; they are averse to all good, and prone to all ill. We have ever taught that all the misery of the world is the fruit of its sin; and that all mankind, because of this sin, are in a state of condemnation; and that if the human race had been left to justice, they must inevitably have perished.

2. We have fully announced the great doctrine of mercy, through

a crucified Saviour, God and man in two distinct natures, and yet one person, and taught that he, by his death, made a full atonement for sin; that by this death the law of God was magnified and honoured,—that all the obstructions of justice are cleared away from the path of mercy, and these two conflicting attributes are now reconciled,—that the fountain of mercy, like the emblematic water in the wilderness, has burst forth at the foot of the cross, pouring forth a tide of life on every side,—that in the work of Christ there is an unlimited sufficiency for all the human race,—that as there is no limitation to its value, there is no limitation to the invitations to be given to the sons of men, for the Master himself hath said, "Go ye into all the world, and preach the gospel to every creature."

3. We have taught that the benefits of the death of Christ are derived through penitent faith in his blood—belief of the record which the Father hath given concerning him,—that God, by the ministry and the word, now commandeth all men everywhere to repent,—that repentance and faith are enjoined on every creature that hears the gospel, and that such as believe shall be saved, and such as believe not shall be condemned,—and that, therefore, it is everywhere, to every hearer, the "savour of life unto life, or of death unto death," according as men believe or reject it. Thus much for the condition of all men under the dispensation of the gospel. This, indeed, is the precise essence of that gospel in its doctrine and proclamation.

4. We have taught, that of the human race, to whom the gospel is offered, and all of whom are invited, yea, commanded, to partake of it, the salvation of innumerable millions is infallibly secured by the eternal purpose of God. These are termed the "elect," or the chosen of God, who has foreknown them, and predestinated them unto eternal life. They are named and numbered from eternity, and given to Jesus Christ, to whom is committed the work of redeeming them; wherefore, when he had completed it on the cross, he said, "I have finished the work which thou gavest me to do." The communication of life to them was also imparted to him, so that he says he hath received all power over all flesh, that he may give eternal life to as many as God hath given him. These were the special objects of redemption.

5. We have taught that eternal life and all its blessings are communicated to the souls of the elect by the Holy Spirit,—that he convinces the soul of sin and misery, and enlightens it, after giving it life, in the knowledge of Jesus Christ; and that thus wrought upon, they become penitent, they believe, they trust, and rely upon the Lord Jesus Christ for salvation.

6. We have taught that sinners, then, that is, on repenting and believing, become justified on the ground of the righteousness of Jesus Christ. His work includes a full conformity to the law of God in all its precepts; and his death for sin fully removes all the difficulties arising from past guilt. This justification is complete

from the moment the sinner believes the truth and embraces Christ. He is God's; it is irreversible, and never will be lost.

7. We have taught that believers are perfectly freed from the law of God as a covenant of works—freed both from its commanding and its condemning power. They are no more under the law in any sense, but under grace; they are dead to the law, that they may live unto God. It hath no more power over them; and such hath been the privilege of believers in every age.

8. We have taught that this perfect freedom from the commanding and condemning power of the law secures the attainment of holiness. Sin has now lost its dominion over them, because they are not under the law, but under grace. The effect of the law in the former case was to stimulate and provoke their corruptions; but now a new heart has been given to them, and new principles of true holiness have been implanted in their nature. The result of all this is, a holy walk and conversation. Such a walk is the end of our election, redemption, and calling. It is the fruit and evidence of salvation,—it is a command by God,—it is prompted by the Spirit,—it is spontaneously produced by love to the Saviour.

9. We have taught that the elect are secured against total and final apostasy by the immutability of God's purpose—the perfection of the sacrifice of Christ's death—the perpetuity and prevalence of his intercession—the irreversible nature of justification—the inhabitation of the Holy Spirit—and the unalterable and absolute tenor of the new covenant;—and that this is accomplished by the proper employment of a system of appointed means. "If ye do these things, ye shall never fall;"—these things believers do, and, therefore, they endure to the end, and are saved.

10. We have taught you, also, that there was an inseparable connection here between what saints sowed and what they shall hereafter reap,—that while Christ expects and demands his people's homage, love, and obedience, and while they are constrained by his excellence and goodness to admire, love, and serve him, he minutely calculates the measure of their service, holds himself their debtor, and in heaven will repay them,—that Christians should love one another with pure hearts fervently, and do all those deeds and discharge all those offices which love implies,—that such deeds will enhance the bliss at once of the giver and the receiver,—that there is, therefore, something of supreme importance in eternity, which every man, by Divine grace, regulates for himself,—that it lies with him to enlarge and with him to contract it, and that in the same proportion as subsists between seed-time and harvest, 1 Tim. vi. 17; Tit. ii. 7, 14, iii. 8.

11. We have taught that the righteous shall go into eternal life, but the wicked into everlasting punishment. These truths, in their endless combinations, have been at all times presented to you and pressed upon your notice by every variety of consideration.

Such, beloved brethren, is a summary of the doctrines of eternal

truth which have, with various ability, been set forth among you by the servants of Christ the Lord. We have now to deal with you in classes.

I. UNBELIEVERS.

You that were unbelievers this time twelve months, how do you now stand before the Lord? Are you believers *now?* Come forth and show yourselves! What—are you still holding out against conscience, and against Christ, and neglecting the great salvation? How is this? Have you any reason to show for such a course of conduct? What additional folly and sin you have committed! What additional danger you have incurred! Still condemned! Still enemies to God! Still on the side of the archfiend, who is seeking subjects for hell and destruction! Still making him a voluntary tender of your souls and bodies! Some hundred times more has the voice of mercy been lifted up to you, and some hundred times more have you despised it. God hath cut down many who have stood in the same ranks. They are gone! Their graves are fresh, proclaiming that they fell but lately! Yet the mercy of God hath spared you! Where will you be the first day of next year? Ah! who can answer that question? And will you not repent of your deeds and seek the Saviour?

II. SAINTS WHO HAVE LOST GROUND.

Brethren, there has been something amiss in you! You have been turning away your eyes from the Saviour. You have been ceasing to watch, and pray, and strive. You have been allowing passion to strengthen and guilt to accumulate. You have been neglecting to mortify your affections; you have been remiss or heartless in the means of grace; you have been ceasing to live for eternity. Conscience was once at peace with your conduct, but now it is sadly otherwise. Your own heart no longer approves you; and if men knew what it knows, they would not approve: God, who knows more than it, disapproves still more. You have lost your peace, and your joy, and your hope together. Ah! you are ill at ease. You know you are wrong, and yet your corruption seeks to defend your conduct against your conscience and against the ministry of the word. One of the first acts of a backsliding heart is to turn upon the faithful servants of Jesus Christ, and to denounce not itself, but them! Such, of old, held Paul as their enemy, because he told them the truth. Where healthy spirits find an abundant pasture, they profess to "find no food for their souls." Their disease demands cordials: what such persons require is, peace which they have lost and cannot find. Conscience will give them no rest; and what they want of the ministry is, assistance to put down its insurrectionary tumults; but faithful ministers ever come to its aid, not its overthrow; and thus they only make matters worse. And thus the sinner finds himself in the same case as the ancient king who sent for Balaam to curse the people; and lo! he blessed them seven times! Nothing satisfies such persons but the deadly nos-

trums of a false experience, and a mitigated godliness and a diminished standard of practical piety. Brethren, you merit reproof; you require to be corrected and instructed. In such a case you can enjoy no peace that is worth the possessing. The old malady of sin is begun again to rage within you, and there is under heaven only one regimen that can save you. Hear the words of the great Physician of souls to the class to which you belong, "Repent, and do your first works." Apply, with contrite heart, to the mercy of God and the blood of Jesus Christ.

III. SAINTS WHO HAVE JUST KEPT YOUR GROUND, BUT MADE NO ADVANCEMENT.

Brethren, you are entitled to no praise, and are hardly above censure. Why is not your confidence in God increased after another year's experience of his faithfulness and love? Why not more wise? Why not more holy? Why not possessed of a larger measure of the faith of God's elect? Why are you not more disenthralled from the entanglements of earth? Why are your hearts not more inflamed by holy love? Why not more ardently intent on divine things? Why not more heavenly-minded and holy in all your deportment? Is there no motive to seek after progress in such things? Is it not a matter of positive command, to "grow in grace and in the knowledge of Christ?" Is it not the best means of securing your own safety and salvation? Is it not, even as to the present life, the only means of increasing your happiness? And is it not, therefore, prompted both by duty and by interest? Dear brethren, if there be the presence of such motives, is there any want of means? Think before you come to such a conclusion! Want of means! In no place on the face of the earth are the instituted means so plentiful and various as in Britain. You have the means even to satiety. But the means have not been sought after to the extent that the infinite importance of the subject demands.

But you say business must be attended to: let it be, by all means. But is the *soul* not to be attended to also? Is the world to come nothing? But you are really so pressed with the affairs of life, that you cannot mind spiritual things as you would. As you would! Dear brethren, remember whose eye is upon you! Are you prepared to make such a declaration to the Judge of quick and dead? Oh! brethren, is there not an undue love of the world among you? But you give the sabbath to these things. Well; you give your bodily presence, but what of your heart? Your heart! It is too possible that you may give that time to God which you cannot appropriate to yourself, and keep time and eternity as much apart as possible. A monthly sabbath would serve you quite as well, and an annual one still better. You have time for excursions of pleasure—for obeying the calls of hospitality and the calls of curiosity—time for all but spiritual pursuits. You will, nevertheless, have time to die.

IV. SAINTS WHO HAVE MADE PROGRESS IN PREPARATION FOR ETERNITY.

Brethren beloved, we have the pleasant satisfaction to think that great is the number of this description whose eye will fall on this page. You can look back to battles that have been gained, and temptations that have been resisted, and evils that have been avoided. Your views of the ever-blessed gospel have been enlarged, and your faith confirmed, and your hope exalted. Your confidence in the Lord is increased, and you have experienced more and more largely of his goodness. Your disgust with the world is increased, and you anticipate, with greater relish than before, the rest, and bliss, and holy society of heaven. You can look with satisfaction on the grace that has been given you to be good soldiers and good stewards of Jesus Christ—to time you have spent in his worship—to time you have devoted to the work of consoling the souls and doing good to the bodies of the saints—to the labour and property you have in various ways devoted to his cause on the earth. All this is so much done for immortality. These deeds will remain. These are the works which, when you die, will follow you into the presence of a holy God, attesting at once your faith and your love. You desire it not; but your Lord will abundantly reward you in due season. Your happiness has been in his service. The love you bear him prevents you from feeling that service a burden. Still, brethren, you are unprofitable servants. There has been, after all, much spiritual sloth attaching to you, much selfishness, and much earthiness; and an undue measure of attention has been bestowed upon that world which is passing from under your feet, and dropping you into eternity. You could sometimes have sowed where you have wasted, and have done more where you have been satisfied with less. The love of the world has sometimes interfered with the love of God. You have felt the law of the members warring against the law of the mind. You groan, being burdened with the body of death. Well, brethren, be of good courage, and rejoice that, by the grace of God, ye are what ye are. He who hath kept will keep and bless you in everything to which you put your hand. Be strong in the Lord and in the power of his might. And during the year now began may great grace be upon you all! Amen.

December, 1846. A London Pastor.

EJECTMENT OF THE CLERGY, ON SUNDAY, AUG. 24, 1662.

St. Bartholomew's Day, which occurred upon Sunday, Aug. 24, 1662, is again rendered memorable by the Act of Uniformity coming into operation, and by which two thousand divines of the Established Church of England were ejected from their livings for refusing to take the oath it imposed. While as a narrative the detail of its circumstances may be void of that interest which characterises similar events, yet it must ever be ranked among the most important in the annals of ecclesiastical history, and especially as it is connected with our own country. This event proved the

line of demarcation between those who were the faithful servants of God and those who were not. It must be borne in mind, that, while the term Nonconformist in the present day implies an entire separation from, and non-interference of, the civil power in matters of religion, yet, as applied to the ejected clergy, it must be understood in a more limited sense; at the times in which they lived, the contest was on the broad grounds of religious truth and error, rather than the particular principles by which Nonconformists are now distinguished: for though the Dissenters, as a body, trace their origin to the days of Wycliff, the year 1662 forms the famous era of nonconformity, and laid the foundation of that more prominent and marked separation which was afterwards effected, and has continued ever since.

A glance at the character of Charles II. may serve to show the design and nature of this intolerant act. By his restoration the hopes of Rome were revived, and from that period grew more sanguine: during his exile he had been initiated into the mysteries of Popery, and had secretly embraced it; and the zeal of this monarch for that religion was much greater than has been generally imagined, as, from the best evidence, it appears that he concerted with his ministry a formal plan for subverting the constitution in favour of Popery; and its introduction as the established religion was the principal object designed by Charles when he entered into the French alliance. This view of his character is also confirmed by the declaration of the Papists, that the Irish massacre of two hundred thousand Protestants was sanctioned by his commission.

Owing to the attacks made by those in power on the civil and religious liberties of the people, a general cry for justice was heard throughout the land, which greatly alarmed the king and his favourites, who deemed it advisable, for their own safety, to reduce the religion of the country to a state of uniformity.

Accordingly, the principal affair that employed Parliament in the early part of the year 1662, was the famous "Act of Uniformity," &c., designed for the enclosure of the church, and as the only entrance to any ecclesiastical preferments. After sundry debates relative to it, this rigorous Act passed the Commons by a majority of but six voices: the Lords made great objection to it, and several amendments; but the Commons would abate nothing, neither would they consent to a proposal of provision for those ejected by it, for fear of establishing a schism and weakening the authority of the church in her power of imposing indifferent rites and ceremonies. At length the Lords laid aside their objections and concurred with the Commons; the bill passed, and on the 19th of May received the royal assent. It was to take place from the 24th of August following: and when, in the meantime, those who could not subscribe without perjury presented to his majesty a petition for indulgence, they were threatened for making so bold an attempt. This Act gave to the ministers who could not conscientiously conform to those things required by it only three months ere they were excluded; and as it enjoined the use of those copies of the Prayer-book which contained the said "alterations," it was next to impossible that the clergy, within the

specified time, could obtain and examine them. Those who did not subscribe within the time limited were utterly disabled and *ipso facto* deprived of their benefices: not one divine in ten, living at any considerable distance from town, could peruse the book within the time, and, therefore, many subscribed implicitly to that they had never seen. The terms of conformity were made higher than before the civil wars, and the Prayer-book more exceptionable by the insertion of more apocryphal lessons, new holydays enjoined, and a few new collects, made by the bishops, were added, but nothing altered, as proposed by the Presbyterians, the validity of whose ordination was renounced; by which the ministrations of foreign churches were disowned, and a new declaration was invented, to which none who understood the constitution of England could safely subscribe: the oath of this Act required that no endeavour should at any time or under any circumstances be made to alter the government of the church and state.

Previously to stating the many grounds for nonconformity which existed, it may be well to give an abstract of the Act, which will be best understood in its own words. It proceeds as follows:—"That all and singular ministers shall be bound to say and use all common prayers in such form as is mentioned in the uniform order of service enjoined to be used by Act of Parliament, to the intent that every person may know the rule to which he is to conform in public worship." "That every parson, vicar, or other minister whatsoever, shall, before the feast of St. Bartholomew, in the year of our Lord 1662, openly and publicly, before the congregation assembled for religious worship, declare his unfeigned consent and assent to the use of all things contained and prescribed in the said book, in these words, and no other:—'I, ——, do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in and by the Book of Common Prayer, and Administration of Sacraments and other Rites and Ceremonies of the Church of England; together with the Psalter, or Psalms of David, pointed as they are to be sung or said in churches, and the form or manner of making, ordaining, and consecrating bishops, priests, and deacons.'" "The penalty for neglecting or refusing to make this declaration is deprivation of all his spiritual promotions." "And it is further enacted, that every dean, canon, prebendary; all masters, heads, fellows, chaplains, tutors, public professors, readers in either university, and in every college and elsewhere; all parsons, vicars, curates, lecturers, schoolmasters, and every person instructing in any private family, shall, before the feast of St. Bartholomew, subscribe the following declaration:—'I, ——, do hereby declare that it is not lawful, upon any pretence whatever, to take arms against the king; and that the oath, commonly called the solemn league and covenant, to endeavour any change or alteration of government either in church or state, was in itself an unlawful oath.'" This declaration was to be subscribed by the persons mentioned before the archbishop or bishop of the diocese, on pain of deprivation; for those who were possessed of livings, and for others, the punishment for the first offence was three months' imprisonment, and a fine of five pounds to his majesty, with three

months' imprisonment for every other offence. It was also further enjoined, that no person should be capable of any benefice, or to "consecrate" and administer the Lord's supper, before ordained by episcopal ordination, on pain of forfeiting one hundred pounds; that no other form of prayer should be used in any church, chapel, or public place of worship; that none should be received as lecturers, or be permitted to preach or read any sermon, unless approved and licensed by the bishop, and unless the first time he preached any lecture or sermon he should openly read the Common Prayer and declare his assent to it; that a true printed copy of the said book should be provided in every parish church, chapel, college, and hall, at the cost of the parishioners or society, before the feast of St. Bartholomew, on pain of forfeiting three pounds a month so long as they shall be unprovided with it.

This intolerant Act placed the Presbyterian ministers in great difficulty: it was strictly penned, and pressed hard upon principle and practice; three months only were given to consider what was to be done with themselves and their families. Several consultations took place both in town and country, to know each other's sentiments, and it is not to be supposed that two thousand should all have been of exactly one mind. There was a great diversity of sentiment, and the grounds of their nonconformity were different; some could not in conscience comply with the very form of the hierarchy; many scrupled at the re-ordination enjoined, as implying a renouncing the validity of their former ministrations; and that which Dissenters of all denominations refused was, the giving assent to all the Prayer-book contained—apprehending this to be more than was due to any human composition; also alleging the following objections, which were common to all,—that the book contained several things which, after searching the Scriptures, appeared not agreeable to them, viz., its teaching the doctrine of baptismal regeneration and certain salvation as consequent on it, prescribing the use of godfathers and godmothers in baptism, to the exclusion of parents: this they considered taking from the parents the right of devoting their children to God by baptism, and opened a door for profaning the ordinance by those who, after the day of baptism, never even inquired after the child, and held themselves bound really to nothing, looking on the ceremony as a mere compliment paid to the parents. Then, subscription would also oblige ministers to use the sign of the cross in baptism; and not a few regarded this as superadded to the institution of our Lord, and tending to encourage superstition and the idolatry of the Papists, who foolishly adored the cross. The canon also forbad ministers, on pain of suspension, giving the Lord's supper to any that did not kneel; this they regarded as a new term of church-communion, and, though not sinful, as far from a necessary matter. They also objected to symbolise with idolatrous Papists, who use this form with the intention of adoring the elements. They further objected to pronounce all saved that are buried, except "self-murderers, excommunicated, and unbaptised," as by this positive avouching concerning every one, they must pronounce many saved at the grave, though cut off in the midst of sin, and without any sign of repentance. To reading apo-

cryphal lessons they could not consent, not entertaining for them that respect as to place them in the room of Scripture. To the creed of St. Athanasius they could not "assent;" for though they approved of it generally, one expression, "which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly," was very repugnant. Several other things also appeared highly exceptionable in the canons according to which obedience was to be performed.

At length the decisive day arrived, and an example was presented scarcely to be paralleled in the Christian world: 2000 "Bartholomew divines" were ejected, or resigned their livings, rather than desert the cause of civil and religious liberty, and silence the voice of conscience. It was an action without precedent, and their succeeding hardships were indeed great: they were not only silenced, but driven from their spheres of usefulness and oppressed by those of their brethren who professed the same faith. Not only were they excluded preferments, but, without visible means of support, turned on the world—not so much as a poor vicarage, not even a school was left them; nay, more than this, though some offered to preach without remuneration, it was not allowed, but laws were enacted against them, which exposed them to fines and imprisonment for discharging any part of ministerial duty, or coming near the place where they had formerly so done: this, too, occurred at a time when their services were greatly needed, as many large congregations were destitute of ministers, and the land was o'ershadowed with ignorance and profaneness; and those writers who have charged the ejected ministers as being enemies to order and friends to anarchy and confusion, "knew not the men or their communication." Thus cast upon the world, by an invisible hand they were supplied with all things necessary to life and godliness. One eminent man of their number has left it on record, that within a few miles of his own estate there were above a hundred supported entirely by Providence; concerning them he says, "Though they were frequently in difficulty, they were never forsaken; though they were brought very low, and greatly harassed by persecution, had for earthly friends generally only those who were very poor and unable to support them, I never yet heard of one Nonconformist minister being in prison for debt, for Providence was instead of livings to those who left their livings for conscience' sake. They were drawn first out of their freeholds, and afterwards from all corporations, on purpose that they should be separated from all disposed to show them any kindness: cautions were entered against them to prevent their obtaining any kind of livelihood, and yet they lived comfortably and maintained their families creditably; and many of them brought up their sons to the ministry, in which they were very useful, and at last died in peace."

For ten years things continued in this state, the ejected ministers being in obscurity, for though their endeavour was to be found in the path of duty, they were not suffered to live in peace. The silenced ministers were not only forbidden to preach in public, but so carefully watched in private, that, if they met together for prayer, it was deemed a seditious conventicle. The excellent Mr. Baxter and Dr. Bates

were invited to the house of Mr. Beale, in Hatton-garden, to pray for his wife, who was dangerously ill; but having some other necessary engagements, they were unable to comply with the request; and, had they been there, they would have been apprehended, for two justices of the peace came with a serjeant-at-arms to seize them, searched the house, and even the chamber of the sick woman. Many ministers soon after were imprisoned in several counties for the heavy crime of preaching and praying: and on the 30th of June, 1663, the Act against private meetings (called the Conventicle Act) passed the House of Commons, and soon became a law. The terms of it were these: "That every person above sixteen years of age, present at any meeting, under pretence of any exercise of religion in other manner than is the practice of the Church of England, where there are five persons more than the household, shall, for the first offence, by a justice of the peace, be recorded and sent to jail three months, till he pay 5*l.*; and for the second offence, six months, till he pay 10*l.*; and the third time, being convicted by a jury, shall be banished to some of the American plantations, excepting New England or Virginia." The severity of this act consisted in its giving to the justices of the peace power to record a man an offender without a jury; and if they did it without cause, there was no remedy, seeing every justice was made a judge. Previously the ministers were the only sufferers; now, the people shared largely with them.

Thus matters proceeded until 1665, when the plague broke out, which carried off about a hundred thousand persons in the city of London. The ejected ministers had preached very privately, and, comparatively, to few hearers; but now, (seeing the city churches and the flocks left in the time of extremity, when about ten thousand were dying weekly, without having any pastor near who cared for their souls, or to afford consolation under their terrors,) several who pitied the distressed and dying people were convinced that no obedience to human laws could justify their neglecting the souls of men. They resolved, therefore, to stay with them, enter the forsaken pulpits, and render them the assistance they were able under such an alarming providence. Amongst those who engaged in this work were Franklyn, Grimes, Turner, Chester, Janeway, and Vincent. The face of death so awakened preachers and hearers, that the former showed fervent zeal and the latter peculiar attention, and, through the blessing of God attending these labours, many were converted. But while God, by this heavy judgment, was consuming the people, and the Nonconformists were labouring to save souls, the Parliament, which sat at Oxford, was endeavouring to render their case incomparably more severe, by enjoining an oath, which, if they refused, they must not come within five miles of any city or corporation, any place that sent burgesses to Parliament, any place where they had been ministers or had preached, after the Act of Oblivion. When this Act came in force, those ministers who had any maintenance of their own found out dwellings in obscure villages, or in those market-towns that were not corporations; some, who had nothing, left their families, and hid themselves abroad in the day, coming home some-

times secretly by night; but the generality resolved to preach more freely in cities, &c., until sent to prison. Their difficulties were very great, the country being so impoverished that those who were willing to relieve them had generally little ability. However, God very mercifully provided some supplies for them, so that very few perished through want, or were exposed to direct beggary; though a few, by these straits, were induced, against their former and better judgments, to conform. But the fire of London, which happened the next year, made their path plainer, for the churches being burnt, and the parish ministers being gone, for want of places and maintenance, the necessities of the people were unquestionable. Accordingly, the Nonconformists opened public meeting-houses, which were very well attended; and in the year 1667, the lord-chancellor Hyde (who had been the grand instrument of state in these proceedings, and had dealt so severely with the Nonconformists,) was impeached and discarded, cast out by his friends, and banished. The duke of Buckingham succeeded him as chief favourite, under whom the Nonconformists were connived at, so that persons attended the chapels without fear. This encouraged the country ministers to do the same in many parts of England, and crowds attended to hear the gospel.

In January, 1668, Bridgman, the lord-keeper, sent for Baxter and Dr. Manton, and treated them with toleration: a few days after, he sent them his proposals, and they met, with Dr. Wilkins and Burton, to confer about them. After some debate, a bill was drawn up by judge Hale, to be presented to Parliament: but they no sooner sat, than the high-church party made such an interest, that, when it was put to the vote, it was carried, that no man should bring an Act of this kind into the house. In 1670, the Act against conventicles was renewed, and made more severe than ever. Mr. Baxter was apprehended at Acton, and committed to Clerkenwell prison for six months. Dr. Manton was sent prisoner to the Gatehouse for preaching in his own house in the parish where he had been minister, and the meetings in London were disturbed by bands of soldiers. But in 1672, when the Dutch war began, the court thought it necessary to grant indulgence to the Dissenters, and publicly avowed that very little had been gained by the forcible methods used to reduce dissent; his Majesty, therefore, by virtue of his supreme power in ecclesiastical matters, suspended all penal laws against them, declaring that he would grant a convenient number of public meeting-places to men of all views, provided they took out licenses. This, by some of the Nonconformists, was applauded; but others feared the consequences, seeing the toleration was not chiefly for their sakes, but for the Papists, and that they should secure it no longer than their interests would permit. However, a moderate address of thanks was returned, and the ministers of London were now generally settled in their meeting-houses.

Though this privilege was not long continued without interruption, until the glorious Revolution of 1688, an event in which none had a greater share of joy than the Dissenters, who considered it as the era of their liberty, which was secured by law in the beginning of this reign, (William and

Mary,) by passing the Act of Toleration; which, through a kind Providence, has remained inviolate to this day.

ECCLESIASTICAL QUESTIONS.

Nature of Christ's Kingdom.

1. WHAT is meant by the declaration of Christ, that his "kingdom is not of this world?" John xviii. 36.—That it is not of worldly origin, Dan. ii. 44—that it does not consist of worldly men, John iii. 5—that it is not governed on worldly principles, Matt. xx. 25, 26—and that it is not supported or promoted by worldly measures, 2 Cor. x. 4; John xviii. 37.

2. When did corruption in its principles, constitution, and worship, begin to operate?—So early as the days of the apostles, 2 Thess. ii. 7; 1 John ii. 18.

3. What did this corruption prepare for and lead to?—To an alliance between the kingdom or church of Christ and the kingdoms of this world.

4. When was this destructive union completed?—Early in the fourth century, when Constantine, the Roman emperor, established the religion of Christ as that of the empire, and bestowed peculiar privileges on its professors, and wealth and dignities on its pastors, which induced multitudes to make an insincere profession of Christianity.

5. What was the immediate result of this alliance between the church of Christ and the kingdoms of this world?—By setting up human authority as superior to that of Christ, it compromised his prerogative as the sole Lawgiver of his church, sacrificed its purity to worldly interests, and prostituted its privileges to ungodly men.

6. Is this alliance, then, without scriptural authority?—Yes; there is not a single passage in the New Testament that can be brought to its support: it was altogether unknown in the age of the apostles, and for three centuries afterwards.

7. Can any arguments in support of it be adduced from the constitution of the kingdom of Israel?—No; such arguments must be ever opposed to the express declarations of Christ and his apostles respecting the entire abrogation of the Jewish dispensation, Heb. vii. 12, 18, 19; Gal. iv. 9—11.

8. Does prophecy furnish any argument against this alliance between the church of Christ and the kingdoms of the world?—Yes; prophecy represents it only as a corruption, as a commission of fornication with the kings of the earth, and as placing the people of God in a state of bondage.

9. What does prophecy further state concerning this union?—That it is one of the great pillars of that system which is denominated a mystery of iniquity, 2 Thess. ii. 10—the man of sin, the son of perdition, 2 Thess. ii. 8—Antichrist, Babylon, the mother of harlots, &c.

10. In what part of Scripture are such prophecies to be found?—In the book of Revelation, from chap. vi. to chap. xvi.

11. How has this union generally affected the civil rights of mankind?—It has not only made invidious and unjust political distinctions among men, but has likewise been the source of most of the persecutions that have afflicted the godly and disgraced the Christian name.

12. How could the persecution of

the righteous by the wicked disgrace the Christian name?—Because this was done under the pretended sanction of Christianity, and from feigned regard to the honour and glory of Christ.

13. How does the union of church and state affect obedience to Christ as the Head and King of his church?—It destroys the discipline of his kingdom, or church, violates his law, and abrogates his authority.

14. In what way is that brought about?—By rendering it impracticable to separate the precious from the vile, and confounding the distinctions between good and bad men in conferring on both the same name, rights, and privileges, Jer. xv. 19; Ezek. xxii. 36.

15. How does it affect the pastoral office?—It deprives the people of God of their inalienable right and all-important privilege of choosing their own pastors.

16. Does this union interfere with the scriptural support of Christian ministers?—Yes; it renders them independent of the people, and raises provision for them by means which the law of Christ utterly rejects, Gal. vi. 6.

17. How does it affect the reformation of evil and the promotion of truth?—It obstructs both, since no change can be made in a community so incorporated without the concurrence and enactment of the civil power, which is never readily obtained for such ends.

18. Does it tend to corrupt the ministry of the gospel?—Yes; by the honours and emoluments which it provides, it holds forth a strong temptation to ungodly men to enter the ministry, and in this way alone it has from age to age inflicted a deadly wound on the cause of God.

19. Do you, then, infer or affirm that the union of church and state has never, in any country, tended to promote the true interests of the kingdom of Christ?—Yes; the friendship and patronage of earthly governments have generally proved much more pernicious to the real church of Christ than their hostility and persecution.

20. Is this view borne out by facts?—Yes; before the church was patronized by the civil powers, it not only subsisted in the midst of their most violent opposition, but extended itself in the world, through the presence of Christ and the power of his Spirit on its own exertions and resources, overcoming every obstacle through the faith and patience of its sanctified subjects.

21. Did this prosperity continue to advance after persecution ceased and kings became the patrons of the church?—No; its spiritual prosperity soon came to an end, while it went on increasing in wealth, splendour, superstition, pride ignorance, and immorality.

22. Notwithstanding all that you have said against this union of church and state because of the evils which arise from it, have there not been multitudes of ministers and people in churches so united distinguished by the possession of every excellence that can adorn human nature?—Yes; in various ages and countries there have been and there are such multitudes; but this proves not the excellence of such union, but the power and grace of Jesus Christ.

23. Has not the Holy Spirit oftimes wrought mightily by the ministry of men who belonged to such churches?—Yes; but this proves the Divine approbation not of such a union, but of a faithful and holy ministration of his own word.

24. Have not this union and arrangements attaching to it often tended to cramp the efforts and impair the usefulness of excellent ministers?—Yes; this has been to many of them a source of great vexation, and has even led not a few to leave churches united to the state.

25. Did the reformation from Popery leave this alliance between church and state entire in the various Protestant countries of Europe?—Yes; that great event abrogated the authority of the pope, and restored the authority of the Scriptures as the standard of doctrine, and introduced many most important changes, but it ever left church and state incorporated as before.

26. How is this to be accounted for?—The Reformers were just emerged from gross darkness, and their opinions on many points were influenced by their previous circumstances; and the wonder is that they accomplished so much, rather than that they achieved no more.

27. But are there not other reasons which more fully meet the question?—Yes; those holy men were so intent on the more immediately vital subject of exposing papist corruptions of saving doctrine and sacred ordinances, that they had no leisure to explore the source of those corruptions.

28. What is now the duty of Christians in respect of this and all other evils which have originated in popish corruption?—Their duty is to proceed in perfecting the work which the Reformers so nobly began, following their great example of taking the Bible for the standard of right and wrong in everything connected with the church of Christ.

29 Is the authority of the Bible as sacred, absolute, and infallible, in matters which regard Christian ordinances, church-government, and the kingdom of Christ generally, as in matters of doctrine?—Yes; the laws of Christ extend to every part of the kingdom of Christ; and it is incumbent on pastors to teach and people to "observe all things whatsoever he has commanded" them, Matt. xxviii. 20.

30. Is it the bounden duty of believers to render a cheerful obedience to all the injunctions of the apostles?—Undoubtedly, this is perfectly clear from the authority with which they were invested, and from the style in which they addressed the churches, John xx. 21—23, xvii. 18; 1 Thess. iv. 2—8; 2 Thess. iii. 14; 1 Cor. xiv. 36, 37.

31. Is the example of the apostles as binding on Christians as their precept?—Certainly, unless we suppose that the apostles taught one thing and practised another, which would be subversive of their character.

32. Does uniformity seem to have characterised their instructions to all the churches?—Yes, complete uniformity, as these scriptures show; "Timothy shall bring you into remembrance of my ways, which be in Christ, as I teach *everywhere in every church*," 1 Cor. iv. 17. "So I ordain in all churches," 1 Cor. vii. 17.

33. Is there no exception to this?—Yes; when any part of the apostles' conduct was influenced by local or temporary circumstances; as, for example, Paul's vow, Acts xviii. 18, and the circumcision of Timothy, Acts xvi. 1—3; these things, and such as these, are not binding on others according to the apostolic decree, Acts xv. 28, 29.

34. Are the apostles particular in

urging upon the churches obedience to all their commands?—Yes; as these words show, "Brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle," 2 Thess. ii. 15.

35. Do they commend the churches for obedience in these respects?—Yes; "Now I praise you, brethren, that ye remember me in *all things*, and keep the ordinances as I have delivered them to you," 1 Cor. xi. 2.

36. Were the apostles decisive and peremptory in their disapproval of change in the churches?—Yes; in reference to a certain custom, attempted to be introduced by some, the apostle says, "If any man be contentious, we have no such custom, neither the churches of God," 1 Cor. xi. 16.

37. Is it not plain from all these passages that one general practice prevailed universally among the primitive churches; and that Christians have no permission to deviate from that practice?—Yes; the apostle spoke on this subject with much decision, 1 Cor. xiv. 37, 38.

38. Do pastors and churches possess any power of altering or modifying the laws of the kingdom of Christ?—None; the word of God is silent respecting the possession of such power by any description of men whatever.

39. Are the laws of Christ, then, absolute and immutable?—Yes; where the laws of Christ interfere, no power on earth can dispense with their obligation; and where they do not interfere, no human authority has a right to demand obedience.

40. Does not this view of the authority and obligation of apostolic precept and example afford reason to hope that the people of God will ultimately be all of one mind respecting the things of his kingdom?—Certainly; as they are all furnished with one rule, taught by the same Spirit, enjoined to acknowledge only one authority, and as Jesus has prayed for this universal *visible* unity, such unity must be the final result, Matt. xxiii. 8, 9; Isa. lii. 8; Jer. vi. 16; John xvii. 20, 21; Eph. iv. 4—6.

41. Will that state of church-order and government which is most in accordance with the word of God be found most conducive to the spiritual welfare of the churches?—Yes; always, and everywhere.

Nov. 12, 1846. E. C. W.

The Letter Box.

CIRCULATION IN LIVERPOOL. A RECENT correspondent respecting our circulation in Liverpool, while honest and well-intentioned, seems to have somewhat misapprehended the matter; but as the thing has turned out, he has, we doubt not, done us a very substantial service, and considerably advanced the object he has earnestly at heart, by drawing out several intelligent practical men, who have thoroughly illumined the whole question. We feel much indebted to the several writers for the interest they have taken in the matter, and are both gratified and encouraged to find

that we are so zealously supported by the booksellers in our great towns. As the letters of our friends are valuable from their practical character, and the lessons they supply, we shall now lay them, slightly abridged, before our readers.

SIR,—At the request of several subscribers to the CHRISTIAN'S PENNY MAGAZINE, I have promised to communicate with you upon the subject of their sale in Liverpool, as referred to by one of your correspondents in the number for the present month. I have the greatest feeling of respect for that gentleman, whoever he may be, that can thus step forward to promote the interests of my fellow-townsmen, and especially the rising generation, by endeavouring to place in their hands a Periodical that, if attentively perused, is able to make them acquainted with the great truths of our holy religion. With him I regret that its sale here is not so extensive as it should be; but I cannot think the deficiency attributable either to the Liverpool booksellers or the London publisher. I am not aware who the bookseller may be that is referred to by your correspondent as the only one known to the Christian public for the sale of the Magazine, but I can inform him that I know several that regularly supply it, and some of them in the principal streets and centre of the town. It is true they may not all keep them upon their counters; but I feel persuaded that there are very few that would object to supply it if ordered. As a bookseller, I have supplied it from the commencement, and regularly keep it upon the counter; my sale steadily increases as the months come round; and my shop will not be deemed in an out-of-the-way neighbourhood when I state that it is near the middle of Paradise-street, which is one of the greatest thoroughfares and central streets of the town. But I am persuaded that it is not so much the situation of the bookseller as the individual exertions of the members of the various religious Denominations. and Sunday-school teachers in particular, that can spread the sale of the CHRISTIAN'S PENNY MAGAZINE. I conceive it an instrument whose successful working depends mainly upon their efforts, and with them rests the responsibility. As a stimulant to action, allow me to relate a case of individual usefulness with which I am acquainted. A young man, a customer of mine, who works at a manufactory where there is a number of hands employed, makes it a business to show your Magazine, and solicit subscribers to it; and he now supplies, without fee or reward, except the pleasure of doing good to his fellow-workmen, from eighteen to two dozen copies per month, besides other religious periodicals. He distributes them to the different subscribers during the week, and when the men receive their wages they pay him, and he hands the money over to me; so that in a way beneficial to the working-man, (who seldom carries money in his pocket,) and without risk to the bookseller, where the party is known, the circulation of this Periodical may be greatly increased. I adopt the same plan with some Sunday-school teachers, receiving mutual advantage therefrom. I would humbly suggest to every pious tailor, draper, hatter, shoemaker, and all business men, that each and all should take with them the CHRISTIAN'S PENNY MAGAZINE into their different shops, manufactories, and spheres of labour, each making it known, and obtaining subscribers. In this way I doubt not but the sale in Liverpool might reach the amount alluded to in your present number: and this plan, if adopted throughout the kingdom, would soon double its sale. I argue not merely for the sake of extensive circulation, but for the purpose of putting into the hands of our neighbours and friends materials for serious reflection in reference to their well-being in time and eternity!

But as your correspondent alludes to the sale of the *Churchman's Penny Magazine*, suffer me to say, that it has been the demand for it that causes it to appear more publicly on the counters of booksellers, through the *exertions chiefly of young men seconding the efforts of the ministers of the Church of England*. In this respect they appear to surpass Dis-

senters, and, consequently, to reap the fruit of their doings. As it is always laudable to imitate useful example, I would say to each that wish prosperity to your enterprise and the interest of their fellows, "*Go and do thou likewise.*" If you conceive the publication of these few remarks likely to promote the sale of your Magazine in Liverpool, you are at liberty to use them accordingly.

Yours, &c., GEO. CUTLER.

34, *Paradise-street, Nov.* 16, 1846.

SIR,—Allow me to correct what is a gross misrepresentation in the communication of a "Liverpool Sunday-school Teacher," which appears in your November number. His first statement is a wide deviation from the truth: it is to the effect that there is "only one place in Liverpool where your Magazines can be obtained," "and that in an out-of-the-way neighbourhood." The CHRISTIAN'S PENNY MAGAZINE is to be found on the counter of nearly every Dissenting bookseller in town. In the house in which I am at present engaged we use nearly 1000 copies monthly, and I doubt not there are other shops in town who do the same. One word with regard to the sale of the CHRISTIAN'S PENNY as viewed in connection with the *Churchman's Penny*, and I have done. I do not think you have any reason to fear that the sale of the *Churchman's* will injure that of the CHRISTIAN'S PENNY: as far as my experience goes, I find it tends to increase it; in the great majority of cases the parties who take the *Churchman* take the FRIEND also, that they may have both sides of the question; and I cannot help thinking, not only that the sale of the PENNY will be increased, but that we may also look forward to gaining many accessions to the *voluntary principle.*

Trusting that you will take some notice of this in your next, that the real state of the case may be known,

I am, sir, yours respectfully,

Liverpool, S. S. T.

Great George-street Chapel.

Universal Publication Warehouse,
57, Richmond-row, Liverpool.
Nov. 17, 1846.

SIR,—On perusing your valuable little Magazine for November, I find you have an article headed "CIRCULATION IN LIVERPOOL," calling your attention to the necessity of giving it greater publicity, in order to extend the circulation. Your correspondent says he is aware of only *one* shop, and that in an out-of-the-way place, which is known to the Christian public, where it can be obtained; and that he meets with the *Churchman's Penny* everywhere; that it is well placarded, and found lying on every bookseller's counter. Now, I do not wish to say your correspondent has committed a wilful falsehood, but he is greatly in error; perhaps, too, his knowledge of only *one* shop, is owing to Liverpool being densely populated, and extending over a large space of ground. On the appearance of No. 1 of your little "Treasure," I placed it at the head of an advertisement I had in one of the Liverpool Papers, and likewise noted it in my circular,—the cost of which was more than the profits of three months' sale; and on the appearance of No. 1 of the *Churchman's Penny* I again issued out a list of Magazines, placing the PENNY MAGAZINE in Egyptian letters: but I must say the sale since has been somewhat languid, although my shop is situate in the great thoroughfare up to Everton,—a neighbourhood getting *densely* populated by the better class of working people. If the proprietors would forward me with a supply of prospectuses, with name and address thereon, it would greatly extend and revive the circulation. But there is Mr. Cutler, Paradise-street, who has sold it since its commencement, and others likewise I could name. Posting-bills, with name and address, answer much better than advertisements in newspapers; for this reason,—it is not one out of every five that sees a newspaper; but as they pass along the streets, either to business in the week or to devotion on the sabbath, their attention is attracted to large bills on the walls.

I am, sir, yours, &c.,

FREDERICK ELLIOTT.

AN EXTRAORDINARY DREAM.

MR. EDITOR,—Should you consider the following incident of any use for the pages of your valuable Magazine, *you may depend on its veracity*, and use it in any way you deem best:

A gentleman (whose name I must withhold) residing at a town in the West of England, not many miles from Exeter, was awakened from entire unconcern for his soul in the following remarkable manner:

One night, after being indisposed a short period, he was much troubled in his sleep by dreaming he was witness to the preaching of a black man in the public street, and that the text made a most powerful impression on his mind. He awoke much agitated. After a little space he fell asleep again, and *again* dreamt the same. He then arose, and after walking his room and reading some time, he laid down on a sofa, with a determination of keeping awake until day-break. However, he again slept, and still the same perplexing thoughts disturbed him; which in the morning he endeavoured to laugh off, always entertaining the utmost contempt for religion.

Shortly after, business called him through Andover; his attention was arrested by seeing a crowd of persons assembled in the market-place, and, in going towards them, he was much struck when he beheld a *black* man rising up to address the audience. A spirit of curiosity induced him to listen, aided, doubtless, somewhat by an uneasy conscience, which was considerably increased when he heard the preacher announce for his text the very same passage — Eccles. xi. 9, "But know thou, for all these things God shall bring thee into judgment"—which had in his late dream rendered him so uncomfortable. The preacher dwelt very emphatically on the *judgment* as coming on the unthinking man bolstering himself up in his *strict morality*.

The blessing of God accompanied the word spoken; he was led for the first time to ask, "What shall I do to be saved?" since which he has been led to see and to believe on Jesus alone, who taketh away the sin of the world.

I might just add, a near relative of the gentleman in question, who is my informant, states, that his bigotry to Dissenters *up to this time* was almost unparalleled, even to desisting as much as possible doing business with them; but *now*, she adds, he will and does, although a Churchman, most cheerfully give the right hand of fellowship to all who love the Lord Jesus Christ.

Wishing you, my dear sir, every success in your works of faith and labour of love, I am, &c.,

L. W. C.

THE TWO DEATHS.

MR. EDITOR,—If you think the following would be acceptable to the readers of the CHRISTIAN'S PENNY MAGAZINE or the CHRISTIAN WITNESS, I shall be obliged by your inserting it at your earliest convenience.

I remain, &c.,

WILLIAM MAJOR.

On Friday last I attended the funeral of Mrs. E. Ball, (widow of the late Rev. J. Ball, formerly an agent of the Home Missionary Society,) who was killed by the coach-wheels passing over her head on Saturday, October 24.

Mrs. B. had been to Gravesend to attend the funeral of her son-in-law, and on her returning home to Banbury she stopped at Wycombe Marsh, near High Wycombe, to see her sister, who, with her family, resides there. She was repeatedly asked to remain for several days, but could not be persuaded to do so. "My dear," said she, "it is the path of duty—I must go home." On Saturday, about noon, the coach was standing opposite to her sister's house, waiting to take her. She was at this moment remarkably cheerful and active. The coachman left his seat, and had put the reins into the hand of a female passenger. Several persons were standing near the horses, but no one stood against their heads to keep them from moving forward. The ladder was

placed against one of the hind wheels, and poor Mrs. B. was in the act of ascending it, when the horses went forward, the ladder slipped, she fell with her head between the wheels on the left-hand side of the coach, the hind wheel passed over the lower part of her head, and instantly killed her. How uncertain is human life! This excellent woman was, for her years, healthy and in good spirits one minute, and the next in eternity. Her coffin was made the same night, and she appeared in it the next morning.

Mrs. Ball was a truly Christian woman, and was in mercy taken from the evil to come. Had she been spared a few hours longer, her poor heart would have been broken by the awful tidings of her son, who, that very morning, had been taken up dead, between Southam and Banbury, having been thrown out of a gig, and died on the spot. The mother and son were buried in one day, but about fifty miles asunder.

Stokenchurch, Oxon, Nov. 2, 1846

The Fragment Basket.

THE DANGER OF DELAY IN NOTICING MISCONDUCT.—"One of the best elders I ever knew," (says Dr. King, in his excellent recent work on the Ruling Eldership,) "was very earnest in acting upon this principle, (*i. e. promptly* noticing what was wrong;) and he related to me an incident which had mainly impressed its importance on his mind. A highly respectable member of the congregation in which he was an office-bearer became suspected of exceeding in the use of ardent spirits. At first the suspicion was treated as a calumny, and the friends of the accused spoke of it with indignation. Nothing, therefore, was done in the matter—not so much as to institute any inquiry to ascertain the truth or untruth of the rumours. The suspected individual maintained, on the whole, his prior standing, and no one could be bold enough to confront him on the delicate subject. Suspicion went to rest, but from time to time revived, and always in alliance with new corroboratory indications. Still the respectable man could not be charged, however gently, with the supposition of inebriety. At length his excesses became more decided and apparent; he was seen drunk one day in the streets: the town rung with the sad news; and no more delicacy remained in subjecting him to discipline. The session took up the case, and the elder I have adverted to was appointed, along with another, to wait on Mr. ——, to converse with him on the *fama* affecting his reputation, and summon him to their next meeting. He received them with a mournful expression on his countenance. When they had informed him of the occasion and design of their call, he replied to this effect: 'Your visit is kind, but late. Had you come sooner, while I had a struggle with myself, you might have aided my better resolutions. But now all is over; my character is lost; my self-command is gone; and I am a ruined man for ever and ever!' Shortly after he expired in a fit of drinking."

AN ILLUSTRATION OF MATT. xiii. 44.—As a party of gentlemen were recently exploring the interior of New Holland, they observed something at a distance resembling accumulations of moss upon rocks; but upon a nearer approach they found it to be oxide, or rust of copper. Overjoyed with their discovery, they immediately proceeded to the Land-office of Adelaide, and at once purchased the sections of land containing the valuable treasure. By the latest accounts from South Australia, we learn that the fortunate purchasers are rapidly realising immense fortunes. In the perusal of the above, the Bible-student will, doubtless, be reminded of that brief but comprehensive parable of the Saviour, where he says, "Again; the kingdom of heaven is like unto treasure hid in a field; the

which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field," Matt. xiii. 44.

MIRTH AND MELANCHOLY.—*The Insufficiency of Worldly Amusements.*—A French physician was once consulted by a person who was subject to most gloomy fits of melancholy. He advised his patient to mix in scenes of gaiety, and particularly to frequent the Italian theatre; and added, "If Carline do not expel your gloomy complaint, your case must be desperate indeed." The reply of the patient is worthy the attention of all those who frequent such places in search of happiness, as it shows the unfitness and insufficiency of these amusements: "Alas, sir, I am Carline! and while I divert all Paris with mirth, and make them almost die with laughter, I myself am dying with melancholy and chagrin."

THE ZEALOUS MAID.—In a family in the north of Ireland a pious young woman was engaged as a servant. The poor girl was much ridiculed for her religion by the young ladies, but did not render evil for evil; on the contrary, she would allow them to laugh at her, and then mildly reason with them. She made it her study to be useful to them, took opportunities to speak to them about religion, and would offer to read the sacred Scriptures to them when they went to bed. They commonly fell asleep, and that in a little time, under the sound; but she was not discouraged. Having exemplified Christianity in her life, Providence sent a fever to remove her to a better state. The young ladies were not permitted to see her during her illness, but they heard of her behaviour, which did not lessen the impression her previous conduct had made upon them. Soon after the two elder ladies began to make a profession of real religion, the little leaven spread, and now all the young ladies appear truly pious. Other means were employed by God in producing this great change; but one of the two who first became serious informed me, that she chiefly ascribed it to the life and death of the servant-maid.—*J. G. Pike.*

CHARITY.—Let your charity begin at home, but do not let it stop there. Do good to your family and connections, and, if you please, to your party; but after this look abroad. Look at the universal church, and, forgetting its divisions, be a catholic Christian. Look at your country, and be a patriot. Look at the nations of the earth, and be a philanthropist.—*H. Martyn.*

THE SHOEMAKER AND WINE-MERCHANT.—A poor man, a shoemaker, took a shop in one of the boulevards of Paris. As he was industrious, expeditious, and punctual, and, withal, faithful and honest, his customers rapidly increased, and he began to gain property. About this time a wine-merchant opened a shop next door to the shoemaker, and the latter took occasion to step in for an occasional drink of wine. He soon perceived that a dangerous habit was beginning to be formed, and for some days discontinued his visits. The wine-merchant inquired the reason. "I have no money," replied Crispin. "O, no matter," said the other, "come in and take a drink." The shoemaker accepted the invitation, till at last so great a score had run up that his best suit of wearing apparel was pawned for payment. A festival drew nigh, and he of the awl asked him of the glass to lend him his suit of clothes but for that day. A refusal was the reply. Much chagrined, Crispin cast about him for his revenge. The wine-merchant had a hen with a very fine brood of chickens, and they used often to venture near the door of the shoemaker. He accordingly procured some bread, and, scattering it upon the floor, enticed the hen and her chickens to enter his shop; then catching them, he stripped them of their feathers, and turned them loose to go to their owner. Enraged at the enormous cruelty, he makes complaint and seeks redress. "Friend," says Crispin, "as I have done to your fowls, so you did to me. You enticed me into your shop, you stripped me of my clothes, and left me destitute. What I have done to your fowls you did to a fellow-creature. On the charge of cruelty we are equal, though the baits we offered were different."

WHO WROTE THE BIBLE?—Men were as morally unable to write such a book as the Bible as they were naturally unable to create the heavens and the earth.—*Andrew Fuller.*

WHAT FAITH IS AND DOES.—Faith and heart-trouble are like a pair of balances; when one goes up, the other goes down: faith is the counterpoise of trouble of heart. Believe, then, in Jesus, act faith on him, and that will prevent or cure heart-trouble.—*Bunyan.*

DREAMS.—Conscience is often busy in the night-time when the external business of the day has prevented her work and claims from being attended to. We go about the world in the day-time, we see pleasant companions, we are absorbed in earthly schemes; the things of sense are around us, the world is as bright as a rainbow, and it bears for us no marks, or predictions of the judgment, or of our sins; and it holds no conversation with us on those subjects, and conscience is retired, as it were, within a far inner circle of the soul. But when it comes night, and the streets are empty, and the lights are out, and the business and dancing and gaiety are over, and the peace of sleep is drawn over the senses, and reason and will are no longer on the watch, then conscience comes out solemnly, and walks about in the silent chambers of the soul, and makes her survey and her comments, and sometimes sits down and sternly reads the records of a life that the waking man would never look into, and the catalogue of crimes that are gathering for the judgment. Then, whatever sinful thoughts or passions, words or deeds, the conscience enumerates and dwells upon, the imagination, with prophetic truth, fills eternity with corresponding shapes of evil. Our dreams sometimes reveal our character, our sins, our destinies, far more clearly than our waking thoughts; for whereas by day the energies of our being are turned into artificial channels, by night our thoughts follow the bent that is most natural to them; and as man is both an immortal and a sinful being, the consequences both of his immortality and his sinfulness will sometimes be made to stand out in overpowering light when the busy pursuits of day and of the world are not able to turn the soul from wandering towards eternity!—*Cheever on the Pilgrim's Progress.*

EIGHT POINTS OF PURSUIT.—Eight things should a Christian peculiarly labour after, namely,—to be humble and thankful, watchful and cheerful; to be lively without being light; serious without being sad; patient without being insensible; and steady without being formal. God may be conceived of as too easy towards sin, or too inexorable towards the sinner. His mercy may be conceived of as never withheld, or as seldom exercised. In either case evil results. Truth and peace are between the extremes.—*T. Binney.*

THE GOSPEL.—It is God in our nature standing on our behalf as our elder brother and representative, bearing the punishment which we had deserved, satisfying the law which we had broken, and, on the ground of this finished work, proclaiming sin forgiven, and inviting the chief and the most wretched of sinners to become a happy child of God for ever and ever. This object is presented to our belief, not as a theme of polemical discussion, but that it may stamp on our souls its own image, the likeness of God.—*Thomas Erskine.*

CHRISTIAN ORNAMENTS.—In word true, in actions just, in temper chastened, in commerce honourable, in politics honest, in friendship stedfast; as masters considerate, as parents kind, as citizens peaceable; at home beloved, abroad respected.—*Anon.*

PRIDE AND PIETY.—"Pride and piety cannot exist in the same heart—they are incompatible. If we foster pride, it will destroy our piety; and if we foster piety, it will destroy our pride." In whatever situation, state, or circumstance you may be placed, let the glory of God be your object, the word of God your rule, and the love of God your principle; you will thus have God as your guide, protector, and comforter.—*John Elias.*

The Children's Gallery.

THE MORNING OF LIFE.

Address delivered by one of the Teachers of the Crescent Sabbath-school, Liverpool, (Rev. J. Kelly's,) to the assembled Bible Classes, at their Annual Meeting.

I CONGRATULATE you, my young friends, on the entertainment of this evening. It is always pleasing to see enjoyment; but when that enjoyment is rationally conducted, and with a view to some worthy end, it is beheld with a heightened pleasure and unabated by any regret.

You are this evening met with your teachers, and with the other teachers connected with the school, for the purpose of relaxation, and for the interchange of feelings of cordiality and good-will, that we may all pursue our labours, if I may so call them, with renewed zeal, activity, and perseverance. By your connection with the school it is supposed that you are not unacquainted with the letter of the Christian religion, and that you admit its binding nature upon every man. Many of you, I know, have submitted your affections to the blessed God who gave them, and you will no doubt reap a large enjoyment by vigorously progressing in the path to which that step has led you. Others there may be who have decided for the Lord, but who have not yet avowed that decision. It will be our pleasure at some future day to know that you were wise to learn of Him who was meek and lowly, but who was the wisdom of God; that you heartily entered into his service, taking upon you his yoke, which is easy, and his burden, which is light. Others there are, no doubt, who yet halt between two opinions—perhaps some are altogether careless: it is always matter of regret while there are any such. I would counsel you, my young friends, to give heed to the things of religion while they are being anxiously and prayerfully set before your eyes; for whether you are heedful, or whether you neglect them, you will ultimately prove them to have been the things which belonged to your peace. Do not say it is yet too soon for you: it is never too soon to share in a perfect good; it is never too early to come under the hallowing influence of religion. The oldest men, those who have walked before the Lord in the land of the living to a good old age, who have had much experience and have observed much, have invariably declared that they never had occasion to regret being too soon devoted entirely to the fear of the Lord. On the contrary, it has been the regret of very many that they were not saved, by a more early devotion to God, from many sins committed while they were children only, and which proved a source of deepest regret as long as they lived. Even with wicked men, the sin of despising early religious instruction has afterwards pierced their hearts, and, like a barbed shaft, could not easily be withdrawn. Be assured of this, my young friends, that on the right use of your present privileges and means of grace will, in a great measure, depend your happiness for life, and your peace and blessedness throughout an endless eternity. You are all at that time of life when it is natural for you to look forward with happy anticipations of the future, when hope is bright before you, when you are full of thoughts of what you would like to do, and what you would like to be. It is of the utmost importance that these thoughts and wishes should be rightly directed—that you should have purposes before you and objects to be sought after of a character truly worthy and noble, lest you should look after something which will only dazzle you with its brightness, or win you by its seeming worth, but which will soon fade away or crumble into dust in your hands, should you ever attain it. There are many such objects and purposes in the world men hurry after, and distress themselves in pursuit of them; but only a few attain them; while to some they come with less toil. The whole world is thus kept in a continual bustle and ferment. The possession of wealth to command the luxuries of life—to be of great influence, and to be of some im-

portance with men—to have command over others, that they may feel your power and do your will; or to be great in some walk of life, that you may admire and look with complacency towards yourself,—as to be a great soldier, or enterprising navigator of the seas, or a great philosopher, or statesman, or a man of letters, or an expert mechanician,—all these, and such as these, have their peculiar glories to attract you; but they are not of a *truly worthy* character—they are not such as I should desire the most for those to whom I wished the best. Many of them are thoroughly base, and others ennobling only in vain.

Your nature is fitted to take a higher vantage ground and a nobler post than any of these can give,—to rise to a better purpose and to more durable renown; and they are rightly directed only when bent to that better purpose and engaged in a higher service.

We are all by nature very dependent; it is a first principle in the consciousness of every one, that we must look out of ourselves for blessing and enjoyment. The great question with us, then, is, whither shall we look?—where are these to be found?

You are sufficiently instructed to know that the great and ever-blessed God, who made all worlds, made this great ball on which we are placed—that he made and possesses all things therein, from man, his crowning work, to the humblest moss that creeps on the barren rock—that he sustains and marks the conduct of the one, as he tempers the other to the blast of heaven—that he only is perfectly master over man and every part of creation—he only is perfectly independent of every creature; and in him only is the source of abundant blessing and enjoyment for all.

This great Almighty Master of heaven and earth and all things calls upon you to enter his service. Here, then, is honour, the very highest—why should you choose less? It will never tarnish, but increase in brightness. He invites you to the richest blessings and the brightest glories. For generous enterprise in this world he has fields unlimited and his favour will be more to you a thousand times than all things else under heaven. He will sustain you in every service to which he may appoint you; he will be with you to triumph in the darkest hour; and he will be with you even to the end! Yours will not only be a present good; a rich reward will be laid up for you—a treasure in the heavens, which he will award to you on that great day when it will be seen what was truly worthy or noble in the earth. Then while, perhaps, you are happily looking forward to the future, seeking

"To body forth the forms of things unknown,"

see that you entertain no hopes or anticipations which do not rise first in Him who only is worthy of them, who is so condescending and interested in you, that he became man for the express purpose that he might engage you to every blessing which he has so richly in possession.

This is our purpose in connection with the sabbath-school, to seek you for God and for Christ, to induce you to enter his service heartily and freely; and this you must do, if you are to enter it at all. Do not be deceived with the idea that your connection with us will secure for you the good which God gives his people: that good will mainly come direct from God himself; and it is only by your unequivocal and entire reconciliation with Him that you can be made partakers of his blessings now, or rejoice in Him hereafter. To this end, then, let us pursue our studies of his blessed word with the utmost diligence and perseverance, seeking humbly the enlightening influences of his gracious Spirit, and depending on his unbroken and immutable promise, that he will grant it freely to them who ask it.

A BRIEF MEMOIR OF WILLIAM TROLLEY.

WILLIAM TROLLEY, the subject of the present brief memoir, was born of poor parents. The greater part of his life was spent at Kynesbury, a village in Huntingdonshire, to which place his

parents removed when he was very young,

From his earliest infancy to the commencement of his last illness he was unlike most other children in his obedience to his father and mother, his clean and tidy habits, his indifference to the ordinary and noisy amusements of children, and his general docility of character. Yet, unhappily, his religious education had been so neglected, even at the school which he had been accustomed for some years to attend, both on the week-day and the sabbath, and which was under the immediate control of those who claim the exclusive right of teaching the people, that when first visited by two friends who, having heard of his illness, went to point him to the Lamb of God, he was found to be in utter ignorance of the *first principles* of religion: so dark and uninformed was his mind, that he knew not who Jesus was!

During the spring and summer of the year 1846 he was afflicted with the rheumatic fever, which caused him much pain, and for some time made him very fretful and dissatisfied. He was continually wanting something, and teasing his mother until his every little whim was gratified. During this period he had so great a dread of death, that whenever the subject was mentioned to him he immediately burst into tears. But from the time that the two friends already mentioned first visited him, his thoughts were occupied about "the things that made for his eternal peace." The following night was one of great uneasiness and suffering. His mother said to him in the morning, "I am afraid you have not thought much about what the gentlemen said to you last night." He replied, "Yes, I have, mother. I have been thinking about it *nearly all night*." Those friends will ever have to bless God that they were led to visit that child. From that hour there seemed to be a change in him. His fretfulness and peevishness were gone; his former docility returned. He became contented with such things as he had, and with the providence that had so heavily afflicted him. His dread of death gradually subsided. He loved to read the word of God, and was pleased when his friends called and spoke to him about Jesus, about sin, and holiness, and the soul, and eternity, and the resurrection, and hell, and heaven; and about the love and mercy of God, and faith, and salvation. In a word, it was evident that the Holy Spirit was gradually changing his young heart, and fitting him for glory.

He was very much pleased with the 14th chap. of John, and often read it, and would sometimes get his mother to read it to him. As his illness advanced, he not only lost the fear of death, but frequently expressed his readiness to die. He seemed to exercise a simple, child-like faith in the Lord Jesus Christ, and enjoyed a strong assurance that his sins were forgiven.

He was one day visited by his aunt, who said to him, "My dear, you will soon be in heaven." He replied, "Yes, aunt, I shall; but Sam" (referring to his brother) "won't, for he has done a very wicked thing, and now says that he did not do it." "But you," said his aunt, "were once wicked like him, were you not—and used to tell stories too?" "Yes, I did," said he; "but I pray to Christ to forgive me, and now I shall go to heaven."

Towards the latter part of his illness his first complaint left him, and was succeeded by dropsy, which he bore with much patience. The resignation of an aged saint was perfected in the young disciple; for when his mother, upon one occasion, directed his attention to his legs, which were swollen to nearly double their natural size, he said to her, "They do not disturb me, mother. I shall not take them to heaven with me; and they will make no difference to me there." His sufferings were at times very intense; but "patience had her perfect work."

On another occasion, when his mother was lying by his side in bed, she heard him say, though he was apparently then in much pain, "The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord." Thus expressing his patience under suffering in the same beautiful language which Job used to express his resignation to the painful reverses which he had to endure.

His character now assumed another delightful feature—a desire for the spiritual welfare of his relatives and friends. His mother was one day sitting by his side crying, when he said, "O mother, what are you crying for?" She told him that it was because she thought that he would soon be gone. He said, "*Don't cry, but pray.* You must consider *you* will not live in this world *for ever*:" thus teaching in almost the same words which his Lord had used before, "Weep not *for me*, but weep *for yourselves.*"

A short time before his death he called for his brother to his bedside, and said to him, in his artless manner, "Be a good boy to your father and mother, and pray to the Lord, or else you will not go to heaven when you die."

He also sent several messages to his friends and neighbours, in reference to their souls' eternal happiness.

There was one other trait in his character which should not be overlooked: it was gratitude to those who had endeavoured to instruct him, during his illness, in the things of God. He two or three times expressed a desire to see once more before he died the two friends who had so often visited him. Upon his mother asking him what he had to say to them, he with great simplicity and affection said, "Good bye; God bless them; and I hope I shall see them in heaven."

How soon Almighty grace can ripen piety into full assurance; and how easily God can "perfect praise," even "in the mouth of babes and sucklings!" Here is a child ten years and a half old, who but a few weeks before did not know who Jesus was, enabled to look to him for pardon, trust in him for salvation, and rejoice in the prospect of living with him for ever!

And now "the time of his departure drew nigh." On the 31st day of July, 1846, his happy spirit left this lower world, and took its place, as we rejoice in believing, before the throne of God among the ransomed there.

Much more might be said; but it is hoped that this short and simple, but faithful narrative may afford encouragement to children, for by it they may learn that God is willing to receive and bless little ones; and to those who labour for the good of the rising race—for they are reminded that God does graciously accept the efforts of his servants, and bless their feeble instrumentality in the wondrous and glorious work of converting the soul.

Nov. 12, 1846.

HOW TO BECOME BEAUTIFUL.

BY REV. E. N. KIRK, U. S.

THAT young ladies should desire to be beautiful, is not surprising. But a few words of advice on this subject may be useful. There are two kinds of beauty—that of feature, and that of expression. The one secures admiration; the other, esteem and love. The one consists in a happy arrangement of the several parts of the material frame; the other results from the qualities of the spirit which dwells within it. The one requires a peculiar and rare combination of lines and colours in the face and neck especially; the other requires mental vigour, purity and harmony, with moral healthfulness.

We hear much conversation on this subject which is quite unsatisfactory, and which tends, we are persuaded, to mischievous consequences. We hear mothers, for example, commending to their daughters certain girls as beautiful, and pretty, and charming, who have no beauty but that which is purely physical; while they express little admiration of those who have mental beauty, and in a high degree, but only that. We hear young ladies discussing the subject of dress in a way which indicates that they place too high a value on physical beauty—that they prize that which creates admiration more than that which secures love.

This operates injuriously on both those who are beautiful and those who are not. When a young girl ascertains that she is beautiful, (for the possessors of this envied quality generally discover their endowments at an early period,) and observing how it secures the admiration of others, she is strongly inclined, not only to think too highly of

herself in comparison with others, but to prize her own corporeal qualities above the faculties of her mind.

There are some effects of this false estimate of beauty quite as injurious on those who are conscious of not possessing it. The excessive fondness for dress is directly the result of this feeling. It has induced extravagance by which merchants and mechanics have been reduced to bankruptcy. It has been the ready avenue for great multitudes of the inexperienced to the paths of crime and remediless ruin. Perhaps more victims to the base arts of the destroyer have been taken by this bait than by any other.

And then, in a family of many daughters, only one of whom is a beauty, what is the effect of hearing these injudicious laudations of this beautiful girl, and of the admiration which that one has attracted? If it produce its natural result in those who hear, they will overlook all the treasures of the spirit with which God has endowed them, and all the opportunities for cultivating the sterling qualities of character; and instead of looking upon life with cheerfulness and hope, will consider themselves as doomed to a hard lot. Murmuring against their beneficent Creator, and envyings of their more favoured acquaintances, will become prominent ingredients in their dispositions. Of course this statement may fail to be realized fully in any one case, because life is subject to so many modifying influences which cannot be fully recognized, that the most you can safely say of any one influence is,—such and such is its tendency.

But we feel disposed to venture a little farther into the matter of giving advice on this subject, and even to lay down a few *rules for becoming beautiful*. Suppress that incredulous smile—we are in earnest. There is not one of our readers whom we would not encourage to hope. It does not become us to say that they are not all as beautiful as Clara Mason; and then they may say, your rules come too late—we have reached the attainment without rule. Yes; but ye fair Claras, listen to us a moment. We mean these hints even more particularly for you.

Our first rule is,—*take a judicious care of your health*. The signs of sickness or debility are never in themselves agreeable. We may, indeed, become reconciled to them; but their original design is to awaken unpleasant emotions. And we mean by sickness, not merely such a stage of disease as demands the physician's aid. Scarcely a fibre or tissue of the body can be out of order without affecting the countenance. If our health or strength is impaired without our neglect or imprudence, no one can censure us. But we ought not to bear in our appearance the marks of disorders which we can avoid. For instance; if you are not sufficiently out in the open air, you will prevent the healthful action of your body, and some disagreeable sign of it will be hung out upon the face. If you do not take sufficient exercise, or if you eat improper food, or sleep too late or too much, you will not have that share of agreeableness in your appearance which a beneficent Creator designed for you.

Another rule is,—*cultivate the intellect*. This secures, in many cases, the beauty of expression where that of features and complexion is wanting. And where the features are too obstinately ugly to admit of that, there is still a compensation in the fact, that the attention of others is turned away from the body to the mind. Compare the silly prattling of a merely beautiful girl, who has neither mind nor heart, wit nor sentiment, with that of a plain-faced woman who has thought, and observed, and read to profit; who has clear and large views of men and things, the past and the present; who can help you to form correct views of characters and events; whose memory carries the honey of many hives to sweeten every feast of friendship. Compare these two. The one gratifies the eye; but no one cares to look at the prettiest object for a long time. The gratification of the eye is too limited for permanence, unless there be variety and succession. The other satisfies the mind through the sense of hearing. Choose, young friends — choose the latter.

Suppress selfishness, for it controls the countenance. Where a person lives for

himself, the countenance lacks all winning and animating expression. Some people make a sunshine wherever they go; but they are not beauties. Their light is a bonfire, a rocket, a meteor; it blazes, rushes, crackles, turns all eyes upon itself, but cheers and satisfies no one. There are some persons whose very entrance to a sick chamber is a medicine to the soul. Everybody loves to see them come in, and no one cares to know why. The secret is, their countenances and manner say, Can I contribute to your happiness? Young ladies, spend hours and months in becoming thus beautiful. But your labour for this must not be on the skin nor the hair, on silks nor mousseline de laine. Eradicate selfishness.

But there is a higher rule,—*love God and love all mankind.* In fact, you cannot truly annihilate excessive self-love but by substituting the love of God and your neighbour. Here is beauty, angelic beauty. It is the only beauty that will be recognized in heaven. Cherish it.

THE DREAM.

LITTLE BOYS AND GIRLS, THIS IS FOR YOU.

"Oh, what a sweet dream!—oh, what a lovely dream! Oh, mamma, you don't know what a charming sight these eyes saw but a short time ago!" These simple words were from the lips of a dying child to her mother. The child was ill in a little cot in the bedroom of her mother, who was anxiously watching her child with all the love of a parent's heart; and, delighted once more to hear the voice of her dear little one, she replied, "What, my dear child —what sight has my Lucy seen?" "Oh, mamma—mamma!" said the charmed girl, "such a sight! I thought I was in heaven, and on my head was such a lovely crown of sweet flowers; a golden harp was in my hand, and when I just touched one of its chords, such sweet sounds came, like most delightful music; and I sang to it with all my power. There was dear little Reuben—yes, darling brother Reuben, that used to be so kind and make me little boats to sail on the water; and he looked so happy: he didn't cry, mamma, like he did before he died and was buried in the cemetery. There was dear little baby, too—poor Mary, that was so pretty, with white hair, and such beautiful blue eyes. But, oh, mother, I can't tell you about it, it was so wonderful! Don't cry, mamma; for doesn't the Bible say, if you're good, both you, papa, and brother William, shall go? I shall soon go to help them to sing; and you'll stop to comfort them, mamma, when they cry because I'm gone, won't you, mamma? Dry your tears; for then all of us will be together, so happily, in heaven."

The beautiful simplicity of her innocent child deeply impressed the parent. Alas! soon Lucy died; but her mamma had a great comfort. She knew Lucy was with baby and Reuben, in heaven!

T. R. S.

THE FATHER AND HIS CHILD.

"Papa, I've often heard you talk
Of that bright world on high,
Where those who have the Saviour sought
Are carried when they die.

"I feel so very ill to-day,
Dear Pa, you cannot tell;
Oh tell me of that place, I pray,
Where I, too, hope to dwell.

"Oh tell me if our Saviour there
Will look on one like me,
Will listen to my humble prayer,
And bid my pains to flee?"

"My child, the Saviour is so kind
That he your grief will stay,
Will calm the troubles of your mind,
And wipe your tears away.

"And from that heavenly world so bright
You'll never want to roam,
But there you'll live in sweet delight,
And find a happy home.

"And when I leave this world of woe
It is my humble prayer,
That I to that blest place may go,
And meet my Henry there."

J. A. C.

Cabinet of Things New and Old.

THE GOOD FIGHT.

THERE is at least one war which is just and holy. In this we need not be afraid to engage, for it is the only good war in the world. Nay, we are commanded to enlist for this war. "FIGHT THE GOOD FIGHT OF FAITH."

1. The CAUSE in which the Christian soldier fights is a good one. It is the cause of *truth* against *error*, of faith against infidelity. Hence the injunction, "Earnestly *contend* for the faith once delivered to the saints." Mighty champions has God raised up in different ages for this conflict. It is the cause of *holiness* against *sin*. Hence the severity of the strife. Here is the law of the members warring against the law of the mind, Rom. vii. Nor is there any discharge in this war till life itself ceases.

2. We fight under a good LEADER. He is called the "Captain of our salvation." He holds his commission from God the Father. "I have given him to be a Leader and Commander to the people." "He shall be great, and shall be called the Son of the Highest." Through all the dangers and difficulties of the campaign against sin he leads his people. His presence inspires them with courage. His voice animates them to the contest. In his skill they have perfect confidence. In the strength of his arm they fear not to put their trust. Wherever he leads they fear not to follow.

3. We fight under a good STANDARD. It is the standard of the cross. By that sign the scriptural hosts conquer. In that cross they glory. To that they cling in the darkest hour and deepest trouble. If the tide of battle seems sometimes to turn against them, they still keep the eye of faith steadily fixed upon the glorious banner. On that banner is inscribed FAITH, LOVE, HOPE, UNION—for "we are all one in Christ Jesus." United we stand, and fight the good fight of faith. One of the most beautiful pictures of the Church Militant is thus drawn: "Fair as the moon, clear as the sun—terrible as an army with banners."

4. We fight with good WEAPONS. "The weapons of our warfare are not carnal, but spiritual, and mighty through God to the pulling down of strong holds." As the kingdom of Christ is not, so his conquests are not of this world. Neither the clash of arms nor the craft of cabinets has anything to do with its advancement.

Behold the heavenly armour! There is the breastplate of righteousness to guard the heart. While one hand holds the shield of faith, the other grasps the sword of the Spirit. "For an helmet the hope of salvation." Thus armed in a just cause, with a heavenly leader, how can we but conquer? These weapons are drawn from the magazine of Heaven, and, when skilfully wielded, one has

chased a thousand, and two put ten thousand to flight. Art thou contending with these, or ignominiously surrendering the ground to a treacherous foe? See to it thou make a good use of these weapons, and thou shalt never be put to shame.

5. WE WAR IN GOOD COMPANY. This spiritual army consists of volunteers who have enrolled their names for the war. They are all "picked men," the elect of the great King. They are not mustered for the invasion of rights, or for the disturbance of the peace of any of God's creatures, but for combined movements, offensive and defensive, against the common enemy of God and man. If it be honourable to be in the company of the excellent of the earth, the best of men; if the noblest actors, and the most patient sufferers, in the affairs of real life be found among them; then to be among such is indeed honourable. Well may we say, "Thy people shall be my people."

6. THIS FIGHT IS AGAINST BAD ENEMIES. It must, therefore, be good. "The world, the flesh, and the devil," are always encamped nearest or in array against, perpetually assailing us at every advantage. They are daring and indefatigable rangers up and down this disputed territory, flying hither and thither, and committing frequent depredations. Many an incautious straggler have they cut off. Many a bold onset have they made. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." There is also that "last enemy"—death—which all must meet, and which none but the Christian soldier can conquer. How often has he, though himself mortally wounded, sung the song of victory over this once dreaded enemy. One noble soldier, as he closed the conflict, shouted, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Finally, the OBJECTS for which we fight are good. They are various, but may be condensed into,—1. The honour and glory of our King. For this we were created, are preserved; for this we labour and strive.—2. Our own personal liberty. Our freedom or bondage for eternity is involved in the issue.—3. The rescue from captivity of millions of prisoners.—4. The overthrow of the arch-leader Satan. Our great Captain, with prophetic glance, saw him fall as lightning from heaven.—5. THE ACQUISITION OF HEAVEN. Glorious prize! It is "set before" us. It is called "a crown of life:" it is a throne. "To him that *overcometh* will I grant to sit with me on my *throne*." It is a *kingdom* of glory. We contend for a kingdom! What an object!

What, then, must the Christian soldier be—what should he do?

1. He must be *temperate* in *all* things. This temperance means the self-discipline of the whole intellectual, physical, and moral man. "He that striveth for the mastery is temperate in all things."

2. He must "endure hardness as a good soldier of Jesus Christ."

3. He should avoid all "entangling alliances." "No man that warreth entangleth himself with the affairs of this life," that he may please him who hath chosen him to be a soldier.

4. He must practise a willing and habitual obedience, else he is no soldier.

5. He must never *desert* to the enemy. Remember the doom of deserters!

6. He should never *despair* of final success. "Never despair with Christ for a leader," has been the motto of many a brave warrior in this field who would otherwise have desponded and fallen. "Be thou faithful unto death, and I will give thee a crown of life," saith that leader. Ours at length shall be the song, "Thanks be to God who giveth us the VICTORY, through our Lord Jesus Christ."

J. N. D.

THE LIGHT-HOUSE.

Not far from the chamber where I am now writing, break the waves of the old Atlantic. It is evening, and as I pace to and fro in the intervals of driving the pen, and look out of my window, the dim outline of a neighbouring island is visible, on the farthest end of which stands the object named at the head of this article. It is a brilliant point of light, being a distinct and striking object, though some eighteen miles of waters are rolling between us. I love to look at it.

1. *The constancy and fixedness* of the object interests me. No sooner are the last rays of the sun retiring from land and sea, than the watchful keeper hastens to kindle his beacon. If to the midnight hour I protract my musings, and cast a glance upon the sea, there shines the light. If long before the dawn of day I have risen to my labours, there it shines still. The month, the year rolls round, and there is no failure.

Striking admonition to the Christian! Fixed and constant let him shine. Shall the watchman on that tower feel that his own honour, and the value of the light-house to the mariner, depends upon the unfailing certainty of its cheering beams? And shall not the constancy of his own holy radiance be an object of holy ambition to the Christian?

2. *Deeply interesting facts* are announced by that brilliant point of light. It is as if an angel of mercy, with a voice of thunder, stood there and announced what part it was of a dangerous coast, to which the mariner was most contiguous, and in which direction he must look for shoal and breaker. There is language in that radiance that streams far forth, upon the dark, deep sea. Facts of highest moment are announced by it.

And is not a true and shining Christian one that announces interesting facts? What is his own translation from the kingdom of darkness into that of God's dear Son but the announcement of one of the most interesting of all facts—the power of Divine grace? And is he not, by the holiness of his life, and the fervour of his admonitions, to point out that great fact, the danger of his fellowmen, and proclaim what is true concerning the place of peril and the place of safety? Can he not fling the radiance of his own holiness across the path of wanderers from God, and by the facts thus disclosed allure them into the ways of life and peace?

3. I cannot look at that light-house without being struck with the *kindness to the sailor implied in its erection.* It is there to guide him. The whole surrounding region of shore and sea is suggested to him by that brilliant beacon. He is thus kindly told when there is peril, and when safety.

But every Christian is a light in a dark world kindled by Infinite Love. They are to shine in the beauty of holiness, not only that they may themselves win eternal life, but may guide others also to those realms of purity and love. God has sent them his grace that they may be luminous points all along the dark coasts of this world, reflecting the glory of a better, and pointing men to the purity and happiness above. It is God's kindness to the perishing in sin, that on all sides around them are found the rescued whose light can guide the benighted.

4. I cannot look out of my window at that light-house without a *melancholy reflection, at times, on the consequences of that light being extinguished!* Suppose some calamity of Providence had befallen it, or malice of man had been vented upon it. The swift ship approaches—looks for the friendly beacon; but it is gone! There is no voice to announce the presence of peril, and, for want of it, the noble vessel strikes the hidden rock or shoal, and all the horrors of shipwreck ensue!

"And if the light that is in THEE," O disciple, "be darkness;" if thou ceasest to be a bright beacon of the truth of God; if thy piety grows dim and thy moral beauty shines no longer; then other voyagers over the sea of life, that looked for guidance and found it not, may strike on the fatal rocks of sin and error, and be eternally undone!

Shine on, thou brilliant beacon of the perilous path of the mariner! Thou canst not rival the bright luminaries of the sky which I see hanging over thee; but a noble office canst thou do for seafaring men. And a kind office thou hast done often for me in turning my thoughts to those spiritual themes so easily suggested by the radiance thou art flinging over the dark sea. Shine on! and I will try, by seeking Divine light, to do even a nobler work of benevolence than thine—that of guiding immortal minds to the haven of eternal rest! H.

PAUL'S DEFINITION OF FAITH.

"Now faith is *the substance* of things hoped for," Heb. xi. 1. I hold a bank bill in my hand: it reads thus,—"The —— Bank will pay the bearer ten pounds on demand." This is a promise. It is nothing but a promise. Yet I received it as compensation for services to the amount of ten pounds. I can take it to the merchant, and receive for it goods to the same amount. It is to me of the same value as any substance I wish to obtain. I received it as substance; I keep it and use it as substance. But this is altogether owing to my faith, and the faith of those with whom I do business. It was issued by the bank in good faith; *i. e.* with an ability and determination to sustain the promise. It was paid me for my services in confidence that the promise would be fulfilled. I received it in the same confidence. I put it away to the merchant, and he received it in the same confidence. But let the funds of the bank fail, or let the bankers prove unfaithful, and the paper becomes worthless.

"Now faith is *the substance* of things hoped for." I hold the Bible in my hand: it reads thus,—"I give unto them eternal life, and they shall never perish," John x. 28. This is a promise. It is nothing but a promise. Yet I receive it as the free gift of Christ, the good Shepherd, given to his sheep. It is not for services rendered, but the kindness of my Friend, my Elder Brother, who is pleased to give me this promise because I am of his sheep. This promise is substance to me. He gave it me as such. I use it as such, in all my prayers and expectations and holy joys. The angels in heaven view it in the same confidence, rejoicing over me when repenting and believing in Christ. They treat the promise just as I do when serving me as ministering spirits. When I come to die they receive me as a believer in the promise, and conduct me up to heaven; and the Lord himself receives and treats me as one of his sheep, just as he promised. Thus faith is substance. But in two things the promise of the good Shepherd is better than the promise of the bank. His resources never fail: he never proves false.

I read again in the Bible, "Ask, and it shall be given you," Matt. vii. 7. This is a promise. It is nothing but a promise; yet to the believer it is substance. He uses it as such in his prayers. If he need food or raiment, or the means to procure them, he goes to God with the promise, in the exercise of faith, and expects to receive for the promise, food or raiment, or the means to procure them, *in the way of duty*. These things are substance, which the believer receives of God in fulfilment of the promise.

"Ask, and it shall be given you." The believer in this promise goes to God for the Holy Spirit, and, according to the faith that the believer has in God, he obtains the Spirit to fill his heart, as did Barnabas, who was filled with the Holy Ghost. He obtains the Spirit, to work in him, to will and to do of God's good pleasure—the Spirit, to give him all its precious fruits, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Thus, in this part of Paul's definition of faith, we understand that faith uses

God's promise as substance; and thus everything he has promised becomes reality, whenever that reality is wanted. Hence Abraham offered Isaac. He had no fear that God would fail in his promise; for he knew that God is able and faithful, and that he could raise up his son from the dead, as well as give him a son in his old age. Thus any one who is strong in faith may use all God's promises just as though they were realities; for his promises relate to realities, and faith uses them as the realities themselves. Hence said Elizabeth to Mary, "Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord," Luke i. 45.

E. Y.

SAVING FAITH.

THE following passage is but one among a multitude of kindred excellence in "Flavel's Method of Grace."

"Simply as a saving grace, faith has but the same excellence with all other precious saving graces. As it is the fruit of the Spirit, it is more precious than gold, and so are all other graces: in this sense they all shine with equal glory, and that a glory transcending all the glory of this world; but then consider faith *relatively*, as the instrument by which the righteousness of Christ is apprehended and made ours, and in this view it excels all other graces. This is the grace that is singled out from among all other graces to *receive Christ*, by which office it is dignified above its fellows. As Moses was honoured above the many thousands of Israel, when God took him up into the mount and admitted him nearer to himself than any other of all the tribes might come, so faith is honoured above its fellow-graces in being singled out and solemnly anointed to this high office in our justification. It is that precious eye that looks unto Christ as the stung Israelites did to the brazen serpent, and derives healing virtue from it to the soul. It is the grace which instrumentally saves us. As it is Christ's glory to be the door of salvation, so it is faith's glory to be the golden key that opens that door.

"What shall I say of faith? It is the bond of union, the instrument of justification, the spring of spiritual peace and joy, the means of spiritual life and subsistence, and, therefore, the great scope and drift of the Gospel, which aims at and presses nothing more than to bring men to believe.

"It is the *bond of our union* with Christ: that union is begun in our spiritual quickening, and completed in our actual receiving of Christ: the first is the bond of union on the Spirit's part; the second a bond of union on our part. Christ "dwells in our hearts by faith." Thus it is a door opened to let in many rich blessings to the soul; for, by uniting us to Christ, it brings us into special favour and acceptance with God; makes us the special objects of Christ's love and delight; and draws from his heart sympathy and a tender sense of all our miseries and burdens.

"It is *the instrument* of our justification. Till Christ be thus received by us we are in our sins—under guilt and condemnation; but when faith comes, then comes freedom: 'By him all that believe are justified from all things.' It apprehends or receives the pure and perfect righteousness of the Lord Jesus, wherein the soul, how guilty and sinful soever it be in itself, stands faultless and spotless before the presence of

God; all bonds to punishment are, upon believing, immediately dissolved; a full and final pardon sealed. O precious faith! who can sufficiently value it!"

GOD'S ANGER.

GOD'S anger against sin is most terrible; and yet it has a severe and awful beauty which fills the pious soul with reverence and love.

The pathway of God's anger issues from the bosom of his holiness. When sin first allured the angels from their just allegiance, the Divine anger was revealed in sternness and strength. When man first departed from God, he drove him from paradise, appointed a flaming sword, set over him the executioner death, and from the bosom of successive ages even to the precincts of the resurrection poured down the terrors of dissolution. When the guilty race sunk in universal corruption, he unsealed the fountains of the great deep upon the polluted world. When Sodom reeked in crime, he swept the guilty plain of its cities for ever. When Egypt rebelled, he called around him the ten infuriate plagues. When Canaan had filled the measure of her guilt, he led forth his people by the way of the Red Sea and the wilderness to drive out its inhabitants before them. When Nineveh exalted the offensive themes of her gods; when Babylon reared her persecuting head; when Tyre flaunted in meretricious pride; when Jerusalem hardened herself against the Messiah; when Rome heated the boiling cauldron against the saints—the angel of the Lord strode from city to city, and from age to age, holding over them the cup of judgment, and pouring upon each its appropriate doom. When our great Redeemer reached the predestined spot where he was to take the place of sinful men, to be numbered with the transgressors, and give his back to the smiters, standing in the stead of the guilty, then the anger of the Lord appeared. The earth quaked, the sun hid his face, and the cry of the atoning Lamb sounded far and fearfully, as, deserted by the Father, he bowed his head in death.

Yet in all these acts of dread commission the anger of the Lord was righteous. No malice flamed in his eye; no cruelty stained his hand; no passion burned in his heart. He stood in severe and awful beauty! The tear of compassion trembled in his eye, the voice of love was heard above the thunders of judgment, and the universe admired the beauty of holiness as it shone in the anger of the Lord.

SOMETHING FOR EACH TO DO.

IT is simply that every man, woman, and child in the church shall look round upon his or her acquaintances and friends, and select one individual, and resolve, with God's help, that this one individual shall be brought under the sound of the gospel, and no efforts, labours, prayers shall be spared to secure his or her conversion during the year. Is this too much to ask? If there is one Christian in the church so low in his own esteem that he cannot find a poor, ignorant child, or a despised beggar, to whom he can go, like his Master, with the offer of salvation—that he cannot find one whose affection he can gain by kindness and love,

whom he can teach himself, or draw to the sanctuary for instruction there, and for whom he can offer continually the effectual, fervent prayer which availeth much;—if you are too poor and insignificant to do even this, ask yourself, for what God brought you into his church? He has work for every one of his servants to do; if he has none for you, then you may be sure you are none of his. But it is often by just such weak and lowly-minded disciples as you, that he most delights to work. It is the foolish, the weak, the base, and the despised things of the world that God has chosen to confound the wise and the mighty. Even Paul could glory in his infirmities and say, "For when I am weak, then am I strong."

The work can be done, and it appears to me that no one who believes the redemption of his own soul has been purchased at the cost of his blessed Master's sufferings and death, can wish to do less.

How glorious would be the result if only this simple plan could be carried out, and every member of the church be made the instrument during the year, of saving one soul! What rejoicing in heaven! what power of influence given to the cause of Christ on earth! How many tender friendships would be formed! How the cause of Bibles and tracts and missions would be prospered! E. B. P.

VOICE OF THE ATONEMENT.

THE atonement is the centre of all-important truths. On the one hand, it proclaims the inflexible determination of God to maintain his law; and, on the other, the greatness of his compassion for a sinful world. It declares that God punishes only because it is necessary to punish; that the penalty of the Divine law emanates from infinite benevolence; that the nature of sin is indescribably odious; that, for the pardon of sin, a movement was necessary in heaven, more august and astonishing than that which created the world—a movement which has done more to enlarge and exalt the minds of angels and men than any other manifestation of God, and compared with which, all the miracles ever wrought, are but as drops to the ocean.

The glorious Person who made the sacrifice, standing in the place of a guilty world, combined in himself all the infinite attributes of God with all the attributes of a perfect man. Dwelling in that anointed form was that everlasting Word which abode from eternity in the bosom of the Father. The sacrifice was a work performed by the right arm of the Most High, and for which the labours of four thousand years had prepared. Therefore was it possible for God to plant the cross far down the course of time, and, on the grounds of a sacrifice which was to be made, receive many sons unto glory before it was made. Therefore could Moses and Daniel and Isaiah tell in thrilling numbers the story of their own joy, as well as the glories of ages yet unborn. Therefore may it be, that while the atonement avails not for sinners of other worlds, it may keep unnumbered worlds from sin.

Thus does the voice of the atonement utter condemnation for sin even while it prepares the way for its pardon. It reiterates in earnest tones the great doctrines of man's responsibility; it teaches the universality of God's moral

government, and causes the universe to resound, at once with the thunder of justice, and the soft, rich tones of dying mercy. B.

"I BELONG TO CHRIST."

I stood by the bedside of an aged negro, and, though a slave, he was free in Christ. Age had whitened his head before he had learned to love the Saviour and obey his holy precepts. It was in attendance on family worship, and hearing the Scriptures daily read, that his mind became enlightened and his heart touched by the Spirit of grace. Henceforward he lived for God; and when questioned as to his progress in religious life, his humble reply was, "I try to live by my prayer!" Oh, Christian, whoever you may be, that reads this simple but expressive sentence, are you thus living? Do your prayers and your life correspond? If not, then will this faithful, although obscure negro, rise in the day of final account to put you to shame. But now the weight of ninety years pressed upon him, and death was at hand. With a cheerful trust he met its gradual approach, and when failing strength disabled him from enjoying prayer, or holding conversation, I said, "Do you still find peace?" He answered in the affirmative, and with effort drawing up his hands and clasping them, he continued with solemn feeling, "I believe I belong to Christ!"

Thus the humble cabin was lighted by the glories of Christian triumph, in the cheerful trust, the confiding heart, with which this disciple met the last hour of his life. May this humble believer's plea be ours; let us feel Christ's friendship in us in joy or sorrow, in health or sickness, in life or death; and through eternity, may this be our individual boast, "I belong to Christ."

C. H.

BIBLE AND NO BIBLE.

Dr. Adams, addressing a Bible Society, beautifully illustrated the benign influence of the word of God, by contrasting those countries where it is perused, with those in which it is prohibited. "Tell me," said he, "where the Bible is, and where it is not, and I will write a moral geography of the world. I will show what, in all particulars, is the physical condition of that people. One glance of your eye will inform you where the Bible is, and where it is not. Go to Italy—decay, degradation, suffering, meet you on every side. Commerce droops, agriculture pines, the useful arts languish. There is a heaviness in the air; you feel cramped by some invisible but mighty power. The people dare not speak aloud—they walk slowly—an armed soldiery is around their dwellings—an armed police take from the stranger his Bible, before he enters the territory. Ask for the Bible in the book-stores; it is not there, or only in a form so large and expensive as to be beyond the reach of the common people. The preacher takes no text from the Bible. Enter the Vatican and inquire for a Bible, and you will be pointed to some case where it reposes among prohibited books, side by side with the works of Diderot, Rousseau, and Voltaire. But pass over the Alps into Switzerland, and down the Rhine into Holland, and over the channel to England and Scotland, and what an amazing contrast meets the eye. Men look with an air of independence—

here is industry, neatness, instruction for children. Why this difference? There is no brighter sky; there are no fairer scenes of nature; but they have the Bible; and happy is the people who are in such a case, for it is righteousness that exalteth a nation.

SKETCH OF MR. HAMMOND, BERMONDSEY.

MR. HAMMOND was the son of respectable parents who were connected with the Established Church. His early life, however, appears to have passed without any serious attempts to train him in "the right ways of the Lord," as he was never accustomed to attend upon an evangelical ministry, nor, indeed, to frequent statedly any place of worship whatever. Gay in his disposition, slight in his frame, and active in his habits, he was originally intended for the frivolous profession of a dancing-master! but although this design was ultimately changed for the more rational pursuits of commercial life, yet he grew up to manhood "without God in the world"—"a lover of pleasure rather than a lover of God." He became passionately fond of the vicious and demoralizing amusements of the theatre, which he was accustomed to visit almost every evening when at leisure,—occasionally performing privately, and mixing freely with the society to be found behind the scenes, at some of the minor theatres in the metropolis.

At this period how little could have been anticipated of his future eminent piety. But God had purposes of sovereign mercy towards him, and the time for their accomplishment was at hand. About six years since, after resisting repeated solicitations to visit Jamaica-row Chapel, he was at length induced to comply with the urgent entreaties of the young person who afterwards became his wife, and now survives to lament her early loss. The effect upon his mind was singular and striking. He appears to have been at once impressed with the things he heard; and, immediately after the service, literally *ran the whole distance to his home* for a half-sovereign, and back again to the chapel, in order to secure sittings, so that they might both attend regularly in future. Though too late for this purpose on his return, his resolution was carried into effect on the Tuesday evening following, and from that period they both continued regular attendants upon the means of grace.

In the year 1842 he became a member of the church, and shortly afterwards a devoted Sunday-school teacher and a zealous labourer in a local association of the Reformation Society. At this period, having of course renounced his attendance at the theatres, and having much time at his disposal, he was accustomed frequently to devote the whole of his afternoons to closet prayer, and the careful study of the holy Scriptures. On his death-bed he described to his friend and pastor those "times of refreshing from the presence of the Lord," which appear to have been the most hallowed seasons of delight, as well as the means of his establishment and advancement in the knowledge of the great truths of the gospel.

But even at this time it is probable that the seeds of disease were germinating in his bosom, destined, ere long, to bring forth fruit unto death. He obtained a commercial situation which required greater exertion than he was

able to endure. Often has he returned home in the evening trembling with exhaustion, and, almost without uttering a word, even to his wife, immediately retired to his bed. Anxious to fulfil his duties to his employers, who now speak in the highest terms of his diligence and fidelity, he continued these exertions too long, and in the spring of the present year was altogether laid aside by the failure of his health. Still, however, no serious apprehensions were entertained either by himself or his friends that his case was fatal; until at length, when visited by an eminent physician, (Dr. Hastings,) it was found that his lungs were so seriously diseased that no hope could be entertained of his recovery. It was supposed that he could not live more than a month; and the result proved the correctness of the prediction.

At first, as may be supposed, he was startled and confounded at this unexpected announcement. It was some little time before he was able deliberately to realise his position, and to review his prospects for eternity. A slight cloud seemed to pass over his mind. He did not doubt nor fear; but he wished for a clearer perception, and a more indubitable persuasion, of his interest in the great salvation. Deeply did he express regret at the loss he had recently experienced, in being unable to attend the *week evening* services at the chapel, which in former times he had found so great a source of edification and enjoyment to his soul. In the course of an interview with him, he referred to the early times in his religious experience when he was accustomed to retire for secret devotion and the perusal of God's word, and after describing the joys which he was permitted to realise at those hallowed seasons, he asked, with great earnestness, whether he could possibly have been mistaken in supposing that he had there found mercy and become a partaker of the grace of eternal life? In the conversation that ensued, the text was quoted, "Being confident of this very thing, that He who hath begun a good work in you will perform it until the day of Jesus Christ." This seemed to afford him almost instantaneous relief. The cloud was dispersed, and he himself described it as "the passing of a sunbeam over his mind."

Many were our interviews during the brief interval of life which remained. He was always calm and cheerful, yet had no raptures. Perhaps this was, in his case, a special favour, at least as regarded his wife and friends around him. The very excitement of rapturous enjoyment would most probably have extinguished much earlier the feeble spark of life; and he felt comforted and reconciled when this thought was suggested to his mind. But how invaluable is that religion which *can* give calmness to the soul in the very prospect of death and eternity!—a calmness, not the result of mere ignorance or brutish stupidity, but connected with an enlightened conception of the solemn truths of Divine revelation, and even inspired by them! Such was "the holy calmness of his soul" during the closing days of mortality; and at length, after a distressing night of suffering, having expressed the sweet assurance that he should soon be with Jesus, the "lover of his soul," he at length breathed his last sigh on the morning of the 15th June last, and entered the bright world where God has wiped away all tears from his eyes:

"One gentle sigh his fetters broke;
We scarce could say, 'He 's gone!'
Before his happy spirit took
Its station near the throne."

His funeral sermon was delivered in the Independent chapel, Jamaica-row, Bermondsey, in the presence of a numerous assemblage of young persons, on Lord's-day evening, June 28, from Luke vii. 13. G. R.

ECCLESIASTICAL QUESTIONS.

Church Fellowship.

1. WHAT is church-fellowship?—It is the exercise of the social principle in matters of religion; a privilege that Christ has permitted us to enjoy, and a duty which he has commanded us to perform.

2. Is this all that is meant by fellowship?—No; it is, further, the instituted way of making a public profession of the faith and hope of the gospel, and the only means by which he can profess his faith in Christ.

3. Does it not include still more?—Yes; it is the visible band of union with the disciples of Christ, and an explicit declaration of our determination to submit to the government and discipline of the church.

4. What is it designed to exhibit?—It exhibits upon a smaller scale that sublime and glorious union and communion which subsist, not only between all real Christians of every country, name, and age, but between the whole redeemed church and their Divine Head, Eph. i. 10, iv. 4; 1 John i. 3.

5. What are the qualifications necessary to those who enter Christian fellowship?—It is only necessary that they be born of the Spirit and believe the truth, John iii. 3; Matt. xviii. 3; 1 Cor. iii. 12—17

6. Are none but such admissible to the church?—None; the privileges of the kingdom are expressly limited to such, and such only were knowingly received into the primitive church, Acts ii. 41—47, ix. 26—28; and the epistles are uniformly addressed to such, Rom. i. 7; 1 Cor. i. 3.

7. Why are these only to be admitted?—Because such only can enjoy the blessings and privileges, sustain the relations, and perform the duties, of the church and kingdom of Christ, which are all of a spiritual nature.

8. Does not this seem like judging the hearts of men?—Nothing of the sort; it only requires that we judge their doctrinal views by their own words, and of their sincerity by their walk and conduct: when they speak and act like Christians we are bound to believe they are Christians, and to receive them accordingly, Matt. vii. 16—20; Rom. xiv. 1.

9. Does not the parable of the tares, Matt. xiii. 24—30, teach that the righteous and the wicked ought to be permitted to live together in church-fellowship?—No; that parable does not refer to Christian fellowship at all; Christ expressly says, "the field is the world," (not the church,) and the leading object of the parable is to prohibit the infliction of temporal punishment on hypocrites and unbelievers, ver. 28—30.

10. Were there no wicked persons in the primitive churches?—Yes; some such crept in unawares; but the churches were most solemnly commanded by the apostles to bring such persons to repentance, or to exclude them, 1 Cor. v. 2—13; Gal. v. 9—12; Rev. ii. iii.

11. Ought a society to be acknow-

ledged as a Christian church which tolerates in its fellowship those who do not appear to believe the gospel, or who live impenitent in known sin?—No; because the first principle of Christian fellowship is thereby destroyed, and in such a society it must be impracticable to obey some of the plain laws of Christ, 1 Cor. xv. 33, 34; 2 Cor. vi. 14—16; Eph. v. 11.

On Church Government.

1. Does the word of God reveal plainly and connectedly any model of church government for universal imitation?—No; it teaches the mind of the Spirit upon this, as it does upon every other subject; and it is by the diligent examination of the Scriptures that we ascertain the nature and particulars of that order which Christ has appointed for his churches.

2. What is the Scripture import of the word "church?"—Unless when applied to the whole body of believers in heaven and earth, it invariably signifies a single congregation or assembly meeting in one place; and when more than one congregation is intended, it is always in the plural, *churches*, Acts ii. 47, ix. 31; 1 Cor. i. 1; Gal. i. 2; Rev. i. 11.

3. Was this view entertained by the founders of the English and Scotch established churches?—Yes; as appears from Art. 19 of the English church, which declares that "The visible church of Christ is a congregation of faithful men;"—and the Scotch Confession of 1560, speaking of the faithful, says, "Be the members ever so few, about two or three, there, without all doubt, is the true church of Christ.

4. What is the opinion of Dr. George Campbell?—He distinctly affirms, that "In any intermediate sense, between a single congregation and the whole community of Christians, not one instance can be brought of the application of the word in sacred writ." Lect. on Eccl. Hist. vol. i. 204.

5. Was the term church always applied to a single congregation in the first centuries of the Christian church?—Yes; Dr. Campbell, as above, declares that "it is the constant usage of the term, in the writings of ecclesiastical authors, for the two first centuries."

6. What is meant by church "government?"—The exercise of the authority of Christ among the faithful.

7. What is church "discipline?"—It means the application of the laws of Christ as rule of government among believers generally; or it signifies the application of a particular law to some particular offence.

8. Are the most important parts of discipline enjoined, as, 1st, the duty of the whole church?—Yes; such as the receiving of members, Rom. xiv. 1, i. 7. 2nd, dealing with offenders, Gal. vi. 1. compared with i. 2. 3rd, excluding the impenitent, 1 Cor. v. 4, 5. 4th, restoring those who repent, 2 Cor. ii. 6—8.

9. Do you, then, mean to say that every congregation of believers is a church of Christ, and that every such church with its office-bearers is complete within itself?—Yes; perfectly complete, and competent to observe Divine ordinances, to exercise discipline, and is subject to no other authority or tribunal upon earth.

10. Is this form of government suited to the universal nature of Christ's kingdom?—Yes; it *must* be acted on in all countries at the first introduction of Christianity into them, and it is the

only form that *can* be acted on in all countries, ages, and circumstances.

11. Is there sufficient evidence that such were the churches universally in the first ages?—Yes; this is attested by all impartial history: Mosheim, vol. i. 107; Campbell, vol. i. 278; Lord King, 138.

12. What is the testimony of the infidel historian, Gibbon?—Even he confesses that "Every society formed within itself a separate and independent republic; and although the most distant of these little states maintained a mutual as well as friendly intercourse by letters and deputations, the Christian world was not yet connected by any supreme authority or legislative assembly."—*Decline and Fall of the Roman Empire.*

13. What is Lord King's pointed remark on the subject?—He says, "The greatest bishoprics in the world, even in the third century, were no more than one single congregation; which were all able to meet in one place."—*Enquiry*, chap. ii.

Jan. 1, 1847. E. C. W.

The Letter Box.

THE GREAT FARCE;
OR, PRAYING THE POPE'S SOUL OUT OF PURGATORY.

MR. EDITOR,—I was exceedingly glad to see it announced in the newspapers, that a grand mass had been performed in the Roman Catholic chapel, Moorfields, to pray Pope Gregory's soul out of purgatory. Alas! I thought, is *he there!* This was showing up the darkest part of the system in the midst of an enlightened people, and it will be of great service to our country if we can get folks to think of it.

1. What is purgatory?—It is a pit of fire—a little hell. God did not make it, neither did the devil: it was made by the Church of Rome; and *there* is the soul of the pope.

2. Who was the pope?—The Head of the Romish Church; and the Head of the Church is in purgatory.

3. What was the peculiar title of the pope?—He was styled *His Holiness;* and he was the only man in all the world who dared to wear this blasphemy; but now his Holiness is in purgatory.

4. Wherein did he excel all other men?—In his *infallibility.* He could not make a mistake: but now the infallible pope is in a little hell—and there he must remain until poor, *fallible* creatures have got him out. What a farce!

5. What were his powers?—He could regenerate children. He could change plain bread and wine into the true body and blood of Christ. He could qualify his clergy to give absolution to the greatest sinners, twenty times over. He could send dispensations of pardon for the greatest offences, all over the world. In fact, he could do anything that God the Redeemer could do, and yet, with all his powers, alas! where is he now? He lifts up his eyes in flames.

6. What a melancholy idea does the state of the poor old pope's soul give us of Popery. There is no certainty that he will ever get out of the fire—at least, the Bible gives no account what sums of money are needed for *masses*, or what power is necessary in the priesthood. Indeed, he may never get out, and his successors are likely to share the same fate. What a gloomy religion is Popery!

7. What a wretched substitute this purgatorial system is for the gospel doctrine of justification by faith! How often have we seen true believers in Jesus going out of this world like a

ship in full sail, rejoicing in the assurance that, "absent from the body, they shall be present with the Lord!"

8. We cannot wonder that Sir Culling Eardley Smith was ordered out of the pope's dominions for circulating God's book; certainly not! It was quite in character. A free circulation of the Bible, and a firm belief of the Bible, would soon remove this burning heresy from the face of the earth. The Bible knows nothing of purgatory. O no! It proclaims a full salvation, and a free salvation, and a *present* salvation: "There is no condemnation to *them* that are in Christ Jesus;" and what should *they* go to purgatory for? "Being justified by faith, we have peace with God, through Jesus Christ our Lord." "He that believeth on the Son of God shall not come into condemnation, but is passed from death unto life." It is an insult to the pope to send him to purgatory, if he were justified by faith in the atoning blood of Christ.

9. How astonishing it is that men of common sense can swallow such a delusion. We can only account for it on the ground that when men leave the Bible for human inventions, God, in his displeasure for their effrontery, sends them strong delusions, that they might believe a lie, that they all might be damned who obey not the gospel.

10. The system of Popery would not have been complete without a purgatory; but how, from the figment of Apostolic Succession to the last act of praying the soul out of a little hell, it keeps salvation entirely in the pockets of the priests. It is a kind of turnpike-gate system, and the gate-keeper must be paid. "*No trust*," is written over the baptismal font, on the confessional, on the purgatory, and even on the gate of heaven! O how devoutly should we pray, "From such delusions, good Lord deliver us!"

11. There is not much difference, after all, between the *full* popery men of Rome and the *half* popery men of England. *Fatal error is fatal* whether in the Italian language or in English. Multitudes are perishing all around us for lack of the knowledge of the doctrines of the cross.

12. Let godly men take courage, and employ all their energies to spread the pure gospel everywhere. The fate of the poor old pope is a good lesson to us. Up, then, ye friends of Christ, and be doing! Light will make the darkness visible. Truth will expose the delusion. O let us carry the life-giving word into the abodes of death, and God will bless us as his instruments, for quickening those who are dead in trespasses and sins. Amen.

RICHARD KNILL.

Wotton Tabernacle.

AFFAIRS IN THE WEST INDIES.

Nov. 16, 1846.

MY DEAR SIR,—It is a matter of sincere thankfulness to be able to communicate that our schools are still increasing; we have now, in the Upper Schools—Girls, 21; Boys, 16: Lower School, 98 of both sexes, and 5 Teachers in training; making a total of 140. The CHRISTIAN'S PENNY MAGAZINE for August has just come to hand, and your extracts from the *Record* have yielded us much pleasure, for we were not aware that it had penetrated so far into the Church as by law established, as their own account states. But, sir, they ought not to have stopped with its running from "parish to parish;" it runs from colony to colony, and from island to island, throughout the world. And here, among those who, eight years ago, wore the galling, degrading badge of slavery; who were not allowed to be instructed, between 30 and 40 copies of every number are circulated, and are in the hands of our best Sunday-school teachers and our most intelligent members; and considerable as is this number, (when the state of education is taken into account, as well as the fact, that the love of reading has yet to be cultivated,) yet we hope it will be much increased with the New Year; and lest those who do not purchase it, or cannot read it, should lose the benefit of its valuable articles, we read them at our district prayer-meetings on Monday evenings, and we hope, and most fervently pray, that it may be

instrumental in the hands of God of accomplishing much good, even in this distant part of the British empire, and enable our people to understand aright their position, duties, and privileges, as Protestant Dissenters, in this land of State Churchism. You are, I believe, aware that every house is included in the Chapel Tract Society. Well, sir, three sabbaths ago, one of our distributors called at the house of the Rev. Mr. ——, of the English church, to exchange the tract left the previous sabbath. He brought it to the door, declining to take another; she politely asked the reason why he would take no more. He made no answer; but asked whether, if he gave her a tract, she would read it. She replied, "Certainly;" when he produced the well-known "*Beware of Schism*;" and telling her, if she read her Bible, she would find, "*Be ye not righteous overmuch*;" requested her not to call again. Such is a specimen of the men with whom, (if the West India branch of the Alliance is ever brought into existence,) we should be expected to unite; "men who bind heavy burdens upon the people and grievous to be borne." Why, sir, *every mouthful of bread I eat is taxed towards the support of the Episcopalian, Roman Catholic, and Presbyterian State Churches*, who, with their retinue of schoolmasters, clerks, organists, &c., cost about 1,000*l.* sterling each per annum, and who stand by and see the people taxed to bring in African, Coolie, and Portuguese labourers to compete with them, and reduce their wages, without ever lifting their voice against one of the most iniquitous acts ever perpetrated upon a free people. Would it be tolerated in England for a week? Why, the man would be scouted who dared to propose that foreign labourers should be introduced into England to compete with the cotton-spinners of Lancashire; and that *they should be taxed to defray the expenses of procuring those men whose presence would reduce their wages; and yet such is the system acted upon here!*

I have also to inform you that one of our Demerara brethren, the Rev. E. A. Wallbridge, has been cited to appear before the Criminal Court on a charge of *sedition*, founded upon a letter of his in one of the newspapers here, entitled "More Facts." We cannot tell how the matter will end; but here is an attempt made by the Ruling Powers to crush one of our most useful missionaries for fearlessly exposing their mal-administration.

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*** We have received West India papers, by the same mail, in which the question adverted to by our correspondent is very fully discussed, and which also contains the indictment, a wonderful curiosity of its kind. Mr. Wallbridge, like William Knibb, seems a man of a large English heart that makes common cause with the oppressed, who still require a Christian advocate. We think it probable he may have stepped a little beyond the precise limits assigned him as a missionary, but we have no manner of doubt that his course redounds to his honour as a man. He concludes the article which forms the libel with the following declaration, Having spoken of the gross profligacy of some great folks, he proceeds:

"But if faithful and laborious missionaries, against whom no such abominable immoralities can be charged, happen to meddle a little with reform politics, to complain of reckless public expenditures, to tell out, in plain terms, some unpalatable truths, to oppose cruel and ruinous immigration schemes, or to seek a more excellent and English-like legislative constitution, they are cried down as 'canting hypocrites,' 'firebrands,' men having a 'diabolical spirit,' guilty of 'sedition,' and so forth.

"I have exhibited these facts as affording a key to the rabid abuse lately heaped upon my name in the semi-official *Times*. Every effort is made by the truckling editor of that paper, on behalf of the party that pays him, to blacken my reputation; and the most unfounded, the most barefaced *lies* are slanderously circulated in

its columns almost every other evening, and all because I sympathize with the movement in favour of a representative form of government, oppose Coolie immigration at the expense of the Creole labourers, and recommend a general reduction of public expenditure and taxation, as a fit and necessary accompaniment to a lower rate of wages. But if thus to tell the truth, oppose injustice, and seek for the rights of my fellow-men be 'disreputable,' then I hope to be equally disreputable in future, and the impudent slanders of a venal press in this colony will not deter me from the course I conceive to be a right one. The state-paid clergy have taken a golden bribe. *They* must, of course, hold their tongues, or side with the oppressors who have bought them; but, having taken no bribe, I and my missionary brethren are free honestly to speak out the truth."

The Public and the Liberal Press seem to be strong on the side of Mr. Wallbridge; and the following resolutions will show how the subject is viewed by men on the spot, who best understand it:—

"At a special meeting of the Guiana African Union Association, held on Thursday evening, November 12, 1846, the following resolutions were unanimously adopted:—

"Resolved—That this meeting having heard that a criminal prosecution has been commenced against the Rev. E. A. Wallbridge, the faithful and zealous minister of Smith Church, and one of the most sincere and unflinching advocates of the rights of the labouring and oppressed classes of this colony, sympathizes with the reverend gentleman, and trusts that the God whose he is, and whom he serves, will sustain him through, and deliver him out of his severe trial.

"Resolved—That the sum of fifty dollars be presented to the Rev. E. A. Wallbridge, out of the fund of the Guiana African Union Association, to assist in defraying the expenses of the prosecution now pending against him.

"Resolved—That, independent of the sum presented to the highly esteemed and reverend gentleman out of the Association's fund, the members of the Association are requested to contribute in their private capacities to aid in defraying the expenses of the defence."

Emery's Journal has done itself lasting honour by its vigorous defence of its correspondent, and of those whose interests he advocates. The *Journal* forms an opinion of Christians in England which, we hesitate not to affirm, time will more than verify, when it says,—

"His appeal to the 'enthusiasts' composing the London Missionary Society against the reverend missionary so obnoxious to him is rather amusing, and will not, we apprehend, answer his purpose. Those 'amiable enthusiasts' are not quite destitute of common sense. The supporters of Missionary Societies in England have learnt by this time to estimate at its full value the malicious attacks made upon their faithful missionaries, by West Indian prints of a certain stamp. Charges against missionaries, whether of *incendiarism*, by the *Royal Gazette*, or of 'sedition, privy conspiracy, and rebellion,' by the *Guiana Times*, will have but little weight *now* with sensible men at home. And that such monstrous, barefaced articles as that in the *Guiana Times* of Monday, come from the same pen that persists in slandering and vilifying one who fell a victim to colonial rancour in 1824, (and who, whatever may be the opinions of one-sided, anti-reforming West-Indian editors, the wise and good of Great Britain look upon as a martyred, a murdered man,) will not give them any additional favour in the eyes of the right-minded English public. Blame from such a pen is highest praise, we are inclined to think, in the estimation of missionaries here, and their friends in the mother country."

It is not a little remarkable, that Mr. Wallbridge labours on the spot which was hallowed by the footsteps

of Smith, the martyred missionary; and that the attorney-general who now prosecutes the living was counsel for the dead, for whose innocence then he earnestly and powerfully contended, and which he has maintained to the present hour.

P.S. Since writing the above, we have been favoured by a friend with the sight of a letter just received from an excellent Missionary in British Guiana, in which he says, "On the 23rd, this day week, I expect to witness a scene altogether worthy of Demerara; my brother, Edwin Angell Wallbridge, a minister of the gospel, a loyal subject of Queen Victoria, and *one of the best men living, placed at the bar, in a criminal court, to be tried for sedition*, BECAUSE HE HAS DARED TO SPEAK THE TRUTH!"

THE QUALIFICATIONS NECESSARY TO A SABBATH-SCHOOL TEACHER.

To the Editor of the Christian's Penny Magazine.

SIR,—I am a Sunday-school Teacher, who, from the beginning of my career, have always considered that my function was *to preach the gospel, with a view to its saving reception by those committed to my care*. It is true that I may have to teach the elements of human knowledge—perhaps even the letters of the alphabet; but still this is only a means to the great end—*the conversion of souls*; and in every step of my progress, even when showing how letters are formed into syllables; and syllables into words, I have been taught to consider that it was my duty to tell of Him who came into the world to save sinners, and who so tenderly said, "Suffer little children to come unto me, and forbid them not."

Judge, then, of my surprise, when I heard, a few days ago, in a meeting of a public body especially convened to confer on the qualifications of Sunday-school Teachers, that it was not only justifiable to employ those as teachers who had not confessed Christ before men, and were still unconnected with any church; but also those who were manifestly unconverted, and exhibited no one characteristic of the Christian beyond a life of external morality, and an outward respect to the ordinances of religion!

But as my surprise is no proof of the accuracy of my opinion, and as there were found among the upholders of these propositions grave and experienced men, I am anxious to submit the matter to your judgment, in the hope that you may deem it of sufficient importance to instruct the churches on the subject through the pages of your Magazine.

What is the difference between teaching a class and preaching to a congregation? between the chair of the teacher and the pulpit of the preacher? I can see none. The end of the one and of the other is to save *souls*. Apply, then, the propositions to which I have referred to the preachers of the gospel, and what would the churches say? An unconverted man in the pulpit! A man who had never confessed Christ before men—who had never joined himself to any Christian church—who had never obeyed the command, "Do this in remembrance of me," in the pulpit! Surely there would be but one voice on such a circumstance, and that would be—a universal cry of condemnation! No excuse would be received. It would not do to say, he had ability—he preached the truth—if we had not availed ourselves of his services, we could have had none. The indignant reply would have been heard on every hand, You should have read a sermon—you should have read the Scriptures—you should have prayed—you should even have shut up your chapel, and have dispersed to your homes, rather than have submitted to so great an outrage. If this would be the expression of the churches respecting the employment of such a preacher, for the sake of *consistency*, I ask for the same expression respecting the employment of such a *teacher*.

I know it is said that if we were to

require church membership in every one admitted to teach in our Sunday-schools, we could not find a sufficient number to carry on the work. Sir, I do not believe it. The office of the Sunday-school teacher has yet to be magnified. The churches have yet to be taught that to instruct children in the way of salvation is a work worthy of high talent and the (so called) respectability of station; that the accomplished ladies and educated gentlemen of our several communities do not yield all that they owe to the Sunday-school when they pay their annual guinea and give their patronising presence at an anniversary. At present, Sir, you know that, with some honourable exceptions of churches, as well as individuals, the work is largely left to persons in humble circumstances and of limited education. When the matter is better understood—when our pastors universally look upon the Sunday-school as the nursery of the church—when the office of the teacher is esteemed as it deserves—when individuals are admitted to it in the presence of the assembled church—when the office is committed to them by the pastor, and they are charged to fulfil it, to make full proof of it, in the face of "the great congregation,"—when these things are general, there will be no need to go into the world to fill up vacancies among the teachers, or to ask men to exhort others to "flee from the wrath to come," who are themselves in "the gall of bitterness and bonds of iniquity." This, I submit, Sir, is the true remedy for the alleged lack of decidedly Christian teachers. We are not to lower the standard of the agency, to bring it down to our deficiencies, but to supply our deficiencies in order that we may rise to the standard; for in this, as in every other path of departure from the light, our position is not stationary; the distance is increased by every step that we take. Besides, Sir, what is the course that I am deprecating but the employment of God's enemies to do God's work? Have we any warrant for this? I know that even "the wicked"—the openly, manifestly wicked—are declared to be God's sword; but *this* is a sword which he reserves for his own wielding; it is never entrusted to mortal hands. *He* makes use of the Philistines, and the Babylonians, and the Romans, when he moves to scourge his people; but when man is employed on the work of the Holy One, he is bound to use holy instruments, and upon none other has he a right to expect a blessing.

I am aware, Sir, that it is possible to find a true Christian who has not yet obeyed Christ in reference to the observance of the Lord's Supper, and joining himself to a Christian church; but such an one cannot be *fully* qualified for a Sunday-school teacher. It must be ignorance which keeps him back, and, to this extent, he is unqualified. Imagine him in his class. He is reading the New Testament, and comes to the record of the institution of the Supper. He reads the command, "This do in remembrance of me." How can he reconcile the word with his own conduct? The children of his class know that whenever the Lord's Table is spread he turns his back upon it, and retires with the world, and thus far makes common cause with those who are the enemies of his Lord. Such inconsistency must at least impair his teaching and weaken his influence.

There is one other refuge to which the advocates of the proposition I have been commenting on are wont to retreat; it is, that many unconverted men have been themselves converted while engaged in the work of teaching others. This may be conceded; but it does not help the case. The rule must be, "Holy men for holy work." These are the exceptions, which God has allowed for his own wise purposes; but are no more examples for us than the case of the thief on the cross is for delaying repentance until the eleventh hour. To follow such example, with such a view, is in fact "doing evil that good may come."

With one general remark, I leave the subject in your hands. It has appeared to me the more important from its bearing upon that disposition to blend the church with the world which every observant Christian must have deplored, and which operates most destructively upon vast masses of the

unconverted. If unconverted men are admitted to office in connection with the church, either as trustees, managers, deacons, committee-men, teachers, or otherwise, they will soon be ready to forget that there is any difference between them and those who have given their hearts to God; and they may go down to the grave in the company of the godly, falsely imagining that they are partakers of their grace, and discovering only in perdition that, whatever man may have done to hide the difference, God distinguishes between "the precious and the vile"—between those who serve him and those who serve him not. But is the injury all on the side of the deceived worldling? Is the church who helped on the deceit without damage? I trow not; and perhaps, Sir, it may be truly said that "for this cause many are weak and sickly among you, and many sleep."

I remain, Sir,
Your obedient Servant,
December, 1846. H. C.

The Fragment Basket.

SIR,—The following fact was related to me by the pious servant here alluded to, who has not the most remote idea of its publication. The character of the narrator is excellent, so that I infer the account may be relied on. You are so encouraging to attempts of this nature, that I have ventured to address you; and should you deem it worth a corner in the little Magazine, which I deem it an honour to circulate, you will greatly oblige,

Yours, faithfully, W. G. B.
Bristol.

SABBATH-BREAKING.—Some years ago, a pious young woman, who was a servant in a gentleman's family, became intimate with the cook of a neighbouring establishment. One sabbath afternoon the cook invited her friend to accompany her on a pleasure trip a few miles down the river. When the invitation was refused on the ground of Christian duty, the cook indignantly remarked, that "other people were not as she was," and then proceeded to enjoy herself. The outward trip was charming. On returning, however, the scene changed; the sky became overcast, the wind blew hard, and a heavy thunderstorm raged. Moreover, the boatmen were, as they usually are on such occasions, drunken. Within a mile of the landing-place the boat was swamped, but those who filled it escaped with their lives. The cook took a chill, remained in the B— infirmary for six months, and then died. Verily "the wages of sin is death!"

THE WORLD OF PEACE.—There is a world where no storms intrude—a haven of safety against the tempests of life—a little world of joy and love, of innocence and tranquillity. Suspicions are not there, nor jealousies, nor falsehood with her double tongue, nor the venom of slander. Peace embraceth it with outspread wings. Plenty broodeth there. When a man entereth it, he forgets his sorrows and cares and disappointments; he openeth his heart to confidence and to pleasures not mingled with remorse. This world is the home of a virtuous and amiable woman.

THE WORLD OF STRIFE.—There is a world where the storm rageth and the tempest riots wildly—a world where love and joy enter not, and from whence innocence flieth affrighted away. Jealousy is there, and anger and hate. Slander and falsehood, twin sisters, abide there. Peace departeth from it. When a man entereth it, he returneth not again, for the dead are there! This world is the dwelling of a woman who has forsaken the guide of her youth, and forgotten the covenant of her God; whose house is the way to hell, going down to the chambers of death!

COMFORT FOR THE HEAVY-LADEN.—If thou wilt know what is thy condition, saith the Lord Jesus Christ, thou art a sinner. Let my praise be reserved to myself; I am thy Saviour. Esteemest thou that my wounds are ineffectual? or that there is no force in my sufferings? Countest thou thy sins

so deadly that my merit and virtue cannot cure them? Will a physician pour out a rare ointment, either where no need is, or else where it cannot profit; and thinkest thou that my Father would have my blood to be shed in vain? If his justice terrify thee, remember his justice was satisfied in me, and that he pronounceth this sentence himself, "This is my well-beloved Son, in whom I am well pleased," Matt. iii. 17. "I came into the world, not to call the righteous, but sinners to repentance," Matt. ix. 13. Tarry not from me because thou art a sinner, but for that cause come to me, and I will refresh thee.

IS GOD IN THIS HOUSE?—In Greenland, when a stranger knocks at the door, he asks, "Is God in this house?" And if they answer, "Yes," he enters. Reader, this little messenger knocks at your door with the Greenland salutation, "Is God in this house?" Were you, like Abraham, entertaining an angel unawares, what would be the report he would take back to heaven? Would he find you commanding your children and your household, and teaching them the way of the Lord? Would he find an altar in your dwelling? Do you worship God with your children? Is there *a church in your house?* If not, then God is not in your house! A prayerless family is a godless family. It is a family on which Jehovah frowns. He will pour out his fury upon it some day. "O Lord, pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." A prayerless family and a heathen family are here counted the same! —*M. Hamilton.*

MEDITATION.—"Meditate upon these things; give thyself wholly to them," 1Tim. iv. 15. If we duly esteemed the love of Christ, we should be actuated by it in all our actions. Launch into this ocean of love which thy Saviour lays open to thee in the gospel; my soul, lose thyself in the dimensions of the love of God; struggle to compass this length, this breadth, this height, and this depth which passes all knowledge. Think on what thy Redeemer has done for thee; think that in the bosom of his Father he thinks of thee. What do I say? Think he has come to thee, he has put on thy infirmities, he has thrown himself into the breach before the bar of justice for thee; in the midst of his agonies he remembered thee; from the height of his glory he cast his eyes upon thee; he is concerned in thy salvation, and with him thou must partake of the raptures of heaven. Lose thyself in this holy meditation, and see, see if there be any thing unpleasant, anything difficult, anything which ought not to transport thee with joy, on the conditions which thy Saviour imposes, of sacrificing to him thy projects of happiness, and giving up all things else for his love.—*Saurin.*

VOLTAIRE.—"I am abandoned by God and man," said he, with the utmost horror, when on his death-bed. He then said, "Doctor, I will give you the half of what I am worth, if you will give me six months life." The answer was, "Sir, you cannot live six weeks." Voltaire replied, "Then I will go to hell, and you will go with me," and soon after expired.

HALL AND WILBERFORCE.—"My chief conception of heaven," said Robert Hall to Wilberforce, "is *rest.*" "Mine," replied Wilberforce, "is *love*—love to God, and love to every bright and holy inhabitant of that glorious place." Hall was a constant sufferer from acute pain; Wilberforce was all amiability.

SALADIN.—When on his dying bed he commanded that a sheet should be borne before him to his grave on the point of a spear, and these words proclaimed: "These are the glorious spoils which Saladin carries away with him! Of all his victories and his triumphs, of all his riches and the realms he possessed, nothing now remains but his winding-sheet!"

COLLINS.—He was a celebrated poet, author of the "Ode to the Passions;" but in his latter years withdrew from study, and travelled with only one book. A friend was wondering what book it could be. "I have only one book," said he, "but that is the best."

NECESSITY.—To have necessities, but no supply, is the case of those in hell. To have necessity supplied by means of the creatures, is the case of us on earth. To have necessity supplied immediately from God, is the case of the saints in heaven. To have no necessity at all, is the prerogative of God himself.

LUTHER'S PRAYERS.—While Luther was at Coburg during the sessions of the Diet of Augsburg, 1530, Veit Dietrich, a pastor who was with him, wrote to Melancthon:—"I cannot cease to wonder to see how steadfast, joyful, full of faith and hope he is in these dangerous and miserable times. But he becomes more and more so by daily and diligently strengthening himself at the fountain of God's word. No day passes in which he does not devote at least three hours to prayer and meditation. I once succeeded in hearing him pray: what energy, what faith in his words! He prays earnestly as a man communing with God, and with such trust and faith as a man conversing with his father."

Poetry.

THE LAST DAY.

O THOU whose balance does the mountains weigh,
Whose will the wild tumultuous seas obey,
Whose breath can turn those watery worlds to flame,
That flame to tempest, and that tempest tame;
Earth's meanest son, all trembling, prostrate falls,
And on the boundless of thy goodness calls,
Oh give the winds all past offence to sweep,
To scatter wide, or bury in the deep:
Thy power, my weakness, may I ever see,
And wholly dedicate my soul to thee:
Reign o'er my will; my passions ebb and flow
At thy command, nor human motive know!
If anger boil, let anger be my praise,
And sin the graceful indignation raise.
My love be warm to succour the distress'd
And lift the burden from the soul oppress'd.
Oh may my understanding ever read
This glorious volume which thy wisdom made!
May sea and land and earth and heaven be join'd
To bring th' eternal Author to my mind!
When oceans roar, or awful thunders roll,
May thoughts of thy dread vengeance shake my soul!
When earth 's in bloom, or planets proudly shine,
Adore, my heart, the Majesty Divine!
Through ev'ry scene of life, or peace, or war,
Plenty, or want, thy glory be my care!
Shine we in arms? or sing beneath our vine?
Thine is the vintage, and the conquest thine:
Thy pleasure points the shaft and bends the bow,
The cluster blasts, or bids it brightly glow:
Grant I may ever, at the morning-ray,
Open with prayer the consecrated day;
Tune thy great praise, and bid my soul arise,
And with the mounting sun ascend the skies;
As that advances let my zeal improve,
And glow with ardour of consummate love;

Nor cease at eve, but with the setting sun
My endless worship shall be still begun.
And oh! permit the gloom of solemn night
To sacred thought may forcibly invite.
When this world 's shut, and awful planets rise,
Call on our minds, and raise them to the skies;
Compose our souls with a less dazzling sight,
And show all nature in a milder light;
How every boisterous thought in calm subsides!
How the smooth'd spirit into goodness glides!
O how divine! to tread the milky way
To the bright palace of the Lord of day;
His court admire, or for his favour sue,
Or leagues of friendship with his saints renew;
Pleased to look down, and see the world asleep,
While I long vigils to its Founder keep!
Canst thou not shake the centre? Oh control,
Subdue by force the rebel in my soul:
Thou, who canst still the raging of the flood,
Restrain the various tumults of my blood;
Teach me, with equal firmness, to sustain
Alluring pleasure and assaulting pain.
O may I pant for thee in each desire!
And with strong faith foment the holy fire!
Stretch out my soul in hope, and grasp the prize
Which in eternity's deep bosom lies!
At the great day of recompense behold,
Devoid of fear, the fatal book unfold!
Then wafted upward to the blissful seat,
From age to age my grateful song repeat;
My Light, my Life, my God, my Saviour see,
And rival angels in the praise of thee.

The Children's Gallery.

Sir Philip Sidney, born in 1554, at Penshurst, in Kent, was the eldest son of Sir Henry Sidney, by a daughter of the Duke of Northumberland. His father was a person of eminence both in a civil and military capacity, and occupied with distinction the high stations of Lord-President of Wales and Lord-Deputy of Ireland. Philip, who was named in compliment to the king of Spain, husband to Queen Mary, displayed from childhood a sedateness and aptitude for study which promised early proficiency; and at the age of twelve, when at school in Shrewsbury, he wrote to his father two letters, one in Latin, and the other in French. The following is a copy of his father's reply:

"My dear Son,—I have received two letters from you, which I take in good part; and since this is my first letter that ever I did write to you, I will not that it be empty of some advices, which my natural care of you provoketh me to wish you to follow, as documents to you in this your tender age.

"Let your first action be the lifting up of your mind to Almighty God by hearty prayer; and feelingly digest the words you speak in prayer, with continual meditation and thinking of him to whom you pray, and of the matter for which you pray; and use this at an ordinary hour, whereby the time itself will put you in remembrance to that which you are accustomed to do in that time.

"Apply your study to such hours as your discreet master doth assign you earnestly; and the time, I know, he will so limit as shall be both sufficient for your learning and safe for your health.

"And mark the sense and the matter of what you read as well as the words; so shall you both enrich your tongue with words, and your wit with matter; and judgment will grow as years grow in you.

"Be humble and obedient to your master; for unless you frame yourself to obey others, yea, and feel in yourself what obedience is, you shall never be able to teach others how to obey you.

"Be cautious of gesture, and affable to all men, with diversity of reverence, according to the dignity of the person. There is nothing that winneth so much with so little cost.

"Use moderate diet, so as, after your meat, you may find your wit fresher and not duller, and your body more lively and not more heavy.

"Use exercise of body, but such as is without peril of your joints or bones; it will increase your force and enlarge your breath.

"Delight to be cleanly, as well in all parts of your body as in your garments; it shall make you grateful in each company, and, otherwise, loathsome.

"Give yourself to be merry; for you degenerated from your father if you find not yourself most able in wit and body to do anything, when you be most merry. But let your mirth be ever void of all scurrility and biting words to any man; for a wound given by a word, is oftentimes harder to be cured than that which is given with the sword.

"Be you rather a hearer and bearer away of other men's talk, than a beginner or procurer of speech; otherwise you shall be counted to delight to hear yourself speak.

"If you hear a wise sentence, or an apt phrase, commit it to your memory, with respect to the circumstance when you shall speak it.

"Let never oath be heard to come out of your mouth, nor word of ribaldry; detest it in others, so shall custom make to yourself a law against it in yourself.

"Be modest in each assembly, and rather be rebuked of light fellows for maiden-like shamefacedness, than of your sad friends for pert boldness.

"Think upon every word that you will speak before you utter it, and remember how nature hath rampired up, as it were, the tongue with teeth, lips, yea, and hair without the lips, and all betokening reins or bridles for the loose use of that member.

"Above all things, tell no untruth; no, not in trifles. The custom of it is nought; and let it not satisfy you that for a time the hearers take it for a truth, for, after, it will be known as it is, to your shame; for there cannot be a greater reproach to a gentleman than to be accounted a liar.

"Study and endeavour yourself to be virtuously occupied; so shall you make such a habit of well-doing in you, that you shall not know how to do evil though you would.

"Remember, my son, the noble blood you are descended of by your mother's side, and think that only by virtuous life and good action you may be an ornament to that illustrious family; and otherwise, through vice and sloth, you shall be counted *labes generis*, one of the greatest curses that can happen to men.

"Well, my little Philip,* this is enough for me, and too much, I fear, for you. But if I shall find that this light meal of digestion nourish anything the weak stomach of your young capacity, I will, as I find the same grow stronger, feed it with tougher food.

"Your loving father, as long as you live in the fear of God,

"H. SIDNEY."

* The *Little Philip* of this beautiful letter was the Sir Philip Sidney.

A WORD OF DIRECTION TO CHILDREN.

Little children, I know most of you wish to go to heaven when you die; but in order to gain admission there, the Saviour says you must be holy, for heaven is a holy place, prepared by a holy God for holy people.

First. You must repent and be sorry for your sins. Now, when you have offended your parents or teacher through disobedience, you afterwards feel sorry for what you have done and shed tears over your ingratitude, and, with your heart full of grief, and your eyes with tears, you go and confess your fault to your parents or teacher, whichever it may be, and ask for forgiveness. Now, it is just in this way you must come to God, feeling deeply sorry for and confessing your sins—expressing your heartfelt sorrow for having sinned against God, who is so good to you, and who has given you everything to make you happy. For it is he who gives you kind parents to support you, kind teachers to instruct you, and makes the sun to shine to give you light; sends fruitful showers to water the earth, that you may have bread to eat and water to drink; gives you raiment, health, and strength—in short, all you have, (except sin,) comes from God. And this is not all; he has given his dearly beloved Son, to die for your salvation. Surely, then, you must feel deeply sorry and grieved with yourself for having offended this God by your sins, who is so good to you, and who has done so much for you. Then remember,

Secondly. You must believe in his Son Jesus Christ, whom he hath sent to die for our sins and save us from hell: "God so loved the world," &c. And all who truly believe in Jesus Christ will go to heaven when they die. To believe in Jesus is to rely wholly upon his promises, and believe all that he has said in the Bible will be sure to be fulfilled:

"Heaven and earth shall pass away
Before his word shall fail."

All who believe in Jesus Christ, and give their hearts and lives to him, are entitled to everlasting happiness. By believing in Jesus, you are justified in the sight of God from all things. By faith in Christ's merits, (I mean by his fulfilling the law which we have broken, that is, in his rendering perfect obedience to that law,) you are accounted righteous before God. All, therefore, who thus believe in Jesus become the children of God; and "if children, then heirs, heirs of God, and joint-heirs with Christ Jesus."

Thirdly. You must pray for his Spirit, that you may be like him; for "if any (child) have not the Spirit of Christ, he is none of his." God has promised his Spirit to all who ask him. He says, "My Spirit will I put within you." By the Holy Ghost God changes men's hearts, makes the unholy holy, the evil good, turns their hatred into love, makes them to love God more than anything else, and thus transforms them into his own image, and prepares them for heaven. And it is only in this way you can be prepared for heaven, and made holy and meet for the inheritance of the saints in light. As before said, heaven is a holy place for a holy people; and if we have our hearts changed by the Spirit and grace of God, and die in the faith of Christ, we shall have an abundant entrance into heaven, and see its pearly gates, its streets of pure gold; drink of the river of water of life which runs through the holy city; partake of the fruit of the tree of life; and see angels bright and glorious as the sun, the spirits of just men made perfect; see, too, all the prophets, apostles, martyrs, and saints from every age down to the end of time; and join them in singing the songs of Moses and the Lamb for ever.

But, in conclusion, I would not have you forget that your chief desire to go to heaven must be through love to Christ; for heaven would be no heaven to the Christian if Christ were not there. May reader and writer have the unspeakable happiness safely to arrive there, through Jesus Christ our Lord. Amen. Z.

P.S. Dr. Harris, in his will and testament, inserted the following address to his children:—"Think how you and I shall endure the sight and the thought of one another, at the last day, if you appear in the old Adam! Much less shall you stand before Christ, unless you have the image of Christ upon you; and, therefore, never cease till you be made new creatures, and study well what that is."

SAYINGS OF CHILDREN.

A little boy, about six years old, the son of Mr. and Mrs. G——, of Salisbury, was one day sitting very thoughtful. Being asked what he was thinking about, "I am thinking," said he, "of the great God of heaven, and that I must die."

"What a beautiful place heaven is," said another little boy not four years old. "Why do you think so?" said his mamma. "Because," said he, alluding to the stars, "the nails in the floor are so beautiful."

MEMOIR OF BETHEMAH COOPER.

Bethemah Cooper was admitted a member of the church assembling at Lambeleas, Oct. 8, 1835, and continued

in connection with it, till God in his providence saw fit to remove her. As long as she was able she attended very diligently to the duties of the sabbath-school, and earnestly sought to impress upon the minds of her youthful charge the precious truths of God's word; and we trust that the seed sown will spring up and bring forth fruit to the honour and glory of God. She was warmly attached to the school; and when her sufferings prevented her attendance, it was easy to perceive that her heart was still there. During a long and painful illness she manifested much patience and entire submission to the will of her heavenly Father; so that it may be truly said of her, "Having patiently endured, she obtained the promises." Oftentimes, amidst the most agonizing pain, she would say, "The will of the Lord be done." On the Friday previous to her decease, a friend called upon her. On seeing him enter her room, she said, "Ah, friend, I thought I should have been at home before this! but if I have more to suffer, I willingly submit to it. I know my heavenly Father will lay upon me no more than he will enable me to bear. I shall never say I have suffered too much, when I get to heaven. No, praise his dear name, I love him much, but want to love him more."

The next evening the same friend visited her, and conversed with her on the great theme in which she was so deeply interested—the salvation of her soul. In reply to some questions put to her, she observed, "Yes, blessed be God, I have obtained it 'without money, and without price.'" When suffering much bodily pain, she was asked if there were any of God's promises from which she could derive solace and support in the midst of her afflictions. She said, "Yes," and repeated the 1st and 2nd verses of the 14th John: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you." "Yes, bless his dear name, he is gone to prepare a mansion for me; for where he is, there shall also his servants be." After her visitor left her, she began singing, and requested those around her to sing with her, observing, that she never experienced so much happiness before. They then sung a part of the 114th hymn, Burder's Collection.

On the Sunday some of her relatives called to see her, and, after singing with her, she said,

"'Tis like a little heaven below."

She enjoyed much of the love of Christ, and remarked that the presence of God was very precious to her soul.

On the Monday evening following she was taken much worse: and on being raised up in bed, said, "'Come, Lord Jesus, come quickly,' but I must wait the Lord's time." She afterwards observed, "Oh what should I do without Christ now: this is no place to prepare to die." A friend, on entering the room and looking on her as she lay enfeebled by disease, said, "Here is the poor body, but the soul will soon be gone." She replied, "Yes, blessed be his dear name, I shall soon be with him in glory." The next day, Tuesday, March 24, 1846, she was removed from this world of sin and suffering "to be for ever with the Lord." A few hours before she died she was asked if it were all well with her; she said, "Glory be to God, it will soon be all well now." This is the last question she replied to.

"Thou art gone to the grave! but 'twere
wrong to deplore thee,
For God was thy ransom, thy guardian,
and guide;
He gave thee, he took thee, and he will
restore thee;
And death has no sting, since the Saviour has died."

STORIES OF EAGLES.

I saw an eagle to-day passing southwards, apparently on his way from the mountains of Sutherland or Caithness, to the more southern heights of the Grampians. The bird was flying very near the ground, making his way against the wind, and pursued by a whole squadron of grey crows, who had found out that he was a stranger, and taking advantage of the unconcerned contempt with which he treated their attacks, kept up a continual clamour and petty warfare against the royal bird. The eagle, as he came over the more enclosed part of the country, flew higher, as if suspicious of concealed foes amongst the hedges and enclosures. I have almost every year during my stay in Morayshire seen the eagles occasionally passing, at the beginning of winter invariably going southwards, and again early in the spring on their return northwards; in windy weather flying low, but when calm, clearing the air at a great height. The eagle's flight, when passing from one point to another, is peculiarly expressive of strength and vigour. He wends his way with deliberate, strong strokes of his powerful wing, every stroke apparently driving him on a considerable distance, and in this manner advancing through the air as rapidly as the pigeon or any other bird which may appear to fly much more quickly.

Notwithstanding the facility with which

s flies when once fairly launched, like any other heavy birds, a very slight ound disables him from rising into the r when on level ground. Even after ving gorged himself to excess (and ere is no greater glutton than this king the air) the eagle is unable to rise, and lls a victim occasionally to his want of oderation in feeding. When in Suther-ndshire I twice fell in with instances of gles being knocked down, when unable rise from over-eating.* On one occasion curious kind of character, who acted e part of hanger-on to me in my deer-cooting excursions, brought home an gle, which he had killed with his stick fore it could rise from the ground. his man, who was dumb, and was sup-sed (very erroneously) to be half-witted so, had a great penchant for assisting in ating the woods for roe or deer; and om long acquaintance with the country, id from a propensity (very common to ople similarly afflicted) for wandering out, he had a perfect knowledge of ery corner of the extensive woods on e property, and also a most shrewd guess to where the deer would be lying, and which direction they would break cover. hough generally of a most morose and en malicious temper, Muckle Thomas, they called him, entertained a great ffection, in his way, for me; and every orning was to be found seated in front f the windows, smoking a solitary pipe, nd waiting to see if I wanted him. hough dumb, he was not deaf, and un-erstanding what was said to him, could ake himself quite intelligible by signs, ssisting my comprehension by drawing, n a rude way, figures on the ground with he long staff which he invariably carried. ne morning I had sent him to look in a ertain part of the woods to see if any eer's tracks were visible. In an hour or wo he returned with something large undled up in his plaid, which he opened, nd cast down his load at my feet with a ook and grunt of triumph. After some xplanatory signs, &c., I found out that e had come on the eagle, who had so ompletely gorged himself with a rotten heep in the wood that it could not rise.

Another instance occurred in the same ountry. A shepherd's boy found an eagle orging itself on some drowned sheep in water-course, and being, like all herd-oys, as skilful as David in the use of ling and stone, he had broken the eagle's inion with a pebble, and had eventually toned the poor bird to death. In this ase the eagle was taken at peculiar dis-dvantage, being surprised in a deep rocky urn, out of which he would have had difficulty in rising quickly, even if he had ot dined so abundantly. When wound-d by shot or even after escaping (but maimed) from a trap, the eagle is often unable to rise. A curious anecdote was told me by a friend. An eagle had been caught in a vermin-trap, and, by his struggles, had drawn the peg by which the trap was fastened to the ground, and had flown away with it. Nothing was seen for some weeks of eagle or trap, till one day my friend seeing some strange object hanging from the branch of a tree, went to examine what it was, and found the poor bird hanging by his leg, which was firmly held by the trap. The chain and peg had got fixed amongst the branches, and the poor eagle had died miserably from starvation in this position, suspended by the foot. Though certainly the eagles in some localities commit great havoc amongst the lambs, and also destroy the grouse when no larger game offers itself, it would be a great pity that this noble bird should become extinct in our Highland districts, who, notwithstanding his carnivorous propensities, should be rather preserved than exterminated. How picturesque he looks, and how perfectly he represents the *genius loci*, as, perched on some rocky point or withered tree, he sits unconcerned in wind and storm, motionless and statue-like, with his keen, stern eye, however, intently following every movement of the shepherd or of the sportsman, who, deceived by his apparent disregard, attempts to creep within rifle-shot. Long before he can reckon on reaching so far with his bullet, the bird launches himself into the air, and gradually sweeping upwards, wheels high out of shot, leaving his enemy disappointed and vexed at having crept in vain through bog and over rock in expectation of carrying home so glorious a trophy of his skill. When intent on his game, the eagle frequently will venture within a short distance of the grouse-shooter or deer-stalker. I have seen him pounce, (no, that is not the proper word, for he rather rushes,) down on a pack of grouse, and, with outspread wings, he so puzzles and confuses the birds, that he seizes and carries off two or three before they know what has happened, and in the very face of the astonished sportsman and his dogs. The mountain hare, too, is carried off by the eagle with as much apparent ease as the mouse is borne away by the kestrel.

The marten and the wild cat are favourite morsels. A tame eagle which I kept for some time killed all the cats about the place. Sitting motionless on his perch, he waited quietly and seemingly unheeding till the unfortunate animal came within reach of his chain. Then down he flew, and surrounding the cat with his wings, seized her in his powerful talons, with one foot planted firmly on her loins, and the other on her throat;

and nothing more was seen of poor grimalkin except her skin, which the eagle left empty and turned inside out, like a rabbit-skin hung up by the cook, the whole of the carcass, bones and all, being stowed away in the bird's capacious maw. The quantity of meat taken from the stomach of an eagle killed on the mountain is sometimes perfectly incredible. I regret not having taken a note of the weight of mutton I once saw taken out of one I shot.—*Wild Sports and Natural History of the Highlands.*

THE WORM AND THE EAGLE.

An eagle once alighting upon the top of a mountain, perceived a small dark substance lying upon the ground. "What have we here?" said the king of birds. "A worm," was the humble and almost unheard reply. "And how came you here in the eagle's nest?" "I crawled." This eagle's nest may be compared to the various honours which we may attain to if we persevere. All persons who are desirous of obtaining these honours may by *crawling*, or, in other words, constant application and *perseverance*, accomplish almost anything. Look and see how many persons, being of low origin, have raised themselves to be statesmen and poets of the first class. What was Daniel Webster? A farmer's boy, who drove the cows, ploughed and harrowed, just like the country boys of the present day. He is now one of the first men in the United States. By perseverance and hard study he improved his mind, which now expands itself for the good of his country. So you see that nothing is impossible. Persevere, and your endeavours will be crowned with success. R. V.

THE WALDENSES AND THE BIBLE.

The Waldenses used to go out in the character of pedlars, that they might give away the word of God secretly, and thus, as men say, spread *heresy*. Long, long before a Bible Society was formed or thought of, these poor, pious men went up and down the mountains and valleys in the character of pedlars, in order to distribute the word of God!

Oh! lady fair, these silks of mine
Are beautiful and rare;
The richest web of the Indian loom,
Which beauty's self might wear:
And these pearls are pure and mild to behold;
And with radiant light they vie;
I have brought them with me a weary way,—
Will my gentle lady buy?

And the lady smiled on the worn old man
Through the dark and clustering curls
Which veil'd her brow as she stoop'd to view
His silks and glittering pearls.
And she placed their price in the old man's hand,
And lightly she turn'd away;
But she paused—at the wanderer's earnest call—
My gentle lady, stay!

Oh! lady fair, I have yet a gem
Which a purer lustre flings
Than the diamond flash of the jewell'd crown
On the lofty brow of kings;
A wonderful pearl of exceeding price,
Whose virtue shall not decay;
Whose light shall be as a spell to thee,
And a blessing on thy way!

The lady glanced on the mirroring steel
Where her youthful form was seen,
Where her eyes shone clear and her dark locks waved
Her clasping pearls between;
"Bring forth thy pearl of exceeding worth,
Thou traveller gray and old;
And name the price of thy precious gem,
And my page shall count thy gold."

The cloud went off from the pilgrim's brow
As a small and meagre book,
Unchased by gold or diamond gem,
From his folding robe he took.
"Here, lady fair, is the pearl of price—
May it prove as such to thee!
Nay, keep thy gold—I ask it not—
For the word of God is free!"

The hoary traveller went his way,
But the gift he left behind
Hath had its pure and perfect work
On the high-born maiden's mind:
And she hath turn'd from her pride of sin
To the loveliness of truth,
And given her human heart to God
In the beauteous hour of youth.

And she hath left the old gray halls
Where an evil faith had power,
And the courtly knights of her father's train,
And the maidens of her bower
And she hath gone to the Vaudois vale
By lordly feet untrod,
Where the poor and the needy of earth are rich
In the perfect love of God!

Cabinet of Things New and Old.

REVIVAL OF GOD'S WORK.

THE prophet's only hope was in God; and hence he put forth all his strength in prayer, "O Lord, revive thy work!" So it is with us. Men *might* if they *would*, but no man *will* come to Christ, except as he is drawn by the Spirit: "Not by might, nor by power, but by my Spirit, saith the Lord." Reviving influence, therefore, must come from above. When you can silence the tempest, or reverse the current of your rivers, or turn back the tides of the ocean, then, and not till then, may you hope to turn back the tide of worldliness and sin that rolls over the land. There is no arm of man that is long enough and strong enough to pluck sinners as brands from the burning. There is no voice of man that is powerful enough to break the slumbers of spiritual death. We admit this in theory. Let it have its appropriate influence, and it will bring us to the dust at our Maker's feet. Except the Lord revive his work, the church will slumber on, and not a sinner will be converted to the end of time. The sceptic will continue sceptical, until conviction shall be forced upon him by the demonstrations of the judgment-day. Prejudice, like a shield of brass, will turn off the arrows of truth. The self-deceived will hug the fatal deception, and the worldling will pursue the world, till he is wrapped in his winding-sheet. The scoffer will scoff till his tongue is parched, and the prayerless will continue so till he prays for one drop of water to cool his burning tongue. Do we realize this; that, unless reviving influence comes from above, every sinner who reads these words will die in his sins, just as certainly as the Bible is true? No reasonings of a Paul, no eloquence of an Apollos, no tender entreaties of personal friendship, no tears of parental or conjugal love, can change the heart of stone. So felt Ezekiel. When in the valley of vision, the question was put to him, "Can these bones live?" he referred it back to God, "O Lord, thou knowest." So felt the psalmist. "Wilt thou not revive us again, that thy people may rejoice in thee?" So the apostles felt, and so must we feel. Until we realize this great truth, we cannot be prepared for the blessing, and may not expect it.

Let us next inquire, why we should pray for a revival?

I. CHRISTIANS NEED IT IN THEIR OWN HEARTS. Who has not participated in the general declension? Who has not felt the chill of spiritual death? In whose soul are the pulsations of spiritual life strong and healthy? Who has kept his first love? Who is there among us that, does not carry, from day to day, the painful consciousness, that he is removed far from his rest, that he needs to return? Is this a state in which you can be content? Who that has ever seen the light of life is willing to grope on in darkness?

Who that has ever tasted the good word of life, and felt the powers of the world to come, and experienced the blessedness of near communion with Heaven, can be willing to forego the advantage? Who can endure the thought of thus grieving his best friend? The self-deceived may remain in unconcern, and go slumbering to their graves; but there is a point beyond which the Christian's conscience will not sleep.

II. THE STATE OF THE CHURCH INDICATES, MOST AFFECTINGLY, THE NEED OF A REVIVAL. As the Christian is born from above, so the blood is kept moving in the veins of his soul, only by an influence from on high. Such was Paul's view: "I live," said he, "yet not I, but Christ that dwelleth in me." Such was David's view when he prayed, "Uphold me by thy free Spirit." The Holy Spirit dwelling in him is the life of every Christian; and just in proportion as that influence is withdrawn, the fountain is sapped, and the life-blood of his soul runs out. There is no independent, self-sustaining energy in any of the works of God, whether in the kingdom of nature or of grace. Your limbs are strong only as the vital current flows through them from the heart. The laws of life are such, that our existence in the body can be continued only as the air we breathe comes in contact with the vital fluid as it passes through our lungs. Let the atmosphere be withdrawn but for a few moments, and you die. So the holy fire burns on the altar of the Christian's heart only as it is fanned by the breath of the eternal Spirit. Should that influence be withdrawn, not a single Christian grace would survive. The forms of religion might remain, but they would be utterly lifeless. A spirit of worldly-mindedness would prevail. Brotherly love would decline, mutual confidence would be lost, and the glory of the church would depart. To this the present state of things is tending. Evil agencies within us and around us are urging on the fearful catastrophe. Our own insensibility only proves the disastrous ascendency which these influences have gained over us. O with what constancy and fervency—yea, with what "clearing of ourselves" from whatsoever would grieve the Spirit; yea, with what "fear" and trembling; yea, with what "vehement desire," with what throes of spirit does it become us to urge the prayer of the text, "O Lord, revive thy work!" It is a question of life or death to vital godliness, and it must be settled above, for all below is against us.

III. THE SALVATION OF SOULS DEPENDS UPON IT. In proportion as religion declines in the hearts and in the lives of Christians, its influence upon the minds of others is weakened, ungodliness prevails, and the obstacles in the way of human salvation are multiplied and strengthened. Hence a revival of some sort is always in progress; and if it is not a revival of religion, it is a revival of wickedness. Have we sufficiently considered that we are now in the midst of a powerful revival? A soul-destroying work is in progress, day and night, and there is no power in the means of grace to arrest it.

A thousand causes are combining to empty the narrow way that leadeth unto life, and to fill the broad way that leadeth unto death. You will ask me to prove this. You have but to open your eyes, and the evidence blazes upon you as sunbeams. To us the gospel has been preached, but for a long time the word preached has not profited men as it ought, "not being mixed with faith." Who turns from the error of his way? Who inquires after God? "Lord, who hath believed our report," and to whom hath thine arm been revealed? What is to become of those who are now in their sins? Youth is the bright season of promise. Comparatively few are converted after having passed the age of thirty. What, then, is to become of our beloved youth if this season of spiritual dearth continues? In speaking as a minister of Christ, I speak also under the influence of a father's feelings, and I speak to some who know the emotions of a parent's heart, as he sees his children growing up without God in the world. If some bodily distemper were prevailing among our youth which baffled the physician's skill, we should be filled with the deepest concern. A moral distemper is here, which is infinitely more dreadful, the contagion of which not a soul of them escapes:

"One general ruin sweeps them down;
Low in spiritual death they lie."

IV. WE SHOULD PRAY FOR A REVIVAL, THAT GOD MAY BE GLORIFIED. The prophet clearly had this in mind when he prayed as in the text, "O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy." So prayed Daniel, "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own sake, O my God!" So prayed our Saviour, "Now, Father, glorify thy Son, that thy Son may glorify thee." God is glorified by the displays of his character, as pure in holiness, perfect in justice, tender and abundant in mercy, and "mighty to save." In a revival, by every subject of the work this is seen with a clearness and felt with a power unknown, unthought of before.

It is one of the mournful effects of the apostasy, that men by nature "know not God." They are blind to his true character. Amid the flood of light poured around them from his works and from his word, they are still in darkness. As the cloud which guided the Israelites in their journey was all luminous to them, but dark to the Egyptians; *so* the same truths which to the Christian seem clothed in heaven's own sweet light, are all dark to the sinner. "The natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned." "The way of the wicked is as darkness." It is a darkness utterly impervious by mere human means. Now, that is a part of the work which is done in the case of every sinner who is converted, and which, in a revival, is done upon a large scale. The Lord breaks through the wall of darkness that encompasses the sinner, and sheds

upon the mind the broad blaze of day, and causes his glory to be seen as it never was before. Thus, as the apostle has expressed it, "when the Lord comes to build up Zion, he appears in his glory." To this, then, we are to have supreme regard. We are to pray with Daniel, "O Lord, forgive; hearken and do; defer not, for thine own sake, O my God!" The matter involves the deepest interest of the eternal throne, as to its relations to our apostate world. No other enterprise engrossed such a portion of the Divine regard, or has involved such an expenditure of treasure, as the enterprise of redeeming mercy. To create the world cost but a word; to redeem it cost the life of God's only Son! And in nothing else is the benevolence of the heart that has yearned over a dying race so gratified as in beholding the results of this enterprise—the trophies of his recovering grace returning in companies to Zion, with "songs and everlasting joy upon their heads."

BREAKING UP THE FALLOW GROUND.

FIGURES derived from the art of husbandry, or the practice of agriculture, are frequent in the Scriptures. Thus: "The *vineyard* of the Lord of hosts is the house of Israel." And Paul tells Christians they are "God's husbandry." "The *field* is the world." In this field there are various labourers, with various gifts. Some plant, others water, but God alone gives the increase. The prophet Hosea, a plain-spoken, thorough reformer, thus speaks in the name of God: "Israel is an *empty* vine; he bringeth forth fruit unto *himself*." "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground, for it is time to seek the Lord, till he come and rain righteousness upon you." *Fallow ground* is that which has remained for some time uncultivated. It may have been cultivated, and once brought forth fruit, but now lies waste—overgrown with grass, weeds, and thistles. The fallow ground is the church, and the church is as the hearts of its members. Now here is work for us:

1. *Let us plough up all the weeds of self-indulgence.*

These have grown thick and rank, while the church has slept and slumbered. A wise man in his wanderings "went by the field of the slothful, and by the vineyard of the man void of understanding, and lo, it was all grown over with thorns; nettles covered the face thereof. * * Then I saw; I considered well; I looked upon *it*; I received instruction." And what was the instruction? Why, that *self-indulgence* leads to *spiritual ruin*. If an angel, under a commission from the court of heaven, were now passing through the churches to inspect them thoroughly, would he not see many, many lamentable things? But the Lord of angels is scrutinizing the whole field: "All the churches shall know that I am he who searches the reins and hearts, and I will give unto every one of you according to your works." Solemn declaration! How few heed it! Where, in this busy age, is that leading trait of Christianity—the

spirit of self-denial? Of what assemblage of professors can it be said, "None of us liveth to himself?"

2. *The stumps of indifference must be removed from the fallow ground.*

The deep and wide-spreading roots of trees that have been levelled, present solid obstacles to the farmer. He may plough over them and around them, but still they are there. Ordinary culture does not reach them. They must be eradicated by a violent effort of a powerful machine. Now, what is more fatal than the indifference of professors? Indifference on such a theme! when heaven, earth, and hell are awake to its tremendous importance! Yet how has the church now become "rooted and grounded"—not in faith and love—but in stupidity. Can you wonder that sinners are indifferent—that the broad road is so crowded with passengers, rushing with infatuated haste to the ruin that yawns before them?

3. *The thorns and tares of needless controversy must be pulled out.*

It is impossible to cultivate the soil of a heart in which there is any "root of bitterness." Differences of *opinion* may be entertained without injury, but differences of *feeling* ought to be avoided. Love is the golden chain which should be thrown around us all; peace the heavenly bond which should grow strong under the unity of the Spirit: "A *new* commandment I give unto you, that ye love one another." If any have aught against any, go and settle it without delay. Let nothing rankle in that bosom which should ever be a fit temple for the Holy Spirit. "If thou *wilt* return, O Israel, saith the Lord, return unto *me*." Then comes the command to "break up the fallow ground: sow not among *thorns*." You can thus expect little fruit. *Thorns* may also symbolize the state of that heart which is so oppressed with the cares of the world that the word is *choked*, the good seed is *smothered*, and he who thus receives the seed among thorns becomes *unfruitful*; while he that receives it into a kindly heart brings forth fruit many fold. Like the iniquities of the Amorites, our sins will still "dwell in the land;" and if, as God told Israel, we will not drive them out, "those which ye *let* remain of them shall be pricks in your eyes and thorns in your sides, and shall vex you in the land wherein ye dwell."

4. In breaking up a fallow soil, the *prolific and hurtful thistles must be removed.*

These, indeed, are light, nor do they lacerate like thorns, but they fly about and scatter their minute seeds in every direction. So there are many *light matters* against which the Christian must guard. The besetting levities of the times are among the most dangerous influences operating against the church. Not only should the *speech* of Christians be "always with grace, seasoned with salt," but their whole conversation, especially in these times of declension and worldliness, should be as becometh the gospel of Christ. Satan continues to make a great onset on the church, tempting her members, especially in cities, and in large towns that are ambitious to catch the spirit and reflect the fashions of cities, to hover about that disputed boundary which separates the church from the world; which, in fact, is with many only an "imaginary line," drawn to suit their own perverted inclinations.

5. We should take away *all the little stones of stumbling.*

These, though not so firmly fixed in the earth as larger obstacles, are very troublesome, and should be ejected from the field. Little matters sometimes give offence that might just as well be dispensed with. In things not essential either to the principles of rectitude, or to our individual happiness, it is a good rule to yield the point, and sacrifice our partialities. Paul acted on this noble principle, 1 Cor. viii. 13. A practice may be in itself lawful, while the highest Christian expediency and propriety demand abstinence. But if unlawful, then expedience is changed for imperative obligation.

6. *We must remove the great rock of unbelief.*

Nothing can be sown, or, if sown, nothing can be expected to grow, among rocks. Unbelief chills the heart, takes from motives their life and power, ties up the hands, grieves the Spirit, excludes from heaven: "They could not enter in because of unbelief." Strongly does the Saviour state the truth: "They on the rock are they who, when they hear, receive the word with joy; and these have no root, who for awhile believe, and in time of temptation fall away." Unbelief is a cold, dead, heartless thing. It is as closely connected with *disobedience* as faith is with *obedience.* As in the time of Christ, so now; it is a capital difficulty in the way of the gospel: "He could not do many mighty works there because of their unbelief." Thou omnipotent Spirit! remove it from the church and from the world! Amen. D.

PERPLEXITIES OF PARENTAL LOVE.

In ancient times a father fell at the feet of a tyrant to pray for the life of two sons who had been condemned to die. The tyrant was deaf to the prayers of parental love, and the suppliant tried the power of gold. He converted all that he had into money, and offered it as a ransom for his boys. The avaricious king determined to accept it, but thought he would extort more by taking what was now brought as the price of *one* son, and, therefore, told the father that he would give him one of his children, and he might take his choice between the two. The father now tried to make up his mind which of them he would redeem, as he could not have them both. He went to the cell in which they were confined, and each fell into his arms beseeching him to save the other. Now the eldest, his first-born, was the dearest, and he must deliver him. Then the love of the younger would prevail, and he must save the precious child. He went home undecided, and there he tried to think which he would bring back to cheer him in his old age. The more he thought of it the more difficult did he find it to make a choice. *It was impossible* for him to come to a decision, and while he was in this agonizing suspense both of them were put to death!

Parents have been placed in similar circumstances when their children have been exposed to death by fire or by drowning, and it becomes necessary to decide which of them they will leave to perish. At such times it seems easier to lose *all*, than to save one at the expense of the rest.

In a time of a dreadful famine in Germany, a poor family, consisting of

a father, mother, and four children, were reduced to such deep distress for want of food, that it was at last proposed, as the only means of saving the lives of the rest, that one of the children should be sold. The father made the proposal, and when they were on the point of being starved to death, the mother gave her reluctant consent. Then came the great question, which of them should be parted with. They began with the oldest, their first-born, and there were ties around their hearts and his that made it altogether useless to think of selling *him*. It was not to be done. The second was next considered, but he was so much like his father, the mother would not think for a moment of parting with *him*. A blooming girl was the third, the very picture of her mother, and the father could not sell *her*—not he; he would starve first. And then came the last, and they folded little Benjamin to their bosoms, and said they would die together rather than part with him, *or any one of their precious children*.

Such is the feeling of the parental heart when such a dreadful alternative is presented. Yet there are many families in which it is easy to see that some children are treated with more tenderness and apparent kindness than others. The parents may not be willing to own the fact when mentioned to them. Perhaps they are not conscious of any partiality, but their conduct betrays it, and the quick sensibility of the petted one, and the quicker sensibilities of the neglected ones, soon detect it.

In most cases that have come under my observation parents are particularly fond of their *youngest* children, especially if these children are given to them when they are somewhat advanced in life. It is the fact of partiality in families that I am speaking of, and the examples I have cited ought to be imitated by those who are not called to part with any of their children. Parents ought to treat all their children in such a manner that no one of them will ever be able to imagine that one of them is loved more than another. Some of the evils of parental partiality it would be easy to mention, were they not so obvious as to make it needless.

1. It excites envy in the breasts of the other children. They are singularly alive to the voice and manner of their parents. If you speak to one of them harshly, and rebuke another gently for the same fault; if you call one of them "dear," and the other by his name with no epithet of affection, and this becomes with you habitual, they will perceive it, and it will produce its natural effect upon their natural hearts. The envy of Joseph's brethren will be remembered, not only as a warning to children against the indulgence of such a temper, but as a warning to parents against giving occasion for the exercise of such feelings. The neglected ones will look with an evil eye upon the favoured. This will show itself in a thousand little things, and it will give rise to the expression of jealousy and displeasure upon slight occasions. These feelings will grow with the growth of the children and strengthen with their strength, and in riper years, perhaps in manhood and old age, the power of it may be felt; especially if the petted child should not be as successful in business as the others. And who can estimate the mischief that may flow from thus

awakening or implanting in the breasts of children a passion so bitter, implacable, and lasting, as that of envy?

2. It injures the favoured one even more than those that are neglected. Perhaps the object of this partial indulgence is a little daughter. Suffered to have her own way in little things, she soon learns to command in everything. Her faults being unpunished, she comes to regard her faults as virtues, or to think that *she* may do with impunity what is to be blamed in others. Pride, vanity, disdain, and a host of evil passions that lurk in the heart, are nourished, and we soon have a specimen of what is not very rare in our days, "a spoiled child." As the other children are governed with more strictness, though with less affection, it is very likely that their manners are more lovely, and their morals more worthy of Divine approbation, than those of the child who was permitted to walk in the way she pleased to go. In this view, it may be difficult to decide which of the children suffer most, the petted or neglected.

3. It leads the children to despise their parents. There is no doubt of it. They know the common principles of propriety, and when they see these principles invaded, and the same thing permitted in one child which is condemned in another; when they see that smiles are awarded to one, when the other gets only frowns, they will learn to regard their parents as *unjust*, and then they will despise them.

It is a mistaken notion of many parents that children do not take notice of such things. Children have sharp eyes, and they not only notice, they *feel* these things; and though their timidity may restrain them from making remarks about them in the presence of their parents, they will lay them up in their hearts, and bring forth fruit in after days. Parents should treat their children so that no one of them will ever suspect that he is not as dear as any of the number; and to preserve this equality of treatment, it will be necessary to be watchful of words and looks and actions. When we are making presents to our children we are careful to please them all alike; but we are forgetful of this duty when we suddenly speak to them or look at them.

I should not be surprised if some parents read this who are ready to declare that they know no difference among their children, while the neighbours or friends make it a matter of conversation that they are notoriously partial. So blind are we to our own faults, so keen to see the errors of others.

MEMORIAL OF MRS. HORRABIN.

From the instructions of her parents, especially of her mother, the mind of Mrs. H. became early imbued with those simple moral principles which were the means of preserving her amidst the snares and temptations to which youth are especially exposed. In addition to the advantage of maternal admonition, she became while young associated with some pious families, which tended to exert upon her a salutary influence, and to prepare her heart for receiving the "incorruptible seed of the kingdom." During her last illness, and only the day before her departure, while embracing her husband with great tenderness, she referred to *him* as having been the instrument

in the hand of God of bringing her, as she expressed it, "to the bleeding Lamb!" Her husband had partially forgotten the circumstance to which she alluded; but after recovering from the exhaustion which this effort produced, she explained,—that the first time they ever met, Mr. Horrabin was led, in consequence of some profane expressions used by a person present, to make some remarks on the sinfulness of profaning the holy name of God, and of the deep reverence and sincere devotedness of heart which were justly due to the Great Supreme. These remarks made an impression on her mind so deep and powerful as to produce a decided change in her general character and deportment. So vivid was her remembrance of this incidental conversation, that amidst the sufferings of a death-bed she could distinctly refer to it, after an interval of so many years, as constituting the *turning point* in her moral history.

In the course of God's providence Mrs. H. was called to pass through many and severe afflictions, both personal and relative. With a constitution naturally delicate, and a heart in no ordinary degree susceptible, she had to sustain the cares and solicitudes necessarily devolving on the mother of a numerous family. Her strong feelings of maternal affection had been put to trying tests by successive bereavements, having had to follow six of her children to the grave. Amidst all these trials, it may be truly said that Mrs. H. maintained an unwavering faith in the wisdom and goodness of Divine Providence. Her entire confidence in all God's providential arrangements, and the cheerful hope she entertained amidst the darkest clouds of a brighter day, may be regarded as being prominent features in her moral character. As time advanced, and her Christian experience became more matured, it was very observable how this confidence in God's providence became, so to speak, more spiritualized, more evangelical—as including within its ample range the welfare of the soul and the interests of eternity, as well as the care of the body and temporal affairs. She was thus enabled to confide into her heavenly Father's hand the interests of her immortal spirit and the momentous destinies of eternity with the same childlike trust with which she depended on him for hourly protection and daily bread. A trifling incident occurred, which may be mentioned as illustrative of this habitual state of her mind. One morning, a few weeks ago, many persons were alarmed by an unexpected and tremendous clap of thunder. On a neighbour inquiring of Mrs. H. if she had not been terrified, she sweetly replied, "O no! I throw myself into the hands of that God

> 'Who plants his footsteps in the sea,
> And rides upon the storm.'"

Mrs. Horrabin was remarkable for that habit which is essential to the cultivation of eminent piety, viz., regular attention to the reading and study of the Scriptures, and to the exercises of private devotion. Besides joining in family worship, she had certain seasons of the day for reading the Scriptures and prayer; which neither the urgent claims of household affairs, or the temptations of other books, could ever induce her to omit. The "word of God" was "sweeter to her taste than honey, and more precious than thousands of gold and silver." By thus drinking daily at the pure streams of the "water

of life" her spirit was refreshed, and she was enabled, with invigorated strength, to "go on her way rejoicing." Besides the Bible, her favourite authors were the "Pilgrim's Progress," the Life and Sermons of the distinguished Scotch Covenanter, the Rev. Mr. Welsh, together with "Cowper's Poems." She much delighted in the public worship of God, and though often prevented by bodily indisposition from attendance, yet her heart was ever present in the sanctuary, and especially at the ordinance of the Lord's supper. She entertained a high esteem for her pastor, and derived much instruction and comfort under the ministry of the gospel at Nether chapel, during the many years she had been connected with the church and congregation. Her last illness was long and painful. Nearly four months ago she was visited with a violent attack, which prostrated her vital energies, and threatened the immediate termination of life. Contrary, however, to the expectations of the physician, she rallied a little, so that after some six weeks' confinement to her room, she was enabled to come down stairs again. Hopes were entertained of her recovery, but she was never able to get out of doors or be exposed to the open air. During the whole of this period her mind was kept in "perfect peace," being "stayed upon God." She entertained clear and impressive views of the evil of sin, as existing in her own heart, but in connection with the infinite freeness and sufficiency of the atonement of Christ. Under the united influence of these views, she was privileged during the season of her affliction to possess a rich portion of "joy and peace in believing." About six weeks ago she was visited with another and final attack, since which time all was a gradual and downward progress. She had little expectation and no wish to recover. A few days before her death she made every arrangement, even to the most minute particulars, for the coming event, the shadows of which were, alas! too visible. This she did with the utmost composure and collectedness of mind, with a heart entirely weaned from every worldly object; and, raised above the fear of death, she concluded by saying, "I'm going to my Father's house." On the Saturday morning, (being the day previous to her death,) on her estimable physician asking her how she did; she replied, "I'm going to my Redeemer; blessed be his holy name!" On the doctor remarking it would be a happy change, she exclaimed,

"O glorious hour! O bless'd abode!
I shall be near, and like my God."

A friend, who visited Mrs. H. every day during the week previous to her decease, could have wished, had circumstances permitted, to have preserved a record of the pious and interesting remarks she made. That is now impossible, with the exception of one or two observations; and, therefore, he can only refer to the general impression upon his own mind by what was witnessed. The deep interest and ecstatic feeling with which the dear departed listened to the remarks of pious friends, or to the repetition of her favourite hymns, or responded to the prayers which were offered up, must have been seen in order to have been fully understood. She was especially comforted and cheered by the following well-known pieces of our sacred poetry:—

"There is a fountain fill'd with blood
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains," &c.

"Rock of Ages! cleft for me,
Let me hide myself in thee," &c.

"Jesus, Refuge of my soul!
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high," &c.

When the friend above alluded to called to see Mrs. H. on the day before her death, she had been for some time in a state of lethargic insensibility. On entering the room, he found her in a condition from which he never expected that she would so far recover as to be able to recognise him again. On engaging in prayer with the family, she awoke in the midst of it to a state of consciousness, and joined in the exercise of devotion. After a few words of conversation, with a countenance beaming with the light of inward joy, she fixed her eyes with a stedfast gaze, and then slowly lifting her enfeebled hand, she pointed upwards, and, with her utmost energy, exclaimed, "Oh that glorious hope!" On asking her how she felt, she replied, that she experienced a "joy unspeakable and full of glory." The sting of death was broken—all fear was removed—and a hope blooming with immortality shed its life-giving influence over her waiting spirit.

The same friend visited her again the next morning, being Sunday, July 12th, and found her fast sinking into the arms of death. The cold dews of death were on her mortal frame, but all within was peace and hope, love and joy; joy not experienced as a sudden gush of passion, or a transient gleam which soon fades away, but a deep, continued stream of holy delight. After praying with her, he took his final farewell, remarking to her, that she was in the very act of passing through "Jordan's stream" and "death's cold flood," but that the Saviour would take care of her, and help her safely through; and that the "shining ones" were waiting to receive her on the other side. To this she replied, "Yes; for he hath said, 'I will never leave thee, nor forsake thee.'" Her state of mind, with reference to the approaching solemn event, is beautifully expressed by the poet, when he says,

"Safe is the expanded wave;
Gentle as a summer's eve:
Not an object of his care
Ever suffer'd shipwreck there."

The state of Mrs. Horrabin's dying experience was similar to that of one of England's greatest heroes and statesmen, who exclaimed, "The Lord has filled me with as much assurance of his pardon and his love as my soul can hold."

On the Sunday afternoon another Christian friend visited Mrs. H. and prayed with her twice, from which she said she derived great comfort. Her husband prayed twice with her during the evening, and was engaged in that holy exercise when he perceived that the last moment was just at hand. Her breathing became less and less, until, without a struggle or a sigh, it finally ceased, and she "slept in Jesus." Her latter "end was peace;" and not only "peace," but joy and triumph;—a beautiful and appropriate close of a holy and consistent course, in the last moments realizing Montgomery's inimitable lines,—

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death:
He enters heaven with prayer."

S. H.

ECCLESIASTICAL QUESTIONS.

Church Discipline.

1. In speaking of church government, you have said that one of the departments of discipline respects the receiving of members; how is this to be done?—The Scriptures are silent as to any particular *mode*, leaving it to the discretion of pastors and churches.

2. What, then, is the great thing to be attended to in this matter?—*Evidence of personal piety* on the part of the applicant; the means and manner of obtaining which are left undefined.

3. What seems proper as a general rule?—That the pastor judge of the applicant's views of doctrine and experience; and that some of the officers or members of the church investigate character.

4. Again; you have said that the second department regards offences: into what classes may these be distributed?—Into two,—private and public offences.

5. What is meant by a private offence?—An injury done to a brother, or any offence against God, known only to one or two persons.

6. How is an offence of this kind to be treated?—Always according to Christ's direction, Matt. xviii. 15—17.

7. What is meant by a public offence?—An evil committed against the church at large; such as scandalous vices and immoralities, 1 Cor. v. 11—13; disturbing the peace of the church in any way whatever, Titus iii. 10; Gal. v. 12; Rom. xvi. 17; 2 Thess. iii. 6.

8. Does anything besides that come under the rule?—Yes; such as suffering near relations who have a claim upon us to want the necessaries of life. 1 Tim. v. 8.

9. Is this all?—No: living in a state of irreconcilable enmity with any other member, and refusing to make suitable concessions and reparation for an injury inflicted, Matt. xviii. 17.

10. How are these offences to be treated?—Highly scandalous and notorious offences, as soon as clearly proved, are to be followed by the excommunication of the offender: the credit of the church, the honour of religion, and the good of the offender, equally require this serious measure, 1 Cor. v. 1, 5, 13; 2 Tim. iii. 1—5.

11. What is to be done in less heinous and aggravated cases?—Every means must be used to bring him to repentance; and on his professing to be penitent, and submitting to reproof, he is to be restored to the confidence of the brethren and the privileges of membership, Gal. vi. 1; 1 Tim. v. 20. But if he remain impenitent, then, all means of reclaiming him having failed, the extreme measure already mentioned must be adopted in obedience to Jesus Christ.

12. What are the great objects to be kept in view in all matters of discipline?—The good of the offender and purity of the church, Matt. xviii. 15; 1 Cor. v. 5—7.

13. In what spirit is discipline to be conducted?—With as much tenderness as consists with fidelity to God and man; but purity and the glory of Christ must never be sacrificed to a sinful and ruinous tranquillity, 1 Cor. iii. 11—17;

Heb. xii. 15—17; Matt. xviii. 7—9; Rom. xvi. 17, 18; 1 Cor. i. 10; 2 Cor. xii. 20, 21; Rev. ii. 1, 2.

The Support of Gospel Institutions.

1. Is individual contribution for the support and spread of the gospel a positive institution of Christ's kingdom?—Yes; this appears to be the import of the term *fellowship*, Acts ii. 42, as the same word is undoubtedly used in this sense, and so translated, Rom. xv. 26; 2 Cor. ix. 13. It is also particularly enjoined on the church of Corinth, 1 Cor. xvi. 1, 2.

2. Why is it called the fellowship?—Because there is a special giving on the one part and receiving on the other, by which the comfort, love, and communion of the people of Christ are promoted, 2 Cor. viii. 9; Heb. xiii. 6.

3. Have the poor of the Lord's flock especial claims on their more affluent brethren?—Yes; it is at once their duty and their privilege to care for the poor, and to help those who have none to help them.

4. Is that which is contributed to support the ministry of the gospel, whether at home or abroad, to be looked upon simply as *bounty*?—No; it is a *just debt*, which Christ requires his people to pay to those who serve him in the ministry of the word; they have relinquished the pursuits and gains of trade, and those for whose welfare they consecrate soul, body, and spirit, are in justice bound to give them bread, Luke x. 4—8; 1 Cor. ix. 1—14.

5. Are young people required to bear their share in aiding the aged poor, in supporting and diffusing the gospel?—Yes; *all, according to their means, are under just and pressing obligation to contribute somewhat towards the support of the gospel in their own place of worship.*

6. Has this a prior claim on every church and congregation?—Yes, prior to any other subscription or contribution towards the same cause in any other direction at home, or as intended for the promotion of any foreign object.

7. Is the *principle* one of universal obligation?—Yes; and it applies as much to the common artizan and the industrious labourer in their proportions as to the wealthier members of congregations.

8. If a man, overlooking this principle, befriend other objects, but *neglect his own place of worship, what is he chargeable with?—With forgetting, first, to "show piety at home," and with bringing "robbery for a burnt-offering."*

9. What may be deemed the causes of this prevailing evil?—Apathy, and covetousness, and the want of thought in the case of many who are not covetous; and the difficulty which ministers find in teaching the duty without violating the laws of a false propriety and a spurious delicacy.

10. What is the effect of this prevalent evil?—There is more than one effect; its effects are various; and all bad, both as it regards the charities and schools attached to places of worship; the comfort and improvement, the cheerful exertion and usefulness of pastors, as well as their *permanent residence* with one charge, as the hurtful changes of many good men originate in crushing poverty, whereas they ought to be "without carefulness."

11. Does any other special evil attend it?—Yes; where the neglect obtains even in smaller measures, it often imposes on ministers the disagreeable

task of urging their people to liberality—an act as disgraceful to a congregation as it is painful to a minister; and an act that need never be necessary, even among a people of limited numbers, were all to do their duty.

12. Is any one benefited by what is thus withheld?—No; the collective sum would form a large amount, but no one is the richer for the individual saving, which to each is but a trifle.

13. Is there a special blessing promised to liberality in this way?—Yes; both Testaments amply testify to this fact, Ps. cxxii. 6.

The Letter Box.

BE GOOD—GET GOOD—DO GOOD.

AN ADDRESS TO YOUNG PEOPLE.

DERANGED and disordered as human nature is, there are but few, perhaps, who live entirely without a plan, having no definite and special object of pursuit. Yet how few, how very few, make a wise choice! Many spend their lives to amass riches, or to command ease, and learn, by bitter experience, that neither is worthy the consideration bestowed upon them. They would fain renew their youth, and begin life better; but they are wise too late, and to improve a small fragment of it, and not the whole, is the only privilege left to them.

The young might derive advantage from this, if they are willing to learn, and wise to profit by the disappointments of others. It may be that many of them have not yet laid down their plans for life; or, if they have, have not become so confirmed in their attachment to them as for reform to be impracticable, should it be seen to be advisable. Give me, then, young friends, your serious attention, and consider well the plan of life now recommended for your adoption. I shall state it in the form of a motto,—

Be good—get good—do good: the motto of life.

I. BE GOOD. And something more is meant by this than being kind, and honest, and virtuous, and amiable, and speaking the truth. These are included, but they are not the whole. Many would shrink from dishonesty, profligacy, and lying, who are, nevertheless, far from being really good before God, good in the proper sense of the word. When you are urged, therefore, to be good, it is to be really good; and, in order to this, two things are indispensable:

1. *You must have a good heart*—a heart renewed by the Spirit of God; a heart purified by the grace of God; a heart regulated by the word of God; a heart which believes in the gospel of Christ; a heart which trusts in the blood of Christ; a heart which submits to the will of Christ. A good heart is the gift of God: "Every good gift and every perfect gift is from above," &c. "Ask, and ye shall receive."

2. *You must have a good character*—a character the offspring of a good heart; and as a good heart is a heart renewed by the Holy Spirit, so a good character will be one adorned with the fruits of the Spirit. What these are, and the

passions and vices to which they are opposed, you will learn from Gal. v. 16 to the end, and 2 Pet. ii. 5—8.

II. GET GOOD. Not corruptible, earthly good merely, but a higher good —a good becoming you as a rational, accountable, immortal being.

1. *Get intellectual good.* Get instruction for the mind, knowledge for the soul. "That the soul be without knowledge, it is not good." It too often happens, that when young people leave school, and begin to associate with the world and the business of the world, they pay no further attention to their books, but continue just as they were, as if knowledge were only to be acquired in childhood, and a man should make the stock he then gets serve him through life. On this account, it is not uncommon to find people just as wise in old age as they were in youth—at seventy as at seventeen—and no wiser. To avoid this evil, store your memories with knowledge, and continue the cultivation of your minds in all its useful branches. Get intellectual good.

2. *Get spiritual good.* Not only is man an intellectual, he is also a spiritual being. Not only is he rational, but also moral, responsible, and immortal. Not only, therefore, should he get good for his intellect, but also for his heart. He should cultivate that. And, as a good man, possessed of a good heart, he should seek to strengthen its virtues and graces; and as possessed of a good character, he should seek its confirmation in holiness and consistency. In order to your obtaining this kind of good, make diligent use of the means of grace, love the house of God and intercourse with his people, and let your chief study be the word of God. Read the Bible as a whole; you will find all parts of it profitable. The epistles of the New Testament will make you an enlightened Christian; the parables and discourses of our Lord will make you a practical Christian; the histories and prophecies of the Old Testament will make you an intelligent Christian; the Psalms of David will make you a devout Christian; and the writings of his son, the Proverbs especially, will make you a business Christian, a Christian acquainted with human nature, and able to deal with it both in yourself and in others. "All Scripture is given by inspiration of God, and is profitable," &c. Never forget your dependence on the teaching of the Spirit of God: "Open thou mine eyes, that I may behold wondrous things out of thy law."

III. DO GOOD. "Do good unto all men, especially unto them who are of the household of faith."—"To do good, and to communicate, forget not." Imitate the example of Him "who went about doing good."

1. *Do all the temporal good you can.* Be kind to the afflicted and to the poor. Relieve their necessities, minister to their wants, and be ready, under all circumstances, to make sacrifices for their prosperity and comfort.

2. *Do all the spiritual good you can.* Let not your attention to the afflicted and the poor pass away in efforts for their temporal welfare; speak to them about their souls and the Saviour, their sins and their need of pardon. Read the Bible to them, leave them tracts, and endeavour to promote their regular attendance on the means of grace. There are various and abundant ways of doing good. Sabbath-schools, Bible Societies, Missionary Societies, &c. In connection with all endeavour to do

something, and "be not weary in well-doing, for in due season you shall reap, if you faint not."

Be good—get good—do good: the motto of life. Adopt it, if in the retrospect of life you would have an approving conscience, and on your dying bed a source of real comfort. Those were memorable words which Walter Scott addressed to his son-in-law, Mr. Lockhart, when, calling him to him, he said, "Lockhart, I may have but a minute to speak to you. My dear, be a *good* man; be virtuous, be religious—be a good man. Nothing else will give you any *comfort* when you come to lie here."

Be good—get good—do good: the motto of life. Adopt it, if in prospect of judgment you would have pleasure and satisfaction. True, nothing but the blood of Christ will acquit us there; yet it is much more agreeable and cheering in view of it to be able to look back upon a consistent and useful life, than upon one of inconsistency and worthlessness. Not less memorable than the words of Scott were these words of Wilberforce, in relation to that great man and his writings, "I would rather go to render up my account at the last day, carrying up with me 'The Shepherd of Salisbury Plain,' than bearing the load of all those volumes, full as they are of genius."

Be good—get good—do good: the motto of life. Adopt it, if you would have the favour and approbation of God here, and enjoy his eternal smile as your reward hereafter. "A good man obtaineth favour of the Lord." "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." E. F. H.

PATERNAL COUNSELS

From a Father to his Daughter, who was gone to live away from her Parents.

Aug. 3, 1846.

MY DEAR MARY ANN,—I exceedingly regret you were not at —— chapel yesterday morning, to have heard Mr. J—— preach a sermon from the 1st verse of the 10th chap. of Proverbs, upon the duty of children to their parents. You would have heard many remarks, which, if attended to, would save both your mother and myself many hours' uneasiness. Among other things, you were the subject of our conversation on Sunday evening at home; and the remarks of your mother contained expressions charging *you* with undutifulness towards her, and of censure upon me for giving you so much liberty without a check.

I had hoped, as you grew up, you would be convinced of your errors; that you would seek and obtain a change of heart; but the more I watch you, the more I have cause to grieve over you—over your temper, your manner, your want of attention and want of sympathy. Did you but rightly appreciate the love, the anxiety, the care, exercised toward you by a father's heart and a mother's interest, you would not have given me the pain thus to address you.

I wish, briefly, to lay before you a few of your errors, wishing you to pray over them, and beg the Almighty to put a new heart within you and a right spirit. I feel, while writing this, affected, and could weep over this sheet of paper while fancying my spirit, could it witness, (unobserved by you,) your manner and conduct while you are reading this. O my dear Mary Ann, don't treat me unkindly and throw the letter down, and call it all stuff; nor indulge thoughts that would lead you to say, "Father need not be afraid—I shall do very well." I have watched you, and do observe with distress of mind your want of attention to things generally, even to small things, that I have required of you myself. If you will carefully examine your own heart when alone, but with God, you will readily discover obedience, loving and

cheerful obedience, is wanting toward your mother and myself. This is a command from God himself, and every breach is a sin for which you must repent, or to heaven you will never go. Sympathy, or feeling for another as though for yourself, is what at times, and very frequently, you come short of. Your sympathy is very partial and uncertain, exhibited only to some persons, and then at some particular seasons; in turn all have more or less to share your indifference, either to their sorrows or to their comforts. Kindness to all around and everybody is not sufficiently exercised by you; kindness of look, kindness in word, in your manner, should be studied by you, to make your company agreeable and to be desired. View yourself here a moment or two longer, and see how you act even toward your sisters at home. A part of religion is sweetness of temper. You know the taste of a sweet if given to you in the dark; you would discover vinegar, gall, salt, mustard, or pepper, from sugar or honey. So persons can discover your sour, bitter, tart, hot, and peppery disposition. Try and be the first yourself to observe it, and pray to God to give you a sweet temper, also a forgiving one. There is also room in your habits for more punctuality: this leads you to much inconvenience, by being either late, too late, or in a great hurry, at work, at school, at chapel. Aftertime in a young person is very bad, and often may be traced to late rising in the morning, which may lead to a late return at night, and then late to rest. There is room for neatness about your dress and your work; how careless, when at home, where and how you placed your bonnet, shawl, or work: a want of neatness will lead you to the use of pins for strings or buttons, &c.,—will lead you to more and more untidiness about your person, work-room, or dwelling, until you settle down to be a complete sloven. Guard, then, against this growing evil—untidiness. Cleanliness is connected with godliness. This has reference to person, clothes, and every thing we do. We may be deficient here, even in entering our dwelling, in leaving behind us, in every place we move, or everything we do, a something for others to remove or to clean. I have heard your mother remark that your clothes came home often too dirty, because worn too long without washing. I have had to make a remark or two to you, when you have been out with me, upon this subject. I now hasten on briefly to caution you against an independent behaviour—a wishing and feeling to be under no obligation to anybody living: but it is a mistake; we were not made for this, nor shall we ever be able to carry out our high notions of ourselves to the end of our lives. Avoid tartness in your answers to any and every person: do not make yourself disagreeable to any one, not even to a beggar or a child. Particularly avoid a dashing, noisy, fly-about sort of movement, especially about the house, or at any place where you fancy you can make free: let all your movements be free, easy, and quiet. Instability is very prominent in your character: an unstable person is a double-minded person, and often a double-saying person, and, if the memory is not good to recollect, what is said at one time may be unsaid or contradicted at another time. A person of unstable habits can never be depended upon. You look around among any you know, either in the world or in the church; if you can fix upon any one in your mind that cannot be depended upon, that is an unstable person; and such a one will you be like if you do not guard against it. Allow me once more to remark,—there is a want in you of due respect toward others. Your mother here claims the foremost attention; your father, your sisters, your relatives, and even your uncle, (who has been so kind to you,) have not escaped your disrespectful remarks. If you only knew how low it places you in the estimation of those who observe your want of respect, you would not make yourself so ridiculous as to bring censure upon your folly, and exhibit so much of it to those who gave you credit for more sense.

I must now conclude this long, and, perhaps, I may add, my last, it may be my very last, letter to you. Read it again and again; pray over it in your closet, on your knees; pray for a new heart and a right spirit, for the sake of

Jesus Christ, that you may practise the good, and avoid the evil. Endeavour to make your father and mother happy by your future conduct. You know the unhappiness of my home, and principally through you; you now add daily to my sorrow and anxiety, which, if continued, is likely to shorten my days with you. Death may have to call for me earlier than you may wish for or expect; and when I am removed from you, you may have to regret, reflect, and repent, when too late, over a broken-hearted, yet an affectionate father. God bless and save you, for Jesus' sake. Amen.

I am, my dear Mary Ann, your affectionate, distressed father,

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PRINCIPLE AND CONSCIENCE.

To pious Young Men of the Church of England.

You have been summoned into being at a most eventful period of your country's history; and before you have passed off the stage of time it will become the theatre of unlooked-for transactions, in which many of you will be called to take a prominent part. Your connection with the institution called the Established Church will ultimately involve you in serious conflict for its preservation; for, as a political creation, it is destined inevitably to perish; and the day of its destruction may be much nearer than most of its adherents imagine. When the Nation begins to inquire and reflect, it will be a sure sign that her end draws nigh. In no respect has she aught to hope, but in all respects everything to fear from the scrutiny. Happy the Christian young man who first escapes from her unholy fellowship! Happier still he who comes boldly forth to join in the array against her, and who, with his whole heart, shall share in that Divine and glorious struggle for the overthrow of all State Establishments of religion which is now everywhere about to be commenced! Thrice happy ye who live at the present hour, which supplies an occasion of an exalted sacrifice to truth, to charity, to justice, and to peace! In a matter so momentous, I beseech you take nothing for granted, unless the high probability—of which the reasons are various and numerous—that, politically, socially, and religiously, the Establishment is a malignant source of the deadliest mischief! From age to age this has been asserted by multitudes of the wisest, holiest, and most patriotic men our country has produced. Surely, then, there must be something in it. Is it not, therefore, your solemn duty forthwith to inquire! We are anxious to aid your investigation, and as the most satisfactory method of so doing, we shall set before you both sides of the question. Your latest champion has recently exhibited the sum of the argument in what he calls

SEVEN PLAIN REASONS WHY I AM A CHURCHMAN.

1. I am a Churchman, because the Church of England is the church of my country; and since I am directed to "avoid divisions," unless the doctrines of the church are unscriptural, it is my duty on this account to belong to it.

2. I am a Churchman, because I believe a national church, if it enjoin nothing contrary to the word of God, to be the greatest of national blessings. I read in my Bible, "Them that honour me I will honour," 1 Sam. ii. 31; as

I believe this to be as true of nations as of individuals; and I should tremble at its overthrow, because I read again, "Pour out thy wrath upon the heathen that have not known thee, and upon THE KINGDOMS *that have not called upon thy name*," Ps. lxxix. 6.

3. I am a Churchman, because so far from finding my church unscriptural, I perceive it places an especial honour on the word of God—not only by directing large portions of it to be read in the daily service, but by the broad assertion, that "whatsoever is not read therein nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite and necessary to salvation," Art. vi.

4. I am a Churchman, because the great leading doctrines of the Bible—the doctrine of the Trinity—the entire corruption of human nature—justification by faith only—salvation by grace alone from first to last—are likewise the leading doctrines of my church, (see Articles i.—xvii.;) so that it is not too much to say that she is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

5. I am a Churchman, because I really cannot find a doctrine which my church builds upon the word of God that may not be proved thereby; whilst as to lesser matters, which she states may "be changed according to the diversities of times, countries, and men's manners," (see Art. xxiv.,) I find nothing ordained "against God's word."

6. I am a Churchman, because I find the services of the church so scriptural, full, comprehensive, spiritual, and suited to my wants and those of my brethren, and so adapted likewise to all the changing scenes and relationships through which I have to pass "in the days of the years of my pilgrimage;" so that at all times, and under all circumstances, I have the means hereby afforded me of "worshipping him who is a Spirit in spirit and in truth."

7. I am a Churchman, because I see that, generally speaking, just in proportion as the ministers of the church have been faithful to truth—faithful to the Articles they have subscribed—and faithful to their ordination vows—their labours have ever been accompanied by an outpouring of the Spirit from on high, to the accomplishment of the great ends for which the ministry was designed—the conversion of sinners, and the edification of believers in their "most holy faith."

Young men, mark! This is all that is alleged for the Church of England by the *Churchman's Penny Magazine*, established for the very purpose of her defence. But never, surely never, was effort so feeble, never was failure so complete! If this is all that can be alleged in her behalf, never did social edifice so entirely rest on sand. The grave presentation of such an argument is a truly sorry compliment to your understanding. Such reasoning cannot escape the ridicule even of a well-instructed child. It is little short of an indignity to the reason of the People of England. Such a style of argument applied to any merely secular institution, would, in any assemblage of sensible men, be received with shouts of derisive laughter; and, if gravely persevered in, would subject its authors to general indignation as men who, for sinister designs, were practising on the simplicity of the nation. You are shut up to the alternative: either the Church of England admits of no defence; or the *Churchman's Penny Magazine* is wholly incompetent to state her case and advocate her claims—it has utterly, ruinously, irrecoverably betrayed her! It has proved itself altogether incapable of comprehending the principles and grappling with the difficulties of the subject, and is helpless as a little child in the hands of a man

who understands it. That you may see how you are misled, we shall next present you with the argument as set forth by a Dissenting minister, now living and labouring in the Metropolis:

TWENTY GOOD REASONS FOR NOT BEING A MEMBER OF THE CHURCH OF ENGLAND.

1. I am not a Churchman, because I find other churches who HOLD and PREACH the great leading truths of the gospel, and administer the ordinances of the New Testament, more scripturally than the Church of England; and because I consider a scriptural church is a society of believers united together in love, walking in the fear of God, and having the power to exercise salutary discipline; whereas the Church of England is composed of all the persons who live within a certain geographical boundary, be their character or creed what it may; and is destitute of all wholesome discipline.

2. I am not a Churchman, because the members of the primitive church were converted to God by the preaching of the gospel and the power of the Holy Ghost, and they personally and publicly professed their faith in, and readiness to obey, the Lord Jesus; but members of the Church of England are made so by christening and crossing, and are, generally speaking, dead in trespasses and sins.

3. I am not a Churchman, because the bishops of the church of Christ were spiritual, holy, self-denying men, who had each a flock to feed, and who fed that flock as those who must give an account to God; but the bishops of the Church of England are lordly prelates, and civil legislators, who live in palaces, ride in carriages, seldom preach, and who yearly spend thousands of the public money in pride, luxury, and idleness. A bishop has been known to expend as much at a palace feast as would have maintained the Saviour and his twelve apostles any year during his ministry on earth: and yet such are called the bishops of the poor man's church!

4. I am not a Churchman, because the Church of England practically denies the sufficiency of the Holy Scriptures, by enforcing upon its members the three Creeds, Thirty-nine Articles, the service-book, and the public reading of the Apocrypha, even the fable of Bel and the Dragon, and the silly tale of Tobit and his dog: whereas the Bible, and the Bible only, contains the religion of the simple disciples of Jesus.

5. I am not a Churchman, because I am an uncompromising opponent of Popery; and the Church of England is only reformed Popery; the Prayer-book is only the MASS-BOOK translated into English with some omissions and alterations; and the orders, services, and forms are nearly all derived from ROME; the validity of whose ordination she admits, (though the ordination of all the reformed churches is rejected,) and whose parentage many of her devoted sons at Oxford and elsewhere acknowledge.

6. I am not a Churchman, because the Church of England, by her rites and ceremonies, promotes nominal instead of real Christianity, and is an engine in the hands of Satan to delude and deceive the people: and because she teaches the young solemnly to tell falsehoods in her catechism; requiring them to say that at their christening they were made members of Christ, children of God, and inheritors of the kingdom of heaven: while by their conduct they prove that they are dead in sins, children of wrath, and led captive by Satan at his will; and because her rite of confirmation is unscriptural.

7. I am not a Churchman, because in the primitive church the officers were few and necessary—only such as were needed for the spiritual edification and supplying the temporal wants of the members—as bishops and deacons: but in the Church of England I find archbishops, bishops, priests, deacons, archdeacons, rectors, vicars, curates, prebendaries, deans, rural-deans, &c., &c.: most of whom are carnal men, enemies to a pure gospel church, and to the spread of the gospel as preached by Peter and Paul.

8. I am not a Churchman, because the prayers appointed to be read in the

church are unsuitable to the majority of the congregation, being composed and intended for the use of Christians; whereas the generality of Churchmen are unconverted, living without holiness, and without God in the world.

9. I am not a Churchman, because the Church of England always was sectarian, uncharitable, and persecuting, while she had the power; (read the history of church doings in the reigns of Elizabeth, the Charleses, &c.;) and is still as far as the state will allow her, exacting rates, tithes, and offerings from persons unwilling to pay them, and who receive nothing but insult from the lordly priesthood in return for them; and citing such before ecclesiastical courts, and casting them into prison for refusing to do so.

10. I am not a Churchman, because I desire to stand fast in the liberty wherewith Christ hath made his people free; and because I find God blesses all his people and servants notwithstanding they differ from each other in outward forms, if they hold the Head and walk in obedience to his word, aiming at his glory. His blessing is not tied to any ecclesiastical body, but is enjoyed just in proportion to the purity, activity, and self-denying character of his people.

11. I am not a Churchman, because the Church of England constantly ordains and forces upon the people thousands of unconverted, unholy clergymen, so that the country is overrun with them, and multitudes are being led by them in ignorance and error to perdition. In our villages generally we find a blind, superstitious attachment to a form, and the clergyman the principal opposer of the power of godliness and the disinterested labours of our Home missionary agents. Luke xi. 52.

12. I am not a Churchman, because the Church of England, where not influenced or stirred up to emulation by other bodies of professing Christians, hands over the people to ignorance, superstition, and Popery; as in most of our villages, and especially in Ireland, where the church with all her bishops, priests, endowments, prayer-books, &c. &c., has literally handed over the poor, ignorant people to the Popish priesthood, who are now abused for their activity, perseverance, and zeal. But if the Church of England goes to sleep, Popery keeps awake.

13. I am not a Churchman, because, though I am commanded to be subject to the powers that be in all matters of a purely civil nature, I am nowhere directed to be of the religion of the state, but to come out from every corrupt system, and be separate from all that is superstitious, unscriptural, and unholy.

14. I am not a Churchman, because the Church of England is not founded on Scripture, but on Acts of Parliament, tradition, and the Popish model, acknowledging a human head, claiming authority to decree rites and ceremonies, and to persecute all who dare to read the Scriptures, decide, or act for themselves, or dissent from her doctrines and forms. An establishment of religion, if not a theocracy, must be a tyranny; and such the Church of England has proved.

15. I am not a Churchman, because a great number of her clergy residing at one of her public universities are Papists at heart, and are doing all they can to circulate Popish dogmas instead of the pure and wholesome word of God.

16. I am not a Churchman, because the Lord has raised up as able, determined, and successful champions for the truth, among other denominations as in the Church of England; and their efforts have been as eminently blessed.

17. I am not a Churchman, because the church is a mere political engine, principally directed by the Queen's ministers for the time being, by whom bishops are appointed and a great number of livings given, not to the most holy, laborious, self-denying men, but to political partizans; or to carnal relatives, to aggrandize or support a family connection.

18. I am not a Churchman, because the Church of England makes a regular merchandise of souls—livings, or the cure of souls, being regularly put up to sale, and knocked down to the highest bidder, be he Protestant, Papist, or In-

fidel; which thing is directly opposed to the apostolic model of which this church vainly boasts, and which traffic clearly proves her to be a part of the great apostacy.

19. I am not a Churchman, because I love unity—that unity prayed for by our Lord, John xvii.—and am not willing to sacrifice unity at the shrine of uniformity, but desire to live in fellowship with all who love our Lord Jesus Christ in sincerity, which I could not in the Church of England, for she denies the orders of all churches except those of ROME, and claims to be exclusively the Church of Christ, thereby causing numberless divisions by her uncharitable and sectarian spirit. And though she may be hated by Papists, as having supplanted the Church of Rome, and having a large portion of Popish property in her possession; and by Infidels and Socinians, because she pretends to have a right to seize their property, or imprison their persons, for her own aggrandisement: this is no proof of her purity or perfection, as such conduct naturally stirs up the opposition not only of bad men, but of good ones too. The Church of England is not hated for her holiness, (of which she has not much cause to boast,) or for the self-denying labours of her priesthood, so much as for the bitter, persecuting, liberty-hating spirit displayed by her defenders.

20. I am not a Churchman, because the church cannot if she would, and would not at present if she could, reform herself. The mildew of the dark ages is upon her, but she cannot wipe it off: she must remain as she is, except the Queen and the two Houses of Parliament think proper to summon a convocation, and propose a reformation.

Whilst, then, I love all those who love the Lord Jesus in sincerity; whilst I respect the HARMLESS prejudices of Churchmen and others who differ from me; and whilst I avow it as my choicest and noblest distinction that I AM A CHRISTIAN,—I thank God that I am able to add, I AM NOT A CHURCHMAN.

Young men! are these things so? Then your position is one of fearful responsibility, and that responsibility increasing every hour! Your place is now secondary; it will soon be primary. Yours, forthwith, will be all the honour, or all the reproach, of upholding this baleful system! Now, then, is the time to scrutinize your position, and make up your mind to the path of duty. Be yours the dignity, the glory of inquiring and judging for yourselves! Tradition and assumption are not proper grounds of rational conduct. Eschew ye the ignominious path of the men who talk of being "Churchmen on principle,"—"Conscientious adherents of the Establishment,"—without ever having devoted *five minutes* to the consideration of the subject. Principles are precious. It is not thus that the term employed to convey the products of reason should be desecrated. Random phraseology is the result of thoughtless ignorance. Truth seeks and studies precision. Principle! Conscience! There can be no principle where there is no truth. There can be no conscience where there has been no investigation. Do, then, we beseech you, examine the subject for yourselves, taking for your chief guide the *New Testament*, and testing all arguments by that standard. Before concluding, we would, with the utmost earnestness, recommend to you the argument of one of the greatest men of this or any other age or nation, JOHN FOSTER, which you will find in the February number of the CHRISTIAN WITNESS, headed "*Constitution, Character, and Working of the Church of Eng-*

land." The result of Foster's argument is, that "the Church of England is ANTI-CHRISTIAN, UNSCRIPTURAL, AND CORRUPT." How long will good men remain in a community so described by the voice of truth?

The Fragment Basket.

LOVE OF FAME.—Themistocles, when a very young man, was observed soon after the famous battle of Marathon, in which Miltiades obtained so much glory, to be much alone, to be very pensive, and unwilling to attend the usual entertainments, and even to watch whole nights. Being asked by some of his friends what was the cause of all this, he answered, "The trophies of Miltiades will not suffer me to sleep." Thus fired with a love of glory, in a few years he became the first man in Greece. Young Christians, faith presents to your view far greater glories than Greece could bestow on her most successful heroes. The perishing honours of Miltiades and Themistocles are not worthy to be compared with the glory that shall be revealed. Could they forego all the pleasures of youth to have their names enrolled on the records of fame? and cannot you, by the help of Almighty grace, become a good soldier of Jesus Christ, in the hope of obtaining a crown of glory that shall never fade?

READING.—Read not much at a time; but meditate as much as your time and capacity and disposition will give you leave, ever remembering, that select reading and intense thinking, little speaking and much hearing, frequent and short prayers, and great devotion, is the best way to be wise, to be holy, to be devout.

GROUNDS OF ALARM.—When a professing Christian is so much engaged in business that he can find no time to do good—so devoted to his worldly interests as to neglect the interests of God and religion—he has great reason to be alarmed; for he is bringing barrenness into his soul, and robbing himself of everlasting good in the world to come.—*Life of Norman Smith.*

GOD'S CHILDREN.—God's children are like stars, that shine brightest in the darkest night; like gold, that is brighter for the furnace; like incense, that becomes fragrant by burning; like the camomile plant, that grows fastest when trampled on.

CHARITY, OR LOVE.—The desire of power to excess caused angels to fall; the desire of knowledge to excess caused man to fall; but in charity is no excess, neither can man nor angels come into danger by it.—*Bacon.*

THE CHRISTIAN MINISTER.—Study not only to preach exactly, but to live exactly—let the misplacing of one action in your lives trouble you more than the misplacing of words in your discourses. This is the way to succeed in your embassy, and give up your account with joy.—*Flavel.*

THE DRUNKARD'S OFFSPRING.—The drunkard injures and enfeebles his own nervous system, and entails mental disease on his family. His daughters are nervous and hysterical; his sons are weak, wayward, eccentric, and sink insane under the pressure of excitement, of some unforeseen emergency, or of the ordinary calls of duty. This heritage may be the result of a ruined and diseased constitution, but is much more likely to result from that long-continued nervous excitement in which pleasure was sought in the alternate exaltation of sentiment and oblivion, which exalted the mental powers, and ultimately produced imbecility and paralysis, both attributable to disease of the substance of the brain. At present I have two patients, who appear to inherit a tendency to unhealthy action of the brain from mothers addicted to drinking, and another, an idiot, whose father was a drunkard.—*Dr. Browne on Hereditary Insanity.*

Poetry.

HINTS TO HUSBANDS.

The social condition of Woman is a sure and unerring index to the real character of Nations. But nations are formed of Families; and as are the parts, such is the whole. The chief source of man's happiness is the society of woman; but that woman may impart happiness, she must first possess it, and this wholly depends upon her husband. How can she, if herself a wretch, contribute to his felicity? Man finds his own bliss in securing hers; in destroying her peace he destroys his own. In this we see the wisdom and goodness of God in framing the Domestic Constitution. Let the husband study those things which make for the happiness of his wife, and his own will follow of course. Woman's love is lasting as her existence. What a pity that man should ever prove unworthy of such fidelity! The following admirable lines, by an American lady, a member of the Society of Friends, were left in the cottage of a tippling gardener, whom it had the happy effect of winning from the noisy tap-room to his own domestic hearth:

THE WIFE TO HER HUSBAND.

"You took me, William, when a girl, unto your home and heart,
To bear in all your after-fate a fond and faithful part;
And tell me, have I ever tried that duty to forego,
Or pined there was not joy for me when you were sunk in woe?
No; I would rather share *your* tear than any other's glee,
For though you 're nothing to the world, you 're ALL THE WORLD TO ME.

You make a palace of my shed, this rough-hewn bench a throne;
There 's sunlight for me in your smiles, and music in your tone.
I look upon you when you sleep—my eyes with tears grow dim,
I cry, 'Oh Parent of the Poor, look down from heaven on him;
Behold him toil from day to day, exhausting strength and soul;
Oh look with mercy on him, Lord, for thou canst make him whole!"
And when at last relieving sleep has on my eyelids smiled,
How oft are they forbade to close in slumber by our child!
I take the little murmurer that spoils my span of rest,
And feel it is a part of thee I lull upon my breast.
There 's only one return I crave, I may not need it long,
And it may soothe thee when I 'm where the wretched feel no wrong:
I ask not for a kinder tone, for thou wert ever kind;
I ask not for less frugal fare, my fare I do not mind;
I ask not for attire more gay—if such as I have got
Suffice to make me fair to thee, for more I murmur not.

But I would ask some share of hours that you on clubs bestow,
Of knowledge which you prize so much, might I not something know?
Subtract from meetings amongst men each eve an hour for me;
Make me companion of your soul, as I may safely be.
If you will read, I'll sit and work; then think when you 're away;
Less tedious I shall find the time, dear William, of your stay.
A meet companion soon I 'll be for e'en your studious hours,
And teacher of those little ones you call your cottage flowers;
And if we be not rich and great, we may be wise and kind,
And as my heart can warm your heart, so may my mind your mind."

The Children's Gallery.

SKETCH OF E. S. REEVE.

How painful sometimes are the dispensations of Providence, in afflictions and bereavements, which may appear in this memoir of E. S. Reeve, the eldest son of the Rev. E. Reeve, of Hales Owen. We wish to give an impartial account of what we know and remember of him. He had his faults incident to youth, for which he received parental reproof and correction with becoming submission. We do not remember that he ever showed any resentment for correction. God most mercifully preserved him from all acts of immorality; he did not like the society of the profane, nor take pleasure in sinful amusements. His recreations were music, drawing, painting, and various mental efforts to acquire knowledge. He always spoke of religion with respect;—the truly pious he highly esteemed, and chose them as his associates, which, we hope, was the effect of the Holy Spirit's operation on his mind. He was a strict observer of character; often expressed his dislike of a profession of religion in any without the evident fruits of piety; and was very careful not to say much of his own religious views and feelings. From frequent conversation with him, we discovered that he well knew the sinfulness of human nature,—his own sinful state, and the way of salvation by faith in Christ. He very much loved his only sister, about two years older than he, had entire confidence in her, and opened his mind to her more freely than to any one else. She wrote to him at school and conversed with him when at home on the subject of religion and salvation, by which they became increasingly attached to each other. His parents had observed for some time his seriousness, and how much he was concerned to do everything to please them. He was the child of many prayers; yea, many hundreds of prayers have been offered up for his salvation by both his parents, and they do confidently hope that prayer has been answered in his salvation. He was brought home from school quite unexpectedly on Saturday evening, Nov. 22nd; his tutor and a friend came with him. He was a little delirious when he arrived—was put to bed; had some medicine given to him—slept tolerably well through the night. When he awoke in the morning he was quite rational, and said to his father, who had watched by him through the night, "If it were not for affliction, we should love the world more than we do." He continued all the forenoon of Monday quite sensible, and conversed composedly with his father and sister; his mother was then from home. His father prayed with him and for the preservation of his life, but especially for the salvation of his soul. When he concluded, the dear boy said, "Thank you, father." He was told he must pray for himself; and that he could do so on his bed. He said, "I do." His father then said to him, "My dear, do you believe that Jesus Christ is *able* to *save you?*" He said, "Yes." "And that he is *willing* to *save you?*" He said, "Yes." "And are you *trusting* in *him* for *your salvation?*" He said, with an expressive look of great

seriousness, a tear starting in his eye, "*I hope I am.*"

Some time after this his sister heard him praying very earnestly to be pardoned and saved, for the sake of Christ who died on the cross to save sinners; which he repeated many times. After his father had prayed with him again, he said, "My dear, do you love the Saviour?" He said, with the same expressive look of seriousness, "*I hope I do.*" Shortly after this he became delirious, and continued so, with some short, lucid intervals, till he expired. The next day his fever and nervous excitement became very strong and distressing. He did not know his dear parents, whom he tenderly loved; but amidst all his delirious talking we did not hear one improper expression, which was a consolation to his distressed parents, relatives, and friends, who were in constant attendance on him. On one occasion we were standing by his bed; he seemed composed; and we heard him say, "Now is the time to serve the Lord." On another occasion he was heard praying very fervently; and in the evening before he died he was heard to say, "Old things have passed away." During his delirium he sang much, and with an energy and tones of voice such as we never heard him while in health. "Ah," said his afflicted and distressed mother, "that singing pierces my heart; they are unearthly sounds—dying sounds."

By Thursday evening the fever seemed to have quite exhausted him: he then fell into a slumber, and till the time of his death did not seem to have any conscious pain of body or distress of mind; and on Friday evening, the 27th of Nov., 1846, at half-past seven o'clock, this amiable and highly promising youth expired without a struggle or a groan, aged thirteen years, seven months, and nine days.

We now insert a letter, received by the father of the deceased the week after his death from his esteemed tutor, as a further illustration of his character. He had been furnished by the father with an account of his dear son's dying testimony, and the circumstances of his death:

"My dear Sir,—I thank you very much for the pains you have taken in furnishing me with the circumstances attending the last moments of your dear departed son. I do, indeed, sincerely sympathize and weep with you on your bereavement, and yet rejoice that you have not to sorrow as those without hope. God has been pleased to becloud our prospects .... but your intelligence has cheered my spirits, and led me to bless the Lord for his great mercy in permitting dear Edward to leave behind him such an evidence of the good seed having been previously sown in his heart. At the commencement of the present half-year he was evidently concerned about his state as a sinner, and anxious to obtain salvation. Several times he and two other boys retired to their room for prayer. He prayed with them fluently and earnestly, and on one occasion felt so deeply his guilt, that he threw himself on the bed and burst into tears. He has frequently since that time reminded those with whom he was most intimate of the necessity of being more serious and thoughtful about their souls. As I have before stated to you, his attention to the duties of the office he sustained was unremitting and constant, ever anxious to fulfil his part and anticipate my wishes. He often hesitated to leave me alone when the arrival of the day devoted to drawing called him away to attend to this branch of education."—(He was assistant to his tutor part of his time, the last half-year he was at school, being deemed by him well qualified for this office.)—"I need not tell you that he possessed talents of the first order, and a capability of acquiring any kind of knowledge with apparent ease. He was a good arithmetician, had a knowledge of geometry, was tolerably well acquainted with geography and history, and, from the testimony of his Latin tutor, had a respectable knowledge of that language."—(We may add, that he was a good grammarian, had made considerable advances in drawing and painting,—some of his last pieces are considered very beautiful: he has left behind him some beautiful ornamental Scripture pieces and maps. He was fond of music, understood it, and could play well on

the piano and organ; had directed his attention to the study of chemistry and astronomy a little, and was a most diligent student, and, we fear, predisposed his brain to the fever of which he died by incessant study.)

"From the period of his attack of illness," continues his tutor, "he was anxiously inquiring as to the probability of his recovery, being evidently alive to the importance of the salvation of his soul. Often has he asked me this question, 'How can a person know when he is converted?' And this was repeated when in the car on the journey home. He also asked, 'Do we not all pay more regard to the interests of the body than to those of the soul?' And on my speaking of the necessity of faith in Jesus, and of the true characteristics of faith, he said, 'Yes; we are not saved by our own good works, but by faith; yet it must be a faith from which will spring good works and fruits of holiness.' The intelligence of his death produced an impression on the minds of my pupils which I shall never forget; and at our dinner-table, to use the words of Mr. James, 'we all felt ourselves weak,' and sadness and silence brooded every mind."

We have confined ourselves to simple facts, avoiding every kind of embellishment; and may not the bereaved parents, relatives, and friends, indulge a scriptural hope that this interesting youth, whose early death they deeply deplore, is saved by grace, through the merits and righteousness of Christ; that he is taken from the evil to come; that he is washed and made white in the blood of the Lamb, and is now before the throne of God in heaven? We do hope this is the case; and this hope sustains the minds of his dearest relatives, who loved him greatly, for they esteemed him to be from childhood very amiable and lovely; and we know that many others who knew him well entertain the same opinions of him.

None but affectionate parents can know the agonizing distress which was felt by his affectionate parents during the week he was lying under a brain fever, and when he expired. But the Lord has graciously sustained their minds, and has enabled them to say, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." In stature of body and in mental powers and intelligence this interesting youth was thought by many to be two years older than he was. His now sorrowing father sincerely loved his son, and was astonished and delighted at the rapid advances in various kinds of knowledge he made during the last two years of his life. He had high hopes of him, but they are frustrated in reference to this world. He is lost to our sight, but not to our future hopes.

May parents learn from this narrative the importance of being more concerned for their children's salvation than for their worldly interests, and by their prayers, pious instruction, and example, earnestly seek their salvation.

Let the young who read this narrative be at once decided for religion, for Christ and salvation, and not calculate on a long life because they may have a good constitution and be healthy and strong, for none could have a better constitution or be more healthy and strong than was Edward Secundus Reeve, the beloved youth who has been removed by a sudden and early death.

Hales Owen, Dec., 1846. E. R.

THE CHILD'S PRAYER.

DANIEL'S wisdom may I know, (Dan. i. 17, 20.)
Stephen's faith and spirit too; (Acts vi. 8, 10.)
John's divine communion feel, (John xiii. 23.)
Moses' meekness, Martha's zeal: (Num. xii. 3.) (Luke x. 38.)
May I with unwearied Paul, Win the day, and conquer all; (2 Tim. iv. 7.)
Mary's love may I possess, (Luke x. 42.)
Lydia's tender-heartedness; (Acts xvi. 14.)
Peter's ardent spirit feel, And, like him, to Christ appeal; (John xxi. 15, 17.)
Like young Timothy, may I Every sinful passion fly; (2 Tim. ii. 22.)
Job's long patience may I know, (James v. 11.)
David's true devotion too; (Ps. lv. 17.)
Samuel's early habits wear, (1 Sam. ii. 18, iii. 19.)
Lazarus' happy portion share; (Luke xvi. 22.)

May Isaiah's hallow'd fire } (Is. vi. 6.)
All my fervent heart inspire;
Mine be Jacob's wrestling } (Gen. xxxii. 24—8.)
prayer,
Jabez' honour, Joshua's } (1 Chron. iv. 9, 16.) (Josh. xxiv. 22, 23.)
care;
Joseph's purity impart, (Gen. xxxix. 9.)
Isaac's meditative heart; (Gen. xxiv. 63.)
Abraham's friendship, how } (Jas. ii. 23.)
sublime!
Might I call that blessing mine:
But more than all, may I pursue
The lovely pattern Jesus } (1 Pet. ii. 21,)
drew;
And in my life and conduct show
How he conversed and lived below;
And imitate my suffering Lord
Till all his image is restored.

WHY DO YOU GO TO CHURCH?

Some go to church to take a walk,
Some go there to laugh and talk,
Some go there to meet a friend,
Some go there their time to spend,
Some go there to meet a *lover*,
Some go there a *fault* to cover,
Some go there for speculation,
Some go there for observation,
Some go there to *doze* and *nod*—
The good go there to worship GOD.

THE RAT-TRAP.

Boys! Never put a foot in a public-house. It is the resort of idlers, blackguards, bad fathers, and wicked children. In such a place who is safe? Never enter it. Shun it as the way to hell! Hear the parable of the rats:

"The rats once assembled in a large cellar, to devise some method of safely getting the bait from a small steel trap which lay near, having seen numbers of their friends and relations snatched from them by its merciless jaws. After many long speeches, and the proposal of many elaborate but fruitless plans, a happy wit, standing erect, said, 'It is my opinion that, if with one paw we keep down the spring, we can safely take the food from the trap with the other.' All the rats present loudly squealed assent, and slapped their tails in applause. The meeting adjourned, and the rats retired to their homes; but the devastations of the trap being by no means diminished, the rats were forced to call another 'convention.' The elders had just assembled, and had commenced the deliberations, when all were startled by a faint voice, and a poor rat, with only three legs, limping into the ring, stood up to speak. All were instantly silent, when, stretching out the remains of his leg, he said, 'My friends, I have tried the method you proposed, and you see the result! Now let me suggest a plan to escape the trap—*Do not touch it!*'"

LESSON OF THE BIRDS.

Lucy sat at her mother's side,
And watch'd the waving trees,
Whose bending branches sadly sigh'd,
Touch'd by the stormy breeze.

She almost trembled as she heard
The thunder's distant roar,
And hardly dared to speak a word
As the clouds began to lower.

But when the lightning's dazzling flash
Came on so fast and thick,
And when the nearer thunder's crash
Follow'd, so deep and quick,

She could not hide her secret fear,
But with a simple thought,
Drawing her mother's arms more near,
She there for shelter sought.

But soon the storm pass'd off; the sky
Assum'd a brighter hue;
While the hoarse winds in cadence die,
And zephyrs sing anew.

Then Lucy, like a happy bird,
Felt the returning light;
And show'd, by thoughtless laugh and word,
Her innocent delight.

"How glad the little birds must be
To think the storm is done;
How joyfully from every tree
They greet the cheering sun."

"Their songs are sweet," her mother said;
"But, Lucy, 't is in praise
To Him who turn'd the storm aside
That they their anthems raise.

"And should not they who deeper feel
The pleasure and the pain,
Their heartfelt gratitude reveal
For mercies sent again?

"Should you, who felt the greatest fear,
No grateful tribute bring?
Should you, whose joy is more sincere,
Refuse your offering?"

And Lucy own'd that far too true
Were these mild, chiding words,
And willingly in future drew
A lesson from the birds:

She learn'd, like them, to fear no ill,
Sure of her Father's care;
But raise, with more devotion still,
Her grateful praise and prayer.

Cabinet of Things New and Old.

CHRIST THE FIRST-FRUITS.

Let us consider the truths and doctrines which the Resurrection was designed to confirm and illustrate.

1. It proves the excellence and perfection of the Saviour's moral character. His enemies treated him as a deceiver, but his rising from the dead was an ample refutation of the groundless calumny. So he represents the Spirit as convincing the world "of righteousness, because (says he) I go unto the Father." It further attests the truth of the doctrines he taught: this might be equally said of *all* his miracles, but the fact of his resurrection is the crowning proof by which the seal of Heaven was affixed to his Divine commission as a prophet. At the same time, it establishes the truth of his Messiahship. He was thus proved, as he himself asserted, to be the great deliverer promised to the fathers, "of whom Moses in the law and the prophets did write." Thus it was foretold that "the Messiah was to suffer, and that he was to be the first who should rise from the dead." This is intimated in the propnetic announcement, Isa. liii. 10. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." The *time* of his resurrection is also not obscurely implied in the language of the psalmist—"For thou wilt not leave my soul in hell, (or in the place of the dead,) neither wilt thou suffer thine Holy One to see corruption," Ps. xvi. 10. And again; "After two days will he revive us; on the third day he will raise us up, and we shall live in his sight," Hos. vi. 2. The miraculous deliverance of the prophet Jonah from the belly of the fish was also typical of our Lord's resurrection, as explained by himself: "For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth," Matt. xii. 40. Hence, the apostle, when entering on the present discussion, observes, that our Saviour "rose again the third day, *according to the Scriptures.*"

2. He was thus declared, agreeably to his own testimony, to be "the Son of God with power." He was condemned to death for claiming *to be* the Son of the Blessed—an announcement which was considered to be tantamount to blasphemy, Mark xiv. 61—64; but his resurrection confirmed the truth of this claim, and proved that he was indeed the beloved Son of God, in whom the Father is well pleased. Considered in his human nature, and in his prophetical character, he was raised from the dead by the glory of the Father. Viewed as a Divine person, he rose by his own power; for the Holy One of God could not see corruption, or be held by the cords of death. He had power to lay down his life, and he had power to take it again; and so he said to the Jews, "Destroy this temple

(pointing to his body), and in three days I will raise it up," John ii. 19.

3. It proved the completeness and efficacy of his sacrifice. Having made full atonement for sin by his death, the Father, by his resurrection, declared that he was well pleased with his finished work. The debt being paid, Divine justice thus publicly intimated that it had nothing more to require; the penalty being exacted, the prison-doors were thrown open, and the surety was set at liberty. Thus, the righteousness of God was declared in the remission of sins, the honour of the law maintained, and the rectitude of his moral government vindicated. He "was delivered for our offences, and was raised again for our justification;" and, hence, he is said to have been raised from the dead, and to have "received glory, that our faith and hope might be in God." Thus we are encouraged to draw near, with humble confidence and holy boldness, by this new and living way, into the holiest of all.

4. The resurrection of Christ brings life and incorruption to light, and establishes the certainty of a future state, of the immortality of the soul, and the resurrection of the body. He was thus proved to be the conqueror of death and the grave. He spoiled death of its sting, and deprived the grave of its victory. He entered the dominions of the king of terrors, and foiled him with his own weapons. Through his own death "he destroyed him that has the power of death, that is the devil, and delivered them who, through fear of death, were all their lifetime subject to bondage." "Fear not," he says to the beloved apostle, "I am the first and the last, and the living one; and I was dead, and behold I am alive for evermore, and have the keys of hell and of death," Rev. i. 17, 18. We are thus assured that there is a deathless principle within us, which cannot be affected by the dissolution of the material frame; that there is a paradise above, prepared for the spirits of the just; and that even their mouldering dust shall "rest" in the grave, "in hope" of a better resurrection.

5. It affords a pledge of the resurrection of all his faithful followers. This is the main doctrine taught in the text, and which runs through the whole of this sublime discourse. The words may be read without the supplement, "But now is Christ risen from the dead, *become* the first-fruits of them that slept." There is here an allusion to the offering of the first-fruits under the law, of which we have an account, Lev. xxiii. 9—14, "And the Lord spake unto Moses, saying, Speak unto the children of Israel and say unto them, When ye be come into the land which I give you, and are about to reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord, to be accepted of you, *on the morrow after the sabbath* the priest shall wave it. And ye shall eat neither bread nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God!" The sabbath here mentioned

was the great day of the Jewish Passover, and the "morrow after" was of course the first day of the week, the very day on which our Saviour rose—a striking and evidently designed coincidence between the type and the antitype. The figure denotes priority, excellence, and identity of nature. It implies *priority*, as is intimated in the very term "*first*-fruits;" and so the law provided that no part of the produce of the field should be eaten till this offering had been previously made. And so the apostle observes, verse 23, "But every man in his own order, Christ the first-fruits, *afterward* they that are Christ's at his coming." So he is elsewhere called "the first-begotten of the dead," Rev. i. 5: others were no doubt raised to life antecedently to this, but he was the first who rose to die no more: thus "in all things" he behoved to "have the pre-eminence," Col. i. 18. The figure is also expressive of *excellence*, as is intimated by the apostle James, chap. i. 18: "Of his own will begat he us, by the word of truth, that we should be a kind of first-fruits of his creatures,"—that is, the most noble and perfect of their kind. So the Israelites were careful to present the very best of their grain as the first-fruits to the Lord; and in the subsequent offering of the wave-loaves, on the day of Pentecost, it was ordered that they should be "of fine flour," Lev. xxiii. 17. In this respect the first-fruits were typical of Him who is without blemish and without spot, the first-born among many brethren, fairer than the children of men, the chief of ten thousand, yea, altogether lovely. In fine, the figure denotes *identity* of *nature*; the first-fruits were the same in kind with the grain which was afterwards to be gathered in. And so our blessed Surety was in all points "made like unto his brethren;" as the children were made partakers of flesh and blood, he himself likewise took part of the same; for both he that sanctifieth and they that are sanctified are all of one, for which cause he is not ashamed to call us brethren. And again; "for we are members of his body, of his flesh, and of his bones." The presentation of the first-fruits secured the Divine blessing on all the future harvest; and so the Saviour rose, not in a private capacity, but in his official character, as the head of his body the church. His resurrection is thus the pledge of theirs. As such an event was not impossible in the one case, why should it be thought incredible in the other? Hence the fact of Christ's resurrection is referred to as proving the resurrection of all believers. "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." "Knowing that he who raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you." "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you," 1 Thess. iv. 4; 2 Cor. iv. 14; Rom. viii. 11.

Lastly. The resurrection of Christ exhibits a *pattern* of the resurrection of his people. This point is also largely insisted on by the

apostle. He calls the Saviour "the last," or second, "Adam"—not only in allusion to the public character of the first, as the federal head of mankind, but as intimating the correspondence that subsists between the *condition* of the first and the second Adam, and that of those whom they respectively represented. And again, verses 47—49: "The first man is of the earth, *earthy*: the second man is the Lord from heaven. *As* is the earthy, such are they also that are earthy: and *as* is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." This corresponds with what is elsewhere said on the same subject, Phil. iii. 21: "He shall change our vile (or humble) body, that it may be fashioned like to his glorious body, according to the working whereby he is able even to subdue all things unto himself." Thus there will be a resemblance, both physical and moral, between "the first-born" and the younger members of the heavenly family: all shall be fashioned after the same perfect model; all shall be "conformed to the image of God's Son," Rom. viii. 29.

In *improving* this subject, we may observe that the death of believers is here compared to a *sleep*. This intimates not only that *to them* death has no sting, but that the grave is converted into a bed of rest, consecrated and perfumed by the presence of their Saviour, whence they shall arise to everlasting life:

> "They die in Jesus, and are bless'd—
> How kind their slumbers are!
> From sufferings and from sins released,
> And freed from every snare."

Why should we fear the approach of death to them that are in Christ? He is no longer the king of terrors, but the messenger of peace. Why shrink from the darkness and corruption of the tomb? It shall not always retain its dominion.

> "The graves of all the saints he bless'd,
> And soften'd every bed;
> Where should the dying members rest,
> But with the dying Head!"

The almighty Saviour "both died and rose and revived, that he might be Lord both of the dead and living." The bodies of his saints are committed to him as a precious deposit, and "of all that were given to him he shall lose nothing, but shall raise it up again at the last day." "Behold," says Paul, "I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death

is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ," verses 51—57.

Is Jesus, our Lord, risen from the dead! let us show that we are risen with him by seeking those things that are above, "where Christ sitteth at the right hand of God." "Therefore," says the apostle, "we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," Rom. vi. 4.

How sure the hope of a blessed resurrection to them that die in the Lord! While the wicked is driven away in his wickedness, the righteous hath hope in his death. While the former "is chased out of the world," the latter has "a desire to depart, that he may be with Christ." The impenitent and the ungodly shall also rise, but in what different circumstances!—to what an opposite prospect! They shall rise "to shame and everlasting contempt"—to meet the eye of the righteous Judge, and to hear the appalling sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Let them, while it is called to-day, hasten to his footstool, and cast themselves on his mercy. Let them "kiss the Son, lest he be angry, and they perish from the way." "For he must reign till he hath put all enemies under his feet."

WILLIAM LOTHIAN.

ETERNITY.

"O ETERNITY! eternity!" exclaimed an infidel, as he lay in despair upon his death-bed: "O eternity! eternity!" Who can paraphrase the words *for ever and ever*? I feel the difficulty. There is a meaning in them which our limited powers cannot fathom. The finite cannot comprehend the infinite. As we stretch our minds to take in the boundless prospect, we sink back in conscious weakness, and feel that it is but a glimpse that we can get of the illimitable scene which lies before us, and which we designate by the term *eternity*. If we go to the dictionary, we find that term defined to be *duration, without beginning or end*. In this view, we may be said to occupy a certain point in eternity. We look back upon a duration that never began, and forward to a duration that is never to end. God is the only Being of whom eternity, in this sense, can be predicated. He is without beginning of days or end of years—the same yesterday, to-day, and for ever. He inhabits eternity; it is his proper dwelling-place: *past* and *future* have no meaning in application to the duration of his being. But in respect to ourselves and our fellow-men, eternity denotes an endless duration to come. We look back a few brief years, and reach the period when we were not. We came into being as it were but yesterday, and to-morrow we cease to be where we now are: we pass from this state of living men, and all that is visible of us is laid in the ground and turns to dust. And if this were the end of our being,

eternity could have no meaning in relation to us. It could only be said of us, as of the beasts that perish, that we lived and moved a few days upon earth, and then passed into a state of non-existence.

But though the body dies, and falls back to its original dust, the spirit lives, and lives for ever. In a few days we drop these tabernacles of clay—are born into a new world, entirely unlike that which we now inhabit; and our immortal spirits, emancipated from the thraldom of earth and sense, enter upon a state not only of endless being, but of endless advancement in all the capacities of thought, of feeling, of enjoyment, and suffering. Who can estimate the value of a soul possessing such a nature and with such prospects before it? And what significancy does this view impart to the question propounded by our Saviour: "What is a man profited if he gain the whole world, and lose his soul? or what shall he give in exchange for his soul?"

PREPARATION FOR THE FINAL JUDGMENT.

THE path up to the judgment-seat is not a way of preparation; nor at His bar is it a place to prepare for eternity. It is no time to prepare for battle when the enemy is in the camp; no time to make ready to meet a foe when he has broken open your door. There is such a thing as putting off preparation until it is too late. A man may neglect the care of his health until it is too late. A student may suffer the proper time to prepare for a profession to glide away until it is too late. A farmer may neglect to plough and sow until it is too late. A man on a rapid stream near a cataract may neglect to make efforts to reach the shore until it is too late. And so in religion. It is easy to put it off from childhood to youth, from youth to manhood, from manhood to old age, until it shall be too late. Beyond that interview with God there is no preparation. Your eternity is not to be made up of a series of successive probations, where, though you fail in one, you may avail yourself of another. There is but one probation—O how short! how fleeting! how soon gone! The shuttle of the weaver flies not swifter; nor do the shadows move more rapidly over the plain. Each day leaves the number less—and not one of them can be recalled. Life is passed through not to be travelled over again; and each footprint is made to be seen by us no more. He that comes after us may track our way nearer and nearer to the beach where the ocean of eternity rolls; he may see step after step in the sand, till he comes to the last print, half washed away by the tide, where we plunged into the vast ocean and disappeared for ever. You go not back again. This day, this hour, you live but once; and this setting sun will have taken one irrecoverably from the allotted days of your probation. I wonder at man. The earth is our place of probation—and it is all—literally, absolutely all. In that probation, if ever, you and I are to be prepared for that vast eternity on which we enter in a few days. If not prepared then, we are never to be prepared. Point me, fellow-mortal, to the slightest proof whatever, or to the slightest presumption—I will not ask for proof—that another season of probation is to be granted to you beyond the judgment of the great day, and I

will never urge this point again. But if there is none, my dying fellow-man, you ought to be prepared to meet God. It is not a thing of privilege, it is a thing of obligation. Your conscience, your reason, your sober judgment, all respond to the claim which I urge upon you, that you should be ready to meet God. You who have adopted it as a settled purpose that you will not enter a profession without being prepared for it; you who will not appear in the gay assembly without hours spent under skilful hands at the toilet, that you may be prepared for it, ought to be prepared to appear before God. You ought to have on a brighter than any earthly array; you ought to have on the garments of salvation—the pure and spotless robes wrought by the "Redeemer's hands and dyed in his blood." Not as you are now, sinful, unforgiven, gay, worldly, thoughtless, ambitious, should you stand before the great and pure Jehovah to receive the sentence which will seal your eternal doom.

ANCHOR OF THE SOUL.

All who have had experience of life on the ocean know the value of an anchor. It is indispensable to the safety of life and property amid the perils of the deep. No wise or prudent mariner would venture to loosen his vessel from her moorings without a well-appointed anchor, ready for use in any emergency. The skies may be bright and sunny to-day, and the fierce winds sleep in their secret chambers. The ocean may be smooth to-day, and favouring breezes waft the vessel rapidly onward in her course. But in one short hour the slumbering winds may rise, and sweep with the fury of the tempest along the great pathway of nations. Suddenly and unexpectedly the seaman may find his ship driving towards the rock-bound coast of a lee shore. Then it is that nothing but the sturdy anchor can arrest her progress and save her from the wreck and ruin of all her treasures.

Within a few short months the elements have made fearful exhibitions of their power. The value and importance of anchors in such times of peril have been signally enforced and impressed on the public mind. Now if the body and the treasures of earth thus need protection in times of peril, not the less, but infinitely more, does the soul and the treasures which belong to it need all the safeguards which Heaven has provided. And it would almost seem as if Providence designed especially to teach a most impressive lesson to all the living promptly and without delay to provide each an anchor for his soul against the time of need. The skies of life may be bright and sunny to-day, and no cloud or tempest appear in the distance; but the times of trial and peril will come, the skies will be overcast, tempests will rise and rage in their fury, and the frail bark of every poor sinner who has no anchor for his soul will be fearfully tossed, and be in the greatest danger of eternal wreck and ruin.

Not so with the Christian. His hope of heaven is the anchor to his soul, sure and stedfast. He is safe amid the perils and storms of life. When a vessel is at anchor, the sea may be very boisterous, the wind may blow, the tempest howl, and the waves beat fiercely; but if the ship be seaworthy, and the cable strong, and the anchor

struck deep in tenacious soil beneath, though she may be buffeted and tossed by the winds and the waves, yet she will ride out the storm in safety. So it is with the Christian. While in this world he encounters dangers, conflicts, and trials. He is "tossed with tempests," as the apostle describes it, on the uncertain, changeful ocean of life. But amidst all his troubles and tribulations a good hope of heaven, which is as an anchor to his soul, holds him in safety and in peace. His bark is still on the ocean. He is not in the harbour. He has not reached the eternal shore. He has not entered into rest, but his hope takes hold of that which is within the veil; and when the last trial shall come, his hope will be like an anchor, sure and stedfast.

THE CHURCHES OF MACEDONIA.

THE churches of Macedonia never imagined that a record was to be made of their liberality which should live for ever. Being deeply interested in the condition of their afflicted brethren of Judea, they thought it would be a privilege to do something in the way of "ministering to the saints." They made a collection, therefore, and requested Paul to take charge of it. He did so; and he also made a record of their praiseworthy conduct. And "wheresoever this gospel shall be preached, throughout the whole world, this which they have done shall be spoken of for a memorial of them."

But why did Paul attach so much importance to this act of the Macedonian churches?

1. *They were in "deep poverty."* Some persons suppose, apparently, that giving is the peculiar privilege of the rich. "The poor! why, it is as much as they can do to take care of themselves." But the churches of Macedonia did not act upon this principle; and Paul commended them for it. Perhaps he remembered the woman who gave "all her living," and obtained thereby the approbation of her Saviour.

2. *They were "in a great trial of affliction."* It is by no means uncommon for churches, as well as individuals, to convert their troubles and disappointments into an excuse for not giving. An agent goes to a congregation and asks for a contribution; perhaps the reply will be, "Oh, we have no pastor, and we can do nothing at present; we are battling with our chapel debt; we are about to build a school-room." Not so reasoned the churches of Macedonia.

3. *They gave very liberally.* They were not content with a small collection; but they contributed "to their power, yea, and beyond their power." Some churches, in the same circumstances, would have said, "If we give anything, it ought to be a mere trifle, just enough to show that we have not forgotten the object, and wish it well." Such a course would never have secured the apostle's commendation.

4. "*They were willing of themselves.*" They did not wait for an agent. Probably they would have made no objection to the visit of a man of God on this or any similar errand. But they felt that they had a duty to perform, which did not depend upon the coming of a stranger. They went forward, therefore, and did it. Many are found at the present day who would gladly dispense with deputations altogether.

Let all our churches adopt the principles of the Macedonian churches, and there will be no need of them.

5. *They besought Paul, "with much entreaty," to receive their gift.* They felt that it was "more blessed to give than to receive;" and they could not consent to be deprived of the privilege. A poor woman in the state of New York, a few years ago, offered fifty cents to an agent; he declined it, however, on account of her "deep poverty." "What have I done," she said, "that I should not be permitted to share in this good work?" Let us be very careful not to keep the poor away from the treasury of the Lord. The Master allows them to go there. And there is a blessing, moreover, upon their offerings.

It is obvious, from what has been said, that the case of the Macedonian churches must be considered as somewhat remarkable. How, then, are we to account for their conduct? Paul seems to have anticipated this inquiry. Hence he says that they "first gave their ownselves to the Lord." Here is the key. *They first gave their ownselves to the Lord*, not in form merely, but with their whole hearts. In this surrender, they doubtless included property, children, influence, personal service,—everything, in short, that could be made available, in any way, in honouring the Master.

And this is the only sure foundation of Christian benevolence. Not till we have given *our ownselves* to the Lord, *with all that pertains to us*, can we be said to possess the true missionary spirit. Reader! Have you made this consecration?

RICH MEN SHOULD BE LIBERAL.

REASONS WHY.

1. RICHES are the gift of God; they should be used, therefore, according to his will. "Freely ye have received, freely give."

2. Prosperity is very dangerous. Hence the caution addressed to Israel, "Lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget the Lord thy God."

3. Judicious liberality is invaluable as a means of grace. "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

4. Many have fallen into great spiritual darkness in consequence of forgetting the declaration of Christ, "It is more blessed to give than to receive."

5. Few men of wealth are called to be heirs of eternal life; "for a rich man shall hardly enter the kingdom of heaven." It becomes those few, therefore, to acknowledge God's distinguishing grace in a peculiar manner.

6. The possession of riches is very dangerous to children. This is proved by our daily observation. In this way God is constantly showing that money is to be judiciously expended, not hoarded up.

7. The example of Christian liberality is very salutary. Those who see a man of wealth crucifying that "love of money which is the root of all evil," acknowledge the power of the gospel over his heart and life.

8. The call for money at the present time is very loud. Many young men

have been kept out of the missionary field, and many heathen have perished without hearing of Jesus Christ, because the rich were not more liberal. Shall it be so hereafter?

9. In the case of many rich men their property is their principal talent. If this, therefore, is "kept in a napkin," wherein do they honour God?

10. Rich men, as they approach a dying hour often regret having given so little. For one who is soon to appear in the eternal world, it is a sad reflection, "I am going to meet the heathen; and how few will have been saved by my liberality?"

BACKBITING.

Do not speak evil of your neighbour unless in a case of urgent necessity. A godly man has asked, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" The Holy Ghost has answered, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." This backbiting, it seems, and taking up reproaches against our neighbours, may prove an ill kind of work—it may even help to shut one out of the kingdom of heaven. And then, what is gained by it? Am I the richer for saying that my neighbour is poor? It may be true; but is the publication required? Will it add to my beauty to say that he is homely; or to my wisdom to say that he is foolish? If he is poor, it will soon enough be known; if not comely in his person, God has made him as well as me, and I ought not without good reason to criticise my Maker's work; if he is foolish, it may be that he belongs to a large company, and ought not to be singled out as deserving special reproach.

So much I have said concerning our neighbours in general. But some of these are brethren in the church of Christ, some are ministers of the gospel. Can it be right to speak evil of them, where neither love nor justice requires it?—to take up reproaches against them merely because it can be done? Think, my brother, before thou speakest injuriously or contemptuously, whether it is best, whether it is likely to do the most good. A man's good name is his title to the highest offices: spoil him of that, and you may deprive the world of a benefactor. Many a man, and, it may be, high in the church, has less power to do good to-day because some one spoke ill of him yesterday. It may be that no harm was intended, that the words uttered were not to be taken as they were; but the evil is done, and may never be undone. Ill words are winged seeds of poison—they should never be cast forth except upon occasion of dire necessity. St. James had thought of this, or he would not have penned those weighty sentences in the third chapter of his epistle. Read and ponder this, my brethren, and sisters too; it is good doctrine, and our soul's health may be the better secured by giving heed to it.

MEMOIR OF OLIVER MITCHELL.

The father of Oliver Mitchell, the subject of the following narrative, was a soldier in the 91st regiment, and was in France in 1617, where Oliver was born. After he was discharged from

the army he returned to Scotland, and settled in the town of Ayr, where Oliver spent the early part of his life. While at school he was noted for his carelessness and insubordination; and being afterwards apprenticed to a very worthy man, an upholsterer, in Ayr, he did not settle at the business, and absconded from his master. He went to Glasgow, where he followed after the same business for some time; but he chose for his companions those of a kindred disposition, and speedily fell into a course of dissipation, sin, and shame, which ended in ruin and disgrace. His vicious and debauched habits rendered the restraints of the workshop disagreeable, and he was soon reduced to extremities: and having sacrificed the respect of those with whom he was connected, and become ashamed of the state into which his sins had brought him, he resolved to change the scene, and entered the navy, in her majesty's service, in the ship Minden. Being ordered to proceed to China, at the commencement of hostilities there, he had a long voyage before him; but in place of improving the time by reflection on his past misconduct, and forsaking his evil habits, his conduct as a sailor was most wicked, having abandoned himself to the grossest profanity. He was preserved from danger, and at the termination of the war returned home with the ship; but his constitution, which had been undermined by intemperate and wicked habits before, was now completely shattered by unrestrained indulgences in a foreign climate. He was landed at Chatham, in February, 1845, wasted by disease, and was discharged as unfit for farther service; but being admitted to the Melville Hospital there, he remained for some time, and by judicious treatment, and under proper restraint, he was all but cured of disease, but not of his sinful propensities.

On leaving the hospital he went to London, where he soon spent the whole of his previous three years' earnings in drinking and debauchery; and having now wasted his money, and brought on disease, "he began to be in want," and in his misery and destitution began to think of his father's home, and resolved to return to Scotland. With this purpose he asked and obtained permission to return in a ship about to sail for Scotland, the master of which he had seen in China, and arrived in Greenock in the month of April, a miserable wreck, without friends, and having nothing but the scanty clothes that covered his weak and emaciated frame. On his landing, he went with some others to a lodging-house, and in an evil hour he was tempted to break open the chests of two of the sailors, and take therefrom several articles of wearing apparel, with which he decamped, and went to Glasgow, where he expected to dispose of them without being detected; but for wise ends he was overtaken in his guilt, apprehended, and brought back to Greenock, there to be imprisoned, and to await his trial.

It was during his imprisonment that the writer, when officiating for the chaplain, who was unwell, became acquainted, in the good providence of God, with Oliver. One afternoon in the beginning of May I visited the prison, and, as usual, addressed the prisoners. The subject that day was, "the danger and guilt of man as a sinner, and the glorious and suitable remedy provided in the gospel." Oliver

listened with marked attention and interest, and it appeared that the word of God had, by the influence of the Holy Spirit, deeply affected his heart. His sins in all their magnitude came up before his view, and he now saw for the first time that he was a lost and guilty sinner, and that he was justly exposed to another and more awful judgment than that which man could bring upon him. He felt the sting of the arrows of conviction in his soul. The address being concluded, we engaged in prayer, and I took my leave of the prisoner a stranger to all the agonizing struggles which now tormented his soul. He was left alone for some days in the solitariness of his cell, without a friend to comfort him, or to aid in dispelling the horrors of his mind. Next time I visited the prison, and had performed the round of duties, and was just taking my departure, my eye caught a glimpse of a man lying in bed in one of the cells, and, turning to him, I said, "You seem to be sick." "Yes," was his reply, and before waiting to inform me of the nature of his sickness, he said, "You have been long in coming." I asked if he had been anxious to see me; to which he replied that he had; and on asking for what he wished to see me, "O!" said he, "you said something last time that you addressed us that went to my heart, and I have had no peace of mind since." I then inquired what distressed him; when he said, "O I have been a great sinner, and am afraid God will not forgive me, and am miserable." I then told him not to despair, for that the Bible declares, "the blood of Jesus Christ, God's Son, cleanseth from all sin;" and, for his encouragement, added, that sinners as great as he had obtained pardon; and that there was forgiveness with God for the most guilty and hell-deserving who repented of their sins, and fled for refuge to the hope set before them in the gospel. During this discourse he was unable to speak, a flood of tears choked every attempt, and he continued to cry like a child; and with a look that betokened earnest supplication for aid, and turning his eye first to the warder, and then to me, seemed to say, "Can none of you do anything to alleviate the anguish of my soul?" Again he was directed to Him who alone can effectually relieve the distressed soul,—the Lord Jesus Christ; and, without doubting his being able and willing to save, cast *himself* in all his guilt at the foot of the cross. Promising to call soon again, and requesting him to devote his time to reading of the Bible, meditation, and prayer, I took my leave. In a day or two I was again in the prison, and on asking for Oliver, I was told that from illness it had been found necessary to remove him to the infirmary; and on going there and inquiring for him, I was shown into his apartment, and found him sitting on his bed, with his Bible for a companion. I was touched to see that his countenance, which had formerly been convulsed with terror, was calm and serene; and, after inquiring as to his health, I said to him, "Your circumstances are greatly altered since I parted with you in the prison; tell me what has produced this change." "O!" said he, "I have found peace to my soul,—the Lord has been gracious to me,—I went to him with all my sins,—he has taken them all away,—and the load is removed from my conscience. I never knew till now what it was to be happy."

The reader may well imagine how refreshing to my spirit was such a statement. Still I received it with caution, and said to him, "What an awful thing to be mistaken on such a momentous subject! There are such things as a false peace and false security; but I trust the work has been of God, and that he has begun a good work in your soul." With tears he spoke of the reality of the change, and of the preciousness of Christ to his soul. I asked him if he had no fear of again falling into his evil courses, should the Lord in his good providence spare him to the enjoyment of health and liberty. "Oh no," said he, "so great is the loathing of my former self and ways, that, by the strength of Christ, I never will." The interview lasted as long as I judged it prudent in his weak state of body, and the whole conversation was deeply interesting and affecting; and from the subdued manner and tone of expression with which Oliver spoke, I could not question the reality of the gracious change. Before leaving him I kneeled by his bed-side, and we joined together in offering thanks and praise to God for his work of grace, and in prayer that "the work might be carried on to the day of complete redemption."

Next time I called I found him on the same bed, and with the same companion, his Bible, not much improved in body, but "growing in grace and in the knowledge of the Lord Jesus Christ;" and several interviews I had with him in the infirmary confirmed me more and more in the persuasion of the reality of the blessed change effected on his heart. On one occasion I asked him, if his disease were to terminate in death, would he be afraid to die? and his reply, in a tone which could not be mistaken for presumptuous boasting, was, "No, I would not." But at the same time he expressed a wish, if it were the Lord's will, to live a little longer, that he might tell to others of the Saviour he had found.

He was removed from the infirmary to the jail the day before his trial, still in a very weak state. I saw him on the morning before the trial, and was pleased to hear him speak of the kindness he had received from those who attended him; but, above all, of the gracious dealings of God towards him in bringing him to the knowledge of the Saviour. I did not need to urge him to plead guilty, for a deep and abiding conviction of his sin, and its merited punishment, had already impressed his mind with the determination of frankly and openly confessing his guilt. "My mind is made up," said he; "for how can I deny what God and my conscience know to be true." We shook hands and parted. Little did I think this was to be a final farewell; but so it was. But I hope by grace reigning through righteousness we shall see each other in a better world, and shall together behold the face of our risen Lord.

His previous confinement, and his emaciated countenance and indication of continued bodily suffering, procured for him a lenient sentence, for which he expressed much gratitude. And before being removed to Paisley to undergo his punishment of sixty days' further imprisonment, he with tears in his eyes spoke to his keepers of the goodness of God to him, and thanked them all for their sympathy and kindness. He failed not to notice in affecting terms the lasting obligations he was

under to him who had been the humble instrument in the hand of God of bringing to him the message of mercy, the source of all the happiness he enjoyed in this world, and all he hoped for in the next.

Shortly after his removal to Paisley I wrote to him, urging him to a diligent use of the means of spiritual improvement, and to cultivate constant communion with God in the reading of the Scriptures, meditation, and prayer, and never for a moment to allow himself to think he could get on without the help of the Saviour; and that he would need him now, and till his dying day, as much as when he first believed. At the same time I mentioned his case to a Christian brother resident in Paisley, and begged of him to visit Oliver as frequently as he could, and impart that instruction and comfort he might see necessary. My friend called several times to see him, and his visits were very acceptable and refreshing. He found Oliver always in a devout frame of mind—often speaking of the sinfulness of his past life, and magnifying the grace of God, of which there was no doubt he had been made a partaker. On asking him how he felt, his reply was, "Weak, but happy. My prison is no prison to me. Like Joseph, God has given me favour in the eyes of my keepers; they are all kind and attentive: and then my Bible is with me, and my Saviour is with me, and the chaplain frequently visits me; so that but for this frail body, I can well afford to be happy." My friend found when he visited the prison, that "it was good for him to be there." He always found in Oliver a heart disposed to praise God, and to trace his hand in all the events of his life—much regret with the past, coupled with an abiding sense of personal obligation to redeeming love.

Still feeling deeply interested in Oliver, I wrote to him a second letter; and the first time my friend called after the receipt of it, he pointed him to the place where his jacket was hanging, and told him to put his hand into the pocket, where he would find the letter. It bore all the marks of having been often read, and read with many tears. "You see," said he, "that our friend is afraid I should ever forget what the Lord has done for me, or fall back into a state of indifference or sin."

For about a fortnight after his removal to Paisley he seemed rather to improve in health, but afterwards became gradually worse; so much so, that fears were entertained lest he should not outlive the time of his confinement. But the Lord was merciful to him, and, by his good hand upon him, he was once more restored to liberty.

When about to leave the cell hallowed to him by the recollection of many seasons of delightful fellowship and communion with God, he turned round, a Bible and a religious book having caught his eye, he laid his hand on the Bible, and exclaimed with emotion, "Blessed book—blessed book!" and with these words on his lips he left the prison.

He arrived safely at the residence of his father, but he was not long spared to share the comforts of home. Becoming weaker and weaker every day, he survived his arrival only eight days. His mind during that period was calm and composed. His hope in Christ supported him to the last, and with holy serenity and unclouded spirit, he

waited for the coming of his Lord. He had no wish to enjoy this world, but longed to be with Christ, and is now entered upon "that rest which remaineth for the people of God."

Thus lived and died Oliver Mitchell. And now, reader, whether seaman or landsman, what is your state, and what are your hopes in the view of an eternal world? Are you still at a distance from God, following the desires of the flesh and of the unrenewed mind, being "without God and without hope in the world?" Learn from this narrative, that, while you are living in sin, there is no happiness enjoyed; and that in God only is peace and safety for your soul. Mark the love of God so remarkably displayed in the conversion of Oliver. The same gracious hand that laid hold on him is stretched out to save you. That grace which arrested him in all his misery and wretchedness can save you. Do you feel, as he was made to do, that you are a perishing sinner? Then go to the Saviour as he did. The blood of Christ alone can cleanse away your guilt, and fit you for serving and enjoying God. Do not trust to a death-bed repentance. Blessed be God, he is *always* ready to receive the returning sinner, as is shown in the above narrative. But how few, comparatively speaking, are saved at the eleventh hour! In general men die as they live, and frequently grow more hardened the longer they live. If you would wish, then, to be happy when you come to die, make Christ your Saviour now. He is now waiting to be gracious; and in the words which he addressed to men when on earth he is now saying to you, "Come unto me, all ye that are heavy laden, and I will give you rest." Close, then, with his gracious invitation. "Now is the accepted time."

The Letter Box.

THE NECESSITY OF DIVINE INFLUENCE TO THE SALVATION OF MEN.

DEAR BRETHREN,—The day in which we live forms a new era in the history of the propagation of Christianity. Never, perhaps, since the primitive ages of the gospel, have such means been put in motion, and such exertions made, for the conversion of the world to the faith of Jesus. Not a year has elapsed during the current century—yea, scarcely has a month passed, without producing some new plan, some new device, some new society, for diffusing the knowledge of God's salvation at home or abroad. We have Missionary Societies, Bible Societies, Sabbath-school Societies, Religious Tract Societies, &c., almost without number. To whatever quarter of the world we direct our attention, we meet with plans in active operation for diffusing the knowledge of the gospel. Now this is a most delightful and encouraging consideration; it looks as if God were about to introduce the reign of righteousness and peace among the nations generally, seeing he is, in his providence, putting those means in motion which alone can accomplish this desirable end.

But is there not reason to suspect

that the profusion of means brought into action has, at least in a measure, diverted our attention away from the full view of the absolute necessity of Divine influence to render these means of any use? Is there not reason to fear that we have been reposing a confidence in the means to which they are not entitled, and with which God is displeased?—that our solicitude for obtaining Divine influence to accompany the appointed means has not been at all commensurate with our exertions in bringing means into operation?—that our minds have been but too ready to be satisfied with the pleasing reflection that so many exertions are made for the salvation of men, as if these exertions were all that is necessary for the conversion of souls? The conversion of sinners is exclusively the work of God—his glory, which he will not give to another; and when we lose sight of this, and trust to mere human agency, or act as if we did so, we need not wonder that he should withhold Divine influence, and leave the means to miscarry in our hands!

The necessity of Divine influence to benefit the souls of men is a fundamental article in the creed of every Christian, is plainly taught in the Bible, and implied in all its great discoveries. "On the land of my people shall come up briers and thorns, until the Spirit be poured upon us from on high." "When he (the Spirit of truth) is come, he will convince the world of sin, of righteousness, and of judgment." "Neither is he that planteth anything, nor he that watereth, but God that giveth the increase."

This, my brethren, is a subject of very deep interest and of very extensive application, and without the practical belief of it, our prayers will be without meaning, and our exertions without success. How humbling is the consideration—how highly fitted to inspire a spirit of fervent, importunate, persevering prayer for Divine influence—that, after all the zeal, and all the talent, and all the exertion, that can be brought to bear on this subject, in every possible shape and in every possible direction, without the almighty agency of the Spirit of God, all will go for nothing!—not a single sinner will be converted, not a single saint will be profited, not a single instance of real good will be done! No: human nature is too far gone, too far sunk, to be effectually relieved by anything short of the all-creating power of God! If we would entertain just views of this subject, let us place ourselves, in imagination, by the side of the prophet, (Ezek. xxxvii. 1—11,) when surveying the scattered and withered bones that surrounded him in the open valley, and ask ourselves how far all our zeal, and all our talents, and all our efforts, would contribute to clothe them with flesh and inspire them with life. Equally fruitless will even Divinely-appointed means prove if unaccompanied by the powerful agency of God the Holy Spirit.

The public preaching of the gospel is the great instrument in Jehovah's hand for the conversion of sinners to himself; yet, unaccompanied by the immediate power of God, it will produce no lasting or profitable effect. Suppose a preacher endowed with talents as numerous and appropriate as a mere creature could possess—suppose him placed in circumstances the most favourable for his object—ministering the gospel of God to a numerous and attentive auditory, holding every conscience

in the assembly in his hand—bearing down upon them with the accumulated weight of Divine authority on the one hand, and evident self-interest on the other—plying them with the force of every motive calculated to tell on their hopes and on their fears respectively; —suppose that the audience imbibe a universal sympathy with the preacher and his subject;—suppose they retire wondering at themselves, delighted with the preacher, and delighted with his subject, and resolved to amend; yet, after all, if unaccompanied with the almighty power of the Holy Spirit, the whole will go for nothing—will prove but like the idle wind that passeth away—not a particle of real good will be done to saint or sinner!

Does this position require confirmation? Look, again, at the state of our foreign missions. For a long series of years have our missionaries been holding up the mild, the merciful, the lovely religion of Jesus, in striking contrast with the cruelties, absurdities, and abominations of Pagan and Mahomedan worship; and this contrast is enforced by the living example of the holy and happy lives, and often by the serene and peaceful death of the preachers; yet how few, comparatively, are turned from dumb idols and their cruel and filthy superstition to serve the living and true God, and to obey that Saviour whose yoke is easy, whose commands are not grievous, whose law is love!

Again, my brethren, look nearer home, and contemplate what is passing around you. Do you not know multitudes who have enjoyed a faithful gospel ministry for years, who do not seem to have been in the smallest degree profited, who seem to have been preached deaf and blind, callous in conscience, past feeling in heart, unawed by the most fearful threatenings of Divine vengeance, unmoved by the most endearing invitations of Divine love? And does not this prove that no means merely human is competent to the work of converting the soul?

What was the success of the public ministry of Him who spake as never man spake; whose beautiful similitudes, whose glowing descriptions, whose fervid eloquence, were surely competent to any result in the human mind which did not require omnipotence to produce; and whose numberless miracles of mercy were fitted to give weight to every word that flowed from his lips? What say the Scriptures on this subject? "He came unto his own, and his own received him not." "How often would I have gathered thy children together as a hen gathereth her brood under her wings, and ye would not?"

Would we expect that the possession and the reading of the Bible would be attended with better success? The experiment has been fully made, and what is the result? "Ye search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Surely an experiment could not be made with fairer prospects of a successful result. They not only read, but *searched* the Scriptures; and they did so *in quest of eternal life*: and these Scriptures testified fully of him *in whom is life*. What, then, was the actual result of the experiment? "And ye will not come to me, that ye might have life."

We live in what has been emphatically, and, perhaps, not improperly, termed *a land of Bibles*. The Bible is

in every house, and in almost every hand; and what is the result? Is it, to the body of the people, the rule of their conduct? No, my brethren, you know it is not. With what numbers does it lie by unheeded and disregarded, covered with cobwebs and dust, who are as ignorant of its import and design, of its excellence and beauty, as are the Hindoos or the Hottentots! What multitudes wrest it to their own destruction, grafting the most pernicious errors on its most precious truths. How few—lamentably few, in comparison—are they who believe its doctrines, imbibe its spirit, and obey its precepts! Let the teachers of sabbath-schools, and with them the teachers of the domestic circle too, who have been for years labouring with "precept upon precept, line upon line, here a little, and there a little," among them "that are weaned from the milk and drawn from the breasts,"—let them say whether, after the experience of years in this labour of love, they have reason to think that anything short of Divine power can subdue the thoughtless levity and change the stubborn hearts of the youthful subjects of their instructions. No: all means, separately or combined, in the most advantageous circumstances, administered with all the zeal, and all the diligence, and all the earnestness, that can be brought to bear on the conversion of the soul,—all will go for nothing, will prove completely, and in every instance, unavailing, except as accompanied by the immediate almighty agency of God the Holy Spirit. O how humbling! What a humbling view of the fallen condition of man—incapable of being restored by anything short of that power that produced the universe from nothing! What a humbling view of the utmost results of human agency in the salvation of men! What is the result of all the zeal, and all the industry, and all the talent that can be employed—of the most powerful reasoning, of the most glowing eloquence, of the most moving descriptions, of the most pointed appeals to the understanding and the heart,—what is the amount of them? Just nothing, nothing at all!—man is nothing, God is everything, in this infinitely important work. How fitted to stain the pride of man! Now, whilst we all acknowledge this to be a truth, how ready are we, practically, to forget it? Are we not much more concerned to employ the means than to obtain the blessing of God on them? Yet why should it be so? Is the one more necessary than the other? Is the one of any use without the other? Very inadequate means will, with God's blessing, do great things; without it, means the most appropriate will do nothing. If, then, these things be so—and what Christian will deny it?—what a loud call is it to special prayer to the source of Divine influence, on behalf of the perishing millions at home and abroad who are sinking in misery, incapable of relief from anything short of Almighty power! What an admonition to beware of resting satisfied with the mere employment of means, however appropriate, and however abundant! Where these are enjoyed in the greatest profusion, our fellow-men are perishing by millions, and will continue to do so, until "the Spirit be poured upon us from on high"—until "the hand of the Lord be with his servants" in all their varied attempts to advance the interests of his kingdom; and then, and not till then, will "great

numbers believe, and turn unto the Lord. Meantime, yours, &c.

A. KERR.

THE MISSIONARY PRAYER-MEETING.

To a Fellow-Member.

MY DEAR BROTHER,—I often notice you in your place at the Lord's table on communion sabbaths. But from one assembly of the friends of the Lord Jesus I often miss you—I mean the monthly prayer-meeting for the conversion of the world. Bear with me, my friend, while I express to you plainly my regret that you so much neglect this important and interesting meeting of the friends of Christ, and while I state a few out of the multitude of reasons why you and every professor of the religion of the gospel should give a steady, conscientious, and interested attendance upon it.

1. In uniting with the visible church of Christ, you have made the solemn profession, express or implied, that you love the kingdom of Christ and the souls of men, and have covenanted to seek the advancement of the one and the salvation of the other.

2. It is an important point of example both before your fellow-Christians and the men of the world.

3. The Christian privileges of the word and ordinances of Christ are as important to hundreds of millions of your fellow-men, yet destitute of them, as they are to yourself.

4. The magnitude of the object for which Christians have "agreed together" to pray at this meeting is such as to demand the prayers, the most earnest prayers, of *all* the people of God. You cannot be excused from it.

5. No true Christian, it would seem, can wish to be excused from attendance, or can regard the matter in the simple aspect of a *duty* which must be done; but should regard it as a *privilege* also, not to be sacrificed for trifling reasons.

6. Your brethren and friends who steadily attend this meeting find it minister to their spiritual profit and enjoyment. They say to their Lord and to each other, "It is good for us to be here."

7. This meeting is an important instrumentality, not only to the Christian's own spiritual profit, but to the enlargement of his knowledge on the moral condition, aspects, and prospects of this world in which he is to serve Christ.

8. The beloved missionaries of the cross, whom you and the churches have sent forth to the ends of the earth, highly prize this meeting, and depend very much upon its faithful maintenance by us at home, and plead with you and us all, tenderly and earnestly, that we pray for the blessings of the Holy Spirit upon their labours.

9. Those who, for insufficient reasons, neglect the monthly meeting, we fear never pray with much sincerity or fervency for the cause of missions or the conversion of the world.

10. The expenditures of the churches, the devotement, sacrifices, and toils of the missionaries sent forth, will all be in vain, until the Spirit be poured out from on high; and this precious bestowment, vital to the success of the gospel, can be expected only in answer to prayer, "made without ceasing of the church unto God," for the Holy Spirit.

11. For "the love of Christ," my Christian brother, join the assembly of his friends in praying for this world for which he died. "Oh, remember Calvary!" and it cannot be that you will turn your back upon the assembly of those who pray for Zion, and upon the throne of grace around which they gather.

12. One more reason involves your own spiritual benefit, and will be given in the words of one who said, "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." He also said, and probably spoke from experience, "Pray for the peace of Jerusalem: *they shall prosper that love thee.*" By your regard for your own soul, by all the desires you feel that you may grow in grace and advance

prosperously in your journey heavenward, join with your fellow-Christians in the steady, conscientious, and hearty observance of this season, consecrated to prayer for the kingdom of Christ.

DAY-SPRING.

DISSENT AND THE BISHOP OF OXFORD.

To Dissenters in the Diocese of Oxford.

BRETHREN AND FRIENDS,—An event of some importance has just taken place among you. A meeting of clergymen, it seems, and others interested in the formation of a Diocesan Society "for building churches and parsonage-houses," has recently been held in your midst, with a very full attendance, and the Earl of Abingdon in the chair. At this meeting the bishop made a very long and elaborate speech, in which he expressed himself with great decision on the merits of Christianity as dispensed by Dissenters, compared with that which the Church supplies. The following is his reported language relative to deficiency of church-accommodation in certain places:—

"In the deanery of Bicester, in order to reach that standard, accommodation was still required for 1,944 persons, in Witney for 493, in Woodstock for 2,877, in Aston for 3,946, in Henley for 3,613, in Oxford for 6,076. Again: to turn to the county of Berks—in the deanery of Abingdon there was a deficiency of 4,384, in Newbury of 5,889. And so it was in Buckinghamshire: in the deanery of Wycombe were wanting 6,893 seats; in that of Amersham 6,805; in that of Manley 1,431; and in other deaneries in the like proportion. These particulars gave a very inadequate idea of the accommodation actually wanted."

The wary prelate, anticipating the objection that these numbers might not be wholly as men without a home, as sheep without a shepherd, delivered himself thus:—

"It was said by some, that of these numbers a certain amount did not belong to the Church, but attended Dissenting meeting-houses. He could not admit that argument, and he thought it would be more than overbalanced, even if admitted, by another view of the matter. Whatever blessings might follow the attendance at Dissenters' places of worship, when there was *nothing better to be obtained*, they, as Churchmen, were persuaded that the Church, as constituted in England, was God's *best* instrument for teaching the gospel, and could not be *satisfied as long as the people received something inferior*. Professing to belong to the National Church, and believing that their Church gave the *best* article, they had no right to say that the people should be content with an *inferior* quality. The Government of this country professed to administer equal laws: it could not allow people to have their own laws, even if content to be governed by defective regulations of their own: it must give the law in its perfection, or abdicate its position as the head of the law; and the Church must likewise abdicate its position, as *the religious head of the country*, if it did not offer freely to the people that which it believed to be the *best mode of Christian worship*. The objection, then, that Dissenters supplied these deficiencies could not be received at the mouth of a Churchman, and the inference from these returns was so far unshaken. But there was another consideration to be taken into account, which would show that these returns themselves understated rather than exaggerated the actual truth. These returns were calculated upon the total number the church would hold. But in point of fact this was not the number which was really available; for the churches were divided into pews, and these appropriated the area to a few, and shut out the many from worship. This had been a *fertile cause of Dissent*; and where this evil had been excluded, *Dissent was comparatively rare*. He was acquainted with one parish in Hampshire where there had been many collateral inducements to Dissent, but where population had remained true to the Church: and the reason was, that the *poor had the best part of the church*: there were few pews, and they were at a distance from the reading-desk and pulpit, instead of being near to them. The Church there had retained its hold on the affection of the people, because it had given the best part, *as it was its duty to do*, to the poor."

Such is the deliberate assertion of this descendant of the illustrious Wilberforce, which, we think, would have somewhat grated the parental ear. The bishop wants neither for eloquence nor logic: with a good subject he commands and compensates the attention of an auditory. But it would require

a man of powers incomparably greater than his, to maintain the thesis here laid down among a body of candid, well-informed men, not to command assent, but to escape ridicule. To speak the truth, it required no small measure of courage and superiority to the laws of moral propriety to utter such language in such a region. The diocese of Oxford is the very last in England that would have been selected by a discreet pleader for discussing the merits of the Established Church; for assuredly in none is the evil working of the Establishment principle more notorious, more incontestable, more fatal to the interests of true religion, and more destructive of the souls of men. In proof of our allegation, we appeal to your every-day experience, and to the faithful records of the home missionaries. How would those laborious and well-informed men have been amazed had they listened to his lordship's panegyric in the council-chamber! Had two or three of those devoted evangelists been permitted to address the noble chairman, and to testify at length concerning "the best article," with what confusion they would have covered the mitred orator. How glad should we be would he consent to discuss the question of "the best article" with honest William Ferguson, of Bicester, in the columns of the public press!

The bishop, however, knew his company, and felt himself surrounded by a "fit audience." One of the speakers, C. Sawyer, Esq., sustained the views of the bishop by some very important revelations concerning yourselves. This gentleman testified as follows:—

"With regard to that part of the population that went under the name of Dissenters, he had inquired on what *principle they went*, and he generally found that there was *no principle at all in the matter*. If he said to them, 'Will you send your children to our National School?' the reply generally was, 'Oh yes; we have no objection at all.' There seemed to be *no principle in Dissent*, then; it was a mere *nominal thing* in a great degree: and in proportion as they were able to build churches, they would in time bring the *whole nation over to the Church*. Wherever they built a new church they soon found a new congregation; and so it was universally: it seemed that they only wanted enough of churches to bring over the *whole population to the Church of England, for he was satisfied the popular feeling was in favour of that Church*."

Men and brethren, are these things so among you? The fact was attested by another speaker on the occasion, Acton Tindal, Esq., who thus declared himself:—

"He could fully corroborate the statement that *Dissenters could not give a doctrinal reason for their dissent*, for in most instances, when the question was asked, the reply was, '*Oh, we have nothing to say against the Church.*'"

According to these two witnesses, the prospects of the Establishment are very bright. Dissent is but a whim, a freak, a vision, a thin mist, which speedily vanishes wherever the light of the Law-Church appears. Surely the discovery of Messrs. Sawyer and Tindal, if a truth, should have moved them and the assembly to pity. Is it not to be lamented that this idle dream should delude millions of men, by leading them to uphold it at the expense of millions of money and countless sacrifices of earthly interest? but no emotions of this order seem to have reached the ears of the reporters. The assembly seem to have viewed Dissent as something composed of half fault, half folly—half crime, half calamity; while they united to prophesy that a happy era awaits the nation, when Dissent shall expire, and the Church of England shall be all in all!

Christian brethren,—The matter is full of solemnity, and the facts relative to this meeting are largely fraught with practical considerations, on which, however, we have not now space to enter. Nor is it needful. You are fully competent to deal with the subject, and will, we doubt not, do so in a manner worthy of your principles, and suited to your peculiar circumstances.

The Fragment Basket.

MOTIVES TO HOLINESS.—What an assemblage of motives to holiness does the gospel present.

I AM A CHRISTIAN.—What then?

I am a redeemed sinner, a pardoned rebel—all through grace, and by the most wonderful means that infinite Wisdom could devise!

I AM A CHRISTIAN.—What then?

I am a temple of God; and surely I ought to be pure and holy.

I AM A CHRISTIAN.—What then?

I am a child of God, and I ought to be filled with filial reverence, love, joy, and gratitude.

I AM A CHRISTIAN.—What then?

I am a disciple of Christ, and must imitate him who was meek and lowly in heart, and pleased not himself.

I AM A CHRISTIAN.—What then?

I am an heir of heaven, and hastening on to the abodes of the blessed, to join the full choir of the glorified ones in singing the song of Moses and the Lamb; and surely I ought to learn that song on earth.—*Payson.*

EARLY IMPRESSIONS.—The "Pilgrim's Progress" never seems so beautiful, so fascinating a book to those who read it first in later life as to those who, having read it in childhood, when its power over the imagination is unbounded, read it afterwards with a grave perception and understanding of its meaning. It becomes a series of holy pictures engraven on the soul in its early, simple, child-like state; and though these pictures may be afterwards covered with sin, yet some time or other their covering may be swept off, and then out shine the pictures in all their freshness and beauty. And what is true of the "Pilgrim's Progress" is much more true of the Bible. Where such early impressions are made upon the mind, it would seem as if Satan works hard to destroy them; he takes the tablet and rubs out the inscription just as the monks of old used to erase the classics, and write over them on the same parchment their own absurd legends; but God can restore the original inscriptions, and can utterly efface the writing of the wicked one. And sometimes the original Builder of the mind is pleased to write his own name so deep there, that, though it may be covered with depravity, in which Satan afterwards engraves his, and thinks it is written in the solid rock, yet God has a previous writing, and the Holy Spirit, in a season of trouble and conviction upon the sinner, can break away that covering of depravity, and Satan's name along with it, and there shall be God's name shining, and the whole temple of the mind shall be God's living temple. See that you write God's name upon your children's minds; and in order to do this, you must use the graving tools which God himself has given you, the diamond pen of the word of God, sharper to write with, and to cut with, than any two-edged sword, and always successful when used with faith and prayer.—*Cheever on the Pilgrim's Progress.*

A BRAHMIN'S CONFESSION.—A wealthy Brahmin in Benares, India, not long since committed his son to the care of a missionary, urging this extraordinary language:—"I feel convinced, sir, after reading your holy chasters, that they contain the true religion. I have not the power to come up to the purity of their precepts. But here is my son; take him as your child; feed him at your table; and bring him up as a Christian." At the same time he made over to the missionary the sum of five thousand dollars to defray the expenses of his son's education.

DRAWING OUT A NEEDLE BY A MAGNET.—A woman at Frankfort run a needle into the fleshy part of the palm, some months ago. Last week, Mr. John Goodman, knowing the needle would not remain stationary, that it would produce suppuration and gradually move from its imbedment, it struck him that it might be attracted to the surface or skin, and he procured a magnet and applied it to the hand. Soon a sensation of pain was produced and three days after the needle made its appearance just under the skin when it was easily extracted.

Poetry.

CHRISTIAN WARFARE.

SOLDIER go—but not to claim
Mouldering spoils of earth-born treasure,
Not to build a vaunting name,
Not to dwell in tents of pleasure.
Dream not that the way is smooth,
Hope not that the thorns are roses;
Turn no wishful eye of youth,
Where the sunny beam reposes;
Thou hast sterner work to do,
Hosts to cut thy passage through;
Close behind thee gulfs are burning—
Forward! there is no returning.

Soldier, rest—but not for thee
Spreads the world her downy pillow;
On the rock thy couch must be,
While around thee chafes the billow:
Thine must be a watchful sleep
Warier than another's waking;
Such a charge as thou dost keep,
Brooks no moment of forsaking
Sleep, as on the battle-field,
Girded — grasping sword and shield;
Those thou canst not name nor number,
Steal upon thy broken slumber.

Soldier, rise—the war is done:
Lo! the hosts of hell are flying;
'T was thy Lord the battle won;
Jesus vanquish'd them by dying.
Pass the stream—before thee lies
All the conquer'd land of glory;
Hark what songs of rapture rise,
These proclaim the victor's story.
Soldier, lay thy weapons down,
Quit the sword and take the crown;
Triumph! all thy foes are banish'd,
Death is slain, and earth has vanish'd.

CHARLOTTE ELIZABETH.

SIGNS OF THE TIMES.

1828.

WHEN from scatter'd lands afar
Speeds the voice of rumour'd war,
Nations in conflicting pride
Heaved like ocean's stormy tide,
When the solar splendours fail,
And the crescent waxeth pale,
And the powers that star-like reign
Sink dishonoured to the plain,
World! do thou the signal dread!
We exalt the drooping head;
We uplift the expectant eye,
Our redemption draweth nigh.

When the fig-tree shoots appear,
Men proclaim their summer near;
When the hearts of rebels fail,
We the coming Saviour hail;
Bridegroom of the weeping spouse!
Listen to her longing vows,
Listen to her widow'd moan,
Listen to creation's groan:
Bid, oh bid the trumpet sound,
Gather thine elect around;
Gird with saints thy flaming car,
Summon them from climes afar;
Call them from life's cheerless gloom,
Call them from the marble tomb,
From the grass-grown village grave,
From the deep, dissolving wave,
From the whirlwind and the flame,
Mighty Head! thy members claim.
Where are they, whose proud disdain
Scorn'd Messiah's gentle reign?
Lo, in seas of sulph'rous fire
Now they taste his tardy ire,
Fetter'd till the appointed day,
When the world shall pass away.

Quell'd are all thy foes, O Lord;
Sheathe again the conquering sword;
Where the cross of anguish stood,
Where thy life distill'd in blood,
Where they mock'd thy dying groan,
King of nations! plant thy throne;
Send thy law from Zion forth
Over all the willing earth;
Earth whose sabbath glories rise
Crown'd with more than paradise!

Sacred be th' opposing veil,
Mortal sight and strength must fail:
Yet the day, the hour is nigh,
We shall see thee eye to eye;
Be our souls in peace possest,
While we seek thy promised rest,
And, from every heart and home,
Breathe the prayer—O Jesus come!
Haste to set thy people free:
Come—creation groans for thee!

CHARLOTTE ELIZABETH.

The Children's Gallery.

GOOD RULES;

OR, HOW GENERAL WASHINGTON CAME TO BE GOOD.

"PAPA," said Eliza, "how came General Washington to be so good? Was he born good?"

"No, my daughter. Like every other son of Adam, he was born with a depraved heart. His admirable character and habits were not the result of accident; they were the result of a regular plan and persevering effort on his part. He knew that pains and labour were necessary to the formation of a good character. Accordingly, when he was thirteen years of age, he collected and wrote out more than a hundred rules for the government of his actions and the formation of his character."

"I should like to hear them," said George.

"I should like to copy them, and carry them with me all the time," said John.

"To practise a few of them would be better than to carry them all around with you. I will read you a few of them, and we will talk about them a little.

"'*Every action in company ought to be with some sign of respect to those present.*'

"You see that Washington thought it worth while to form habits of politeness. Some people think that politeness is not worth taking any trouble about. 'Do what is right, take no trouble about the niceties of manner,' say some. Now, the law of right requires us to attend to the manner as well as to the motives of our conduct; and benevolence requires it, for we make others happy when we treat them with genuine politeness. Some persons think they are above the laws of politeness—too great to be subject to them. Let such remember that Washington was not too great to attend to the rules of politeness.

"'*Be not hasty to believe flying reports to the disparagement of any.*'

"Some persons seem to love to believe such reports, and we easily believe what we desire. A little reflection will show us the meanness of such a disposition. When we hear a bad report, we ought to hope that it may not be true, and we must require abundant evidence before we receive it as true. We must never give currency to it unless we know it to be true; nor then, unless we are under obligation to do so."

"Unless we are under obligation to do so?" said George, with surprise. "If there is a report about a man, and it is certain it is true, and I know it is true, have I not a right to tell it to anybody I have a mind to?"

"No, you are not to say anything to anybody's disadvantage, unless there is a call of duty for you to do so."

"But I may meet with a man who hasn't heard the report, and he is going to transact some business with the man, and he may be cheated; may I not tell him, even if he does not ask me?"

"Certainly, there would be a call of duty. But then you must see to it that the motive be a desire to prevent the neighbour from suffering injustice, not a desire to injure the delinquent, or to gratify a taste for telling news."

"I think that would be a good rule for Mrs. Semple to follow," said Eliza, in an audible whisper to her mother.

"You must not be too liberal, daughter, and give away what you may need yourself. In that very remark there was something very near a violation of the rule."

Eliza blushed, and thought she would make no more applications of what was said to others.

"'*Be careful to keep all your promises.*'

"In regard to this, also, little things must be included. Some persons keep their promises in regard to serious matters, and pay little regard to those which respect smaller matters. But that was not the way with Washington. He was careful to keep his word in the smallest matters, and the consequence was, that he was always believed. His word was as good as his written obligation. He never failed to fulfil his promise in all things, even the

smallest, though he had the care of the nation upon him."

"Suppose a man makes a promise to do what is wrong, must he keep it?" said George.

"Certainly not; a man has no right to do wrong."

"One of the boys promised another to go into Mr. Field's pasture after chestnuts, and then Mr. Field said nobody should go there; but he went because he promised to go."

"He did wrong, and he knew that he did wrong. People often render such reasons; but the amount of it is, they wish to do wrong, and they make their promise an excuse to themselves and others. It is wrong to make a promise to do evil, and it is wrong to keep it.'

"I shall read you only one or two more of Washington's rules.

"'*When you speak of God, let it be seriously and in reverence.*'

"Of course this rule prohibits all swearing. Among his rules there is no one against swearing; I suppose he thought it was unnecessary. Some think it is manly, and a mark of courage, to swear; but Washington did not think so. He was never profane, and he exerted all his influence to check profanity in others.

"There are some people who do not swear, and yet they use the names and attributes of God irreverently. They pronounce the awful name of God as carelessly as they would pronounce the name of any other thing. Newton, the great astronomer, never uttered the name of the Creator without a reverential pause. Washington charged himself to use it 'seriously in reverence.' See that you follow his example."

"'*Labour to keep alive in your heart that little spark of celestial fire called conscience.*'

"Do you understand the meaning of this rule, George?"

"I don't know that I do perfectly."

"What is conscience?"

"I know what conscience is well enough, but I don't know what he means by keeping it alive."

Eliza, by her manner, though she did not speak, seemed to say that she knew.

"Well, daughter, what is it?"

"I think it means that we should always obey conscience—always keep a good conscience," said Eliza.

"That is it. Conscience is that power of the mind by which we perceive what is right and what is wrong. Before we act, we should consider whether that which we design to do is right or wrong, and act accordingly. By so doing conscience is kept alive. By using it properly, it will prove a vigilant and faithful monitor."

A TERRIBLE SCENE!

THE writer of this was called about mid-day to visit a young man in the last moments of life. He was a professed infidel, and refused any spiritual aid or the services of a minister. On entering the room the scene was truly awful — the young man was dying. Near the bed sat his widowed mother and sisters. He was struggling to hide his fears and appear calm and collected in the conflict with death. As I approached him, (the window was slightly opened to admit sufficient light,) he turned towards the window, and as his eye for a moment rested on me—it was only a moment however, for he as quickly turned away his face toward the wall, seemingly determined to prevent my conversing with him. I took his hand; he withdrew it. I asked him to look at me and talk about his latter end; he groaned, and hid himself beneath the bed-clothes. Again I held his hand, and by gentle force turned him towards me. His countenance was intelligent, his features good; his appearance indicated twenty or twenty-one years of age.

"Shall I pray with you?" my friend.

"No, no," said he; "I don't believe in prayer."

"Shall I read a portion of God's holy word?"

"No. Oh, don't worry me! I don't believe the Bible; why add to my sufferings with such things? I tell you I am an infidel, and all I ask is to be left alone."

"Do you know you are dying, my young friend?"

"Yes, I know it well enough. I never shall see that sun rise or set again—I wish it was over—I wish I was dead—I wish you would leave me—I did not send for you. Mother, mother, send this man away; it is useless to talk with me."

"Oh, my boy," cried the almost heart-broken mother, "do listen to the word of truth; you will soon be beyond its reach; you are fast hastening to the judgment. Oh, my child, it is a fearful thing to meet God unprepared."

Her sobs choked her utterance. I knelt by his side and prayed for God's Spirit to bring the wanderer back. He rolled and tossed in his bed, and constantly interrupted me during prayer. I then read from the Bible such verses as I thought would lead his mind to right reflection. He hid his face, placed his fingers in his ears, and begged me to desist; and groaned so audibly as to alarm those in the room. As I passed towards the door I grasped his hand, and said, "Farewell, my friend." He raised his eyes towards me, and seemed to be willing to listen.

"Suppose," said I, "we were on board a ship together, and in some violent storm the ship was wrecked—I had secured a plank, and, as I clung to it for safety, refused to let you take hold; what would you think of me?"

"Think of you," said he; "I would think you were a selfish wretch."

"We have been wrecked: here," pointing to the Bible, "is the plank on which I rest; the billows of death are riding over you; and will you lay hold before it is for ever too late? Before you is the shoreless ocean of eternity; the voice of mercy may yet be heard. Turn you, for why will you die? Your infidelity is no security for such a storm. Think of your Saviour; oh, look to him as your only staff, your only sure support."

He kept my hand; the tear startled in his eye; his whole soul was centred in the gaze of agony. "It is too late, too late; there is no mercy, no hope for me: I am lost, for ever lost!"

Before the sun set his soul was in eternity—gone to the audit. At twelve years of age he left the sabbath-school, entered a printing-office, associated with infidelity, and drank the poison. At twenty summoned to the bar of God, without a ray of light to cheer the darkness of the valley of the shadow of death. Young man, think of this sad story, and flee from sin, to holiness and God.

ZEAL IN DEATH.

"A few mornings since," writes Mr. Hitchcock, missionary at Molokai, "a young man, by the name of Hookano, came into my study, evidently under the influence of mental depression. On inquiry I found him to be an actual idolater. He had removed from Hawaii to Molokai, after the death of his father, who, on his dying bed, had solemnly charged him never to forsake the god which he had worshipped, and which, he assured his son, would save him if he continued to honour it. This he promised to do; and he had kept his promise up to the time he came to talk with me, when the following conversation took place."

Missionary. What is your wish?

Hawaiian. I have come to tell you of the charge my father gave me when he died.

M. And what was that?

H. To worship and serve his god.

M. Who was your father's god?

H. Paala.

M. What sort of a god is that?

H. A wooden god.

M. Who made it?

H. My father.

M. Where is your god?

H. It is with me.

M. I should like to see him. Will you bring him to me?

H. Perhaps so. When shall I bring him?

M. To-day. I am anxious to see him. Perhaps you will sell him. I will give you a good price for him.

H. That I cannot do. I should perish if I did.

M. Does that god protect you?

H. Indeed he does.

M. Is he possessed of power to save you?

H. To be sure.

M. Have you a wife?

H. Yes.

M. And who is her God?

H. Jehovah, I suppose: I know not her heart.

M. Has she seen your god?

H. No; I have kept him hid.

M. Should you cast Paala into the fire, would he leap out?

H. I think he would.

M. I perceive you are crazy. You should take medicine, and get well, and then we will converse more.

H. I am in my right mind, and not insane, as you suppose.

As he rose up to go, he requested me to enrol his name among those who professed to be concerned for their souls. I replied that I could not do it unless he would cast off Paala and resolve to cleave to Jehovah. He insisted on my writing down his name.

A few days afterward he came again, bringing a few potatoes as a present: and when I inquired about Paala, he said that he had burned him up. "Did he leap out when you cast him into the fire?" "No." was the reply. He now professes to be a firm disciple of Christ, and has resolved to cleave to him alone.

I know not when I have had my feelings more interested in any one than in this young man. He had every appearance of believing sincerely in the fatal practice of idolatry. He was a living specimen of what the mass of the nation were less than thirty years ago. The worship of idols is now contrary to the law of the land, and, when detected, is punished. He had, therefore, concealed the object of his homage, and, for a series of years, had adored it in secret—and all this in obedience to the charge of his dying father! Will not some young man learn from this example of ignorant but sincere filial piety to give more heed to the dying counsel of his Christian parents?

BIBLE STATISTICS.

	In Old. T.	*In New T.*	*Total*
Books .	39	27	66
Chapters .	929	260	1,189
Verses .	23,214	7,959	31,173
Words .	592,439	181,253	773,692
Letters .	2,728,800	838,380	3,567,180

The middle chapter, least in the Bible, is Psalm cxvii.

The middle ver. is the 8th of Ps. cxviii.

The middle line is in 2 Chron. iv. 16.

The longest chapter is Ps. cxix.

The word *and* occurs 46,227 times.

The word *Jehovah* occurs 6,855 times.

IN THE OLD TESTAMENT.

The middle book in this division, is Proverbs.

The middle chapter is Job xxix.

The middle verse is in 2 Chron. xx., between 17 and 18 verse.

The least verse is 1 Chron. i. 25.

The word *and* occurs 35,543 times.

The 21st verse of Ezra vii. contains all the letters of our alphabet.

The 19th chapter of 2 Kings and 37th of Isaiah are alike. This fact is an internal mark of the truth of the Scriptures, being transcripts from public records by two different authors, who were not contemporaries.

IN THE NEW TESTAMENT.

The middle book is 2d Thessalonians.

The middle chapter is between the 13th and 14th of Romans.

The middle verse is Acts xvii. 17.

The least verse is John xi. 35.

The word *and* occurs 10,684 times.

The arrangement of *chapters* has, by many, been ascribed to Lanfranc, archbishop of Canterbury, in the reigns of William I. and II., while others refer it to Stephen Langton, archbishop of the same see during the reigns of John and Henry III.; but the real author of this useful division was Cardinal Hugo de Sancto Caro, about A.D. 1240.

The facility of reference thus afforded by Hugo was farther amplified by the introduction of the present system of *verses*. This was done by a Jewish rabbi, Mordecai Nathan, about A.D. 1445.

The number of languages on the earth is estimated at 3,000; the Scriptures have been translated into nearly 180. The two principal English versions are those of "King James" and the "Douay." The former was translated and collated, or compared, with the originals and other versions by forty-seven of the most learned divines of the age. It occupied from 1608 to 1611 before it received the ecclesiastical and royal sanction. The Douay version was rendered from the Latin vulgate, collated with the originals by four Professors of Theology in the English college of that name, A.D. 1609.

A GOOD ANSWER.

A CEYLONESE boy, about thirteen years old, applied for baptism. The missionary said to him, "You are too young and too small." "Sir," said the boy, "my body is small, but my soul is not. And though I am young in years, I know that I am a great sinner, and that no one but Jesus Christ can save me." Some time afterward, having again applied, he was asked why he was so anxious to be baptized. He replied, "I know baptism will not save me; but Christ has commanded it; and how can I call him Saviour, if I live in disobedience to his commandments?"

SCRIPTURE ILLUSTRATIONS.

"Salute no man by the way."—*Luke* x. 4.

IN their salutations, on meeting, much time is often consumed by the Orientals in mutual inquiries and compliments, manual and oral. They are also fond of inquiring into all the business—such as the name, native place, residence, and

present object of persons they meet on the road and who return their salutation. In this no offence or impertinence is intended or taken. *It* is the habit of the people and the custom of the country. But a stranger, not familiar with the custom, or, from the more reserved habits of his own country, not disposed to disclose himself fully to every one he meets, is apt to be much annoyed, and finds it difficult to get rid of the questioner without exciting suspicion. The Orientals, who in general have little idea of the value of time, do not mind the loss of it which is thus involved. Yet they were so far sensible of it, that it appears to have been the practice to inculcate upon messengers who were sent upon business which required despatch, that they should not salute any man by the way. Compare 2 Kings iv. 29. The restriction on this point will be the better understood when it is stated that it was a maxim among the Jews to salute every one by the way. Exceptions were, indeed, made with respect to such as were mourners, and those who fasted—these not being expected to offer or return any salutation. That our Saviour did not intend to intimate any objection to proper salutations of civility and respect appears clearly enough from what immediately follows, where the disciples are instructed to salute the house to which they came in the customary form,—"Peace be to this house."

THE SPIDER AND THE FLY.

"WILL you walk into my parlour?" said the spider to the fly;
"'T is the prettiest little parlour that ever you did spy.
The way into my parlour is up a winding stair,
And I have many pretty things to show when you get there."
"Oh no, no!" said the little fly, "to ask me is in vain;
For who goes up your winding stair comes never down again."

"I am sure you must be weary with soaring up so high;
Will you rest upon my pretty bed?" said the spider to the fly.
"My bed has silken curtains, the sheets are fine and thin;
And if you please to rest awhile, I'll snugly tuck you in."
"Oh no, no!" said the little fly; "I've often heard it said
They never wake again who rest upon your bed."

"I am sure you must be hungry," said the spider to the fly:
"Will you look into my pantry?—my pantry is close by.
There are dishes without number, and delicacies nice;
And if you please to look within, perhaps you'll take a slice."
"Oh no, no!" said the little fly: "indeed that cannot be;
I've heard what's in your pantry, and I do not want to see."

"Sweet creature!" said the spider; "you are witty, and you're wise;
How handsome are your gauzy wings! how brilliant are your eyes!
You do not know how fine your shape, how slender and how fair,
How beautiful your shining wings, with colours bright and rare!
I've got a looking-glass within, upon a little shelf;
And if you please to take a look, you may behold yourself."

Alas, alas! how very soon this silly little fly,
Pleased with these flattering words, forgot the danger that was nig
Thinking only of her gauzy wings and of her brilliant eye!
And slowly she came nearer now, and nearer, till at last
The spider darted on his prey, and fiercely held her fast.
He dragg'd her up his winding stair, and to his dismal den,
And true it was poor little fly came never down again.

And so, my little children, who may this story read,
To idle, silly, flattering words, learn never to give heed.
Against any evil counsellor close heart and ear and eye;
And take a lesson from this tale of the spider and the fly.

Cabinet of Things New and Old.

DIVINE LOVE THE ESSENCE OF CHRISTIAN EXPERIENCE.

"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us"—Rom. v. 5.

"Experimental religion is a reality;" and this is Christian "knowledge gained by trial." But the genuine nature of this mental treasure has been misapprehended and unfavourably misrepresented by many, even well-meaning but ignorant Christians. While scornful infidels and worldly formalists have, unhappily, united in ridiculing the idea of spiritual influences upon the mind as the offspring of mere fanatical extravagance, injudicious Christians have spoken of experimental religion in a manner calculated to mislead, as consisting, in a great degree at least, in a state of sore conflict with tormenting fears, perplexing doubts, and deep depression, the heart groaning under the consciousness of guilt and the power of corruption.

True Christians may certainly be exercised with these various experiences, but such ought by no means to be attributed to religion: they prevail for want of employment. Guilt, fear, and depression are natural to man as a fallen, corrupted creature, and, more or less, they agitate the bosom of every human being: nor can any child of man be free from these states of mind, until he realize the possession of genuine Christian experience, the enjoyment of the love of God through Jesus Christ.

God, the source of human and angelic existence, must necessarily be benevolent. His vast and magnificent creation proclaims him to be the overflowing fountain of good. Divine benevolence is seen in all the works of nature; and everything appears to have been adapted to afford enjoyment. Fruits and flowers and all the endless variety of productions in the world exhibit the most attractive beauty and elegance; and while munificently designed for the use, the instruction, and the happiness of man, they variously commend to the understandings and the hearts of the pious, the loving-kindness of God our Creator.

Divine benevolence is, however, perceived, chiefly, in the provisions of eternal redemption by the Son of God.

Experimental Christianity consists much in the contemplation of this great expression of the love of God: hence the declaration of the apostle, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins," 1 John iv. 10. This great truth cordially believed fills the soul with joy and peace.

"In God's giving Christ to be our Redeemer," says Charnock,

"he gave the highest gift it was possible for Divine goodness to bestow. And though God could create millions of worlds for us, he cannot give a greater Son for us. What was this gift but the image of his person, and the brightness of his glory? Heb. i. 3. What was this gift but one as rich as eternal blessedness could make him? What was this gift but one that possessed the fulness of earth and the more immense riches of heaven? It is a more valuable donation than if he presented us with thousands of worlds of angels and inferior creatures, because his person is incomparably greater, not only than all conceivable, but inconceivable creations. We are more obliged to him for it than if he had made us angels of the highest rank in heaven, because it is a gift of more value than the whole angelical nature; because he is an infinite person, and, therefore, infinitely transcends whatever is finite, though of the highest dignity. 'God so loved the world, that he gave his only-begotten Son,' John iii. 16. In the creation, his goodness gave us creatures for our use; in redemption, his goodness gives us what was dearest to him for our service—our Sovereign in office to benefit us, as well as in royalty to govern us.

"It was a greater gift because it was his own Son, not an angel. It had been a mighty goodness to have given one of the lofty seraphim—a greater goodness to have given the whole corporation of those glorious spirits for us, those children of the Most High; but he gave that Son whom he commands angels to worship, Heb. i. 6, and all men to adore and pay the lowest homage to, Ps. ii. 12—that Son that is to be honoured by us as we honour the Father."

Although every Christian may not be able at all times to frame such sublime ideas and comparisons in his own mind, still the grand doctrines revealed in the gospel are the sufficient means of forming his ruling principles of daily duty, and of filling his mind with holy joy and triumph. "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. He was delivered for our offences, and raised again for our justification; therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of Christ is shed abroad in our hearts by the Holy Ghost which is given unto us," Rom. v. 1—8.

"God is love," the apostle declares, adding, "and he that dwelleth in love dwelleth in God, and God in him," 1 John iv. 16. Language could not have been chosen more beautiful or engaging to represent the moral glory of the Divine nature, nor to describe the excellency of experimental religion. Born of God by regenerating grace, Christians are brought nigh to God to seek conformity to his sacred image; and this ineffable union between God and holy

men is the designed and present result of the mediation of Christ, as it is the blessed fruit of his Holy Spirit.

Christian experience, as thus described by the apostle, is the enjoyment of Divine love, which elevates the soul to triumph and glory, even under the severest trials of life, by faith in the Son of God. Among all the graces of the Spirit, this, as experienced by believers, is distinguished as the greatest, the most powerful, and most permanent. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance," Gal. v. 22, 23.

This sanctifying Christian experience is seen most instructively expressed in the appeal of the apostle John, and his inspiring language has been the means of removing the doubts and relieving the minds of believers in every age of the church since it was first written: and nothing further need be added to his words to prove or to illustrate the important sentiment, that "Divine love is the essence of Christian experience." We give it with part of the paraphrase of Dr. Doddridge: "*Behold*, my brethren, behold with delight and holy admiration, *what manner of love*, what immense, unutterable, inconceivable condescensions of love *the Father* of universal nature, the Father of our Lord Jesus Christ, *hath bestowed upon us* sinful mortals, *that we should be* honoured with so sublime an appellation, *should be called the children of God.* It is true, indeed, this is a dignity which attracts the observation of very few, and in this respect *the world knoweth us not*, and doth not acknowledge us for what we really are, because it knoweth not him who is God's eternal and first-born Son, the Head of the family, through whom we have received the adoption. 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure,'" 1 John iii. 1—3. T. T.

EXPERIMENTAL RELIGION A REALITY.

"All joy and peace in believing."—ROM. xv. 13.

"EXPERIENCE," as Dr. Johnson defines it, "is knowledge gained by trial;" and religion, being acquired by this means, must be a reality. It has been correctly defined as the right disposition of the heart towards God our Creator; and, as experienced by fallen man, it consists in the belief of his existence and glorious perfections, as made known to us in the inspired oracles, and in the worshipping of him according to his revealed will through faith in the Divine Mediator. Rational, intelligent, and pious men must, therefore, necessarily feel the influence of religion, experiencing its sacred power, and enjoying its divine satisfactions.

Religion, as defined by the sacred writers, is "the kingdom of God" and "the life of God" in the soul—as "the fruit of the Spirit," the only sovereign remedy against guilt and fear, despondency and temptation. Christian experience, or "the kingdom of God," says the inspired apostle, "is righteousness and peace and joy in the Holy Ghost," Rom. xiv. 17.

Infidels have, however, found pleasure in ridiculing spiritual religion as professed by Christians. But why should this profane levity excite our astonishment? They are not possessed of the moral qualifications to understand its holy nature; for while they boast of their superior light, and the excellency of their enlightened reason, they violate their high claim to rationality by neglecting to worship their Creator.

"What can be so truly becoming a dependent state," says an elegant writer, "as to pay our adoring homage to the Author of all perfection, and to profess our devoted allegiance to the Supreme—our Creator—the Almighty Governor of the universe?" Can there be a more sublime pleasure than that which must arise from dwelling in fixed contemplation on the beauties of the Eternal Mind? Can there be a more worthy employment than that of presenting our requests to the Father of mercies, in the name of our adorable Advocate and Intercessor?

Divine influence is, however, declared by the inspired writers to be requisite to prepare the fallen mind of man for the sacred exercises of religion; and that inestimable blessing is freely granted to all who seek it in the grace of the Holy Spirit. But infidel and irreligious men have no correct notion of these realities, "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart," Eph. iv. 18. With all their presumed loftiness of intellect, such are practical atheists, merely "natural," or animal men, concerning whom an infallible pen has recorded, "The natural man receiveth not the things of the Spirit of God; they are foolishness unto him; neither can he know them, because they are spiritually discerned," 1 Cor. ii. 14.

"What, we ask," says the Rev. Daniel Wilson, now bishop of Calcutta, in his "View of the Evidences of Christianity," "is there in these internal perceptions of life and consolation and strength derived from the doctrines of Christianity which should excite our astonishment? Would not the wonder be if there were no such feelings, no such inward witness to the soul? What! are there excellences in human knowledge, and shall there be none in divine? What! is an intelligent, well-educated man allowed to have powers of expression and means of exciting our surprise and pleasure beyond those of a child; and shall not the language of apostles and prophets, and the discoveries concerning God and the soul and eternity, be admitted to awaken emotions beyond the mere trifles of human knowledge and instruction? What! are men of uncommon

endowments, as Bacon, Pascal, Newton, allowed to rise above those of ordinary talents, and are they expected to take wider views, and make more important communications, and excite warmer feelings of wonder, admiration, gratitude; and shall not the great and infinite God be allowed to surpass all the petty communications of man in the mysteries of his will, in the importance of his commands, in the depths of his mercy, and in the correspondent emotions of fear, love, faith, hope, grateful joy, affiance, awakened in the heart? What! do we allow that in the displays of glory and beauty in the works of creation the natural perfections of God may be contemplated and known, and become to the pious and duly prepared mind the sources of internal peace, thanksgiving, prayer, admiration, obedience, resignation; and shall we not admit that men may see the moral perfections of God in the gospel? Shall all his mercy and wisdom and infinite contrivance in redemption have no effect upon the soul? Shall the stupendous fact of the incarnation be received with a tame indifference? What! do men allow that tidings of joy and deliverance in human things should call up proportionate affections, and that he would be thought a monster of ingratitude who should receive with apathy the news of an immense act of royal clemency extended to him when condemned to death; and shall we not allow that the glorious and unexpected tidings of redemption from eternal death should awaken all the gratitude of the soul? Shall not pardon and life and adoption and the hope of heaven overwhelm the heart with correspondent perceptions and emotions?

"Yet, it is most reasonable, that if there be such a thing as a revelation from the great God, comprising such amazing discoveries as the gospel, affecting such all-important interests, comprising such mighty aids of the Holy Spirit, laying down such grounds of faith and love and hope in Christ Jesus, delivering man from such complicated misery, and exalting him to such heights of holy peace and joy, it is most reasonable that there should be such a thing as *perceiving* the excellency and glory of it, as *feeling* its efficacy, as having an *inward sweetness* of its fulfilment and operation *in our own breasts*. There is nothing so astonish us in such effects; the matter of astonishment would be if Christianity did not assert and Christians not experience them."

Addison will not be suspected by any one of entertaining an enthusiastic bias; and from the eminence of his literary talents, the testimony of that accomplished statesman on the subject of experimental religion will be regarded as entitled to especial consideration. In the *Spectator*, No. 571, he thus writes:—

"How happy is the condition of that intellectual being who is sensible of his Maker's presence from the secret effects of his mercy and loving-kindness!

"There is, doubtless, a faculty in spirits by which they apprehend one another as our senses do material objects; and there is no question but our souls, when they are disembodied, or placed in

glorified bodies, will, by this faculty, in whatever part of space they reside, be always sensible of the Divine presence. We who have this veil of flesh standing between us and the world of spirits must be content to know that the Spirit of God is present with us by the effects which he produceth in us, by those secret comforts and refreshments which he conveys into our souls, and by those ravishing joys and inward satisfactions which are perpetually springing up and diffusing themselves among the thoughts of good men. He is lodged in our very essence, and is as a soul within the soul to irradiate its understanding, rectify its will, purify its passions, and enliven all the powers of man. How happy, therefore, is an intellectual being who, by prayer and meditation, by virtue and good works, opens this communication between God and his own soul! Even in the hour of death, he considers the pains of dissolution to be nothing else but the breaking down of that partition which stands betwixt his soul and that Being who is always present with him, and is about to manifest itself to him in fulness of joy!"

Θ.

DEATH OF THE RIGHTEOUS.

"Lord, now lettest thou thy servant depart in peace."—LUKE ii. 29.

How sweet and soothing to the mourner's mind, when called to stand by the dying bed of much-loved friends, to witness such composedness and tranquillity in the hour of death—yea, more, such holy longing to depart and be with Jesus! Oh, what but the "glorious gospel of the blessed God" can support and animate the mind at those solemn periods, when the world, with all its allurements, is rapidly receding from our view, and the attenuated thread which binds us to earth is dissolving for ever; while weeping friends are silently watching our last agonies, and with tender solicitude removing the clay-cold damps which sit upon our forehead? In the midst of all the sufferings of our now wasted fabric, to feel a holy calm within, and to be enabled peacefully to contemplate the dark, cold grave, which must soon open to receive us, evidences a support more than human.

Thus supported by the presence of the Saviour was the subject of this brief obituary, Mr. George Sears, who departed this life on Sunday, the 21st of January, in the forty-eighth year of his age. The writer of this article would say to every reader, "Come and see how a Christian can die!" For more than twenty-five years our departed brother had given good evidence that he was "born of the Spirit," and emphatically a man of much grace, displaying in his daily walk and conversation the *whole* Christian character; and as he glorified God *in his life*, so was he permitted to do it *in his death*, for his soul appeared to be in haste to be gone, and even longed for the happy hour to arrive when his immortal spirit should wing its flight to the throne of God. The following is a brief description of the last hours of this departed brother; and it shows how soft is the bed of death—what

easy, pleasant dying, when the soul feeds on the promises, clinging to the Rock of Ages. It is then that man looks upon the fallen body in which he has gloried with a smile—beholds unmoved the crumbling tabernacle, and flies away to dip his pinions in the font of uncreated light.

On the day of his death he seemed clearly to know that his end was approaching, for he observed, "I think these are the rattles upon me—I feel a great change—if so, death is near; but all is right. I cannot have stronger faith in Christ than God has given me. Lord, *increase my faith*. I have a great deal of the promises of God upon my mind to meditate upon. This being Sunday, I desire to have the prayers of the church offered up for me."

The physician called, and ordered a drink prepared, remarking that he could not possibly survive twenty-four hours. At half-past ten he said, "I am listening to the bells ringing. It is the last sabbath I shall hear them, and the last sabbath I shall spend on earth. Praise the Lord, O my soul, and bless his holy name. O bless me, Saviour of sinners, and prepare me for thy kingdom. All my friends and acquaintances that I cannot see, bid them farewell! Tell them all to look to the Lord. O that I had strength to speak to them all!" He spoke much of the grave—the dark, cold grave—and the spirit returning to God who gave it. On being asked if the singing of the birds in the room disturbed him, he said, "No—I shall not hear them much longer." He addressed all his relations in the following language: "Seek ye the Lord; think of God; believe and FEEL that you trust in the Saviour of sinners. I want you all to seek Jesus, so that when you die you may go to heaven. I have been with you many years, and spent many sabbaths. O remember the sabbath day and keep it holy."

At half-past eleven A.M. he asked, "Is not church in now?" And when told it was, he said, "May the Lord hear the prayers offered up for me and all others who are in the same state that I am. May God bless them all." At one o'clock the superintendent of the sabbath-school (of which he had been a teacher many years) called. He said to him, "I have not done my duty there. I have been too careless." He desired to be remembered to all the teachers, and prayed that the Lord would bless them. In the afternoon his cough troubled him much, and he said, "Happy will be the time when I shall sleep in Jesus. Come, Lord Jesus, come quickly. The sting of death is taken away. Thanks be to God. Glory be to God. Happy deliverance. Time grows shorter and shorter. Weep not for me. Farewell all—farewell all. I can read my title clear to mansions in the skies. A very short time, and all will be over." He nodded his head several times, and said "Farewell" four times. At seven o'clock P.M. he raised his eyes and asked his brother what he was writing about. "I do not want to be extolled, or much said about me when I am dead and gone." He spoke a few more words at intervals, but incoherently. At twenty-five minutes past eight he appeared to be going; his eyes became suddenly transfixed; and oh, what a gaze did he take, as if he were looking into the great mysteries of another world. He breathed his last at half-past eight. "Mark the

perfect man, and behold the upright; for the end of that man is PEACE."

Thus did the presence of a covenant God administer strong consolation, and enable this expiring saint to stretch the wing of faith beyond the narrow boundaries of time, where mortality shall be swallowed up of life, and our now "vile body fashioned like unto the glorious body of Jesus."

Memory derives a melancholy pleasure when reflecting on the holy and devoted lives—the pious and chastened tempers of our friends, feeling assured that their liberated spirits, which were once incarcerated in clay, can never again taste the bitter cup of affliction, and are now, doubtless, uniting with an innumerable company in "ascribing glory and honour to Him that sitteth upon the throne, and to the Lamb for ever." Cowper has properly remarked, "We are forbidden to murmur, but we are not forbidden to regret; and those we loved tenderly while living, we may still pursue with an affectionate remembrance, without having any occasion to charge ourselves with rebellion against the sovereignty that appointed a separation. We would always withhold from the skies those who alone can reach them—at least, till we are ready to bear them company."

R. S.

THE FOOL AND HIS MASTER.

A CERTAIN nobleman had a half wit in his employ, who, in the style of those days, was called a fool. Amused with a remark of his one day, the nobleman gave him his walking-cane, with this injunction: "Take this walking-cane, and keep it until you meet with a greater fool than yourself, and then give it to him." The man kept the walking-cane for a length of time, not meeting with any one whom he deemed a greater fool than himself. In process of time, however, his lordship was laid upon a dying bed, and sending for the rude wit, addressed him thus: "Farewell!" "Where is your lordship going?" said the man. "I am going to my long home," replied the nobleman. "Your long home! How long is your lordship going to stay there?" "O," said the dying nobleman, "I am never to return!" "Never to return!" exclaimed the man; "never to return!" "No," said the nobleman, "I am going to eternity, and am never to return." "Has your lordship made any preparation for that long home?" "No," said he, "I have not." "Then," replied the man, "your lordship will please to take the walking-cane! You are certainly a greater fool than I am—please to take the walking-cane." If this be deemed a quaint illustration, it is yet forcible, and much to the point. Only think! the sinner is going to an eternal world! In that eternal world there is a heaven of unspeakable and everlasting happiness for those who have made preparation for it; and for those who have made no preparation, there is a world of woe, an awful hell, which must be their dwelling-place to all eternity. And yet the sinner makes no preparation! Regardless of his eternal interests, he is trifling with his undying soul. Is this acting the part of a wise man? Is it not rather acting the part of a madman and a fool? O ye who, carried away by the things of this world, forget that you have undying souls—that you must soon be in eternity—and must soon be in heaven or in hell! Oh, think about your need of

preparation before the season for it be over and gone for ever.

THE FIRST VICTIM.

BUNYAN was the first person in the reign of Charles II. *punished* for the *crime* of nonconformity. This, in part, is Southey's own language—*punished* is the phrase he uses; it should have been *persecuted* for the *virtue*; for such it was in Bunyan; and any palliation which could be resorted to for the purpose of justifying the English hierarchy for shutting up John Bunyan in prison would also justify a Romish hierarchy for burning Latimer and Ridley at the stake. Strange that the lesson of religious toleration should be one of the last and hardest, even for liberal minds, to learn. It cost long time, instruction, and discipline, even for the disciples of Christ to learn it; and they never would have learned it had not the infant church been cut loose from the state, and deprived of all possibility of girding the secular arm with thunder in its behalf. John had not learned it when he would have called down fire from heaven to destroy the Samaritans; nor John nor his fellows when they forbade a faithful saint (some John Bunyan of those days, belike,) from casting out devils, because he followed not *them*. And they never would have learned it had the union of church and state been sanctioned by the Saviour. Wherever one sect in particular is united to the state, the lesson of religious toleration will not be perfectly learned: nay, who does not see that toleration itself, applied to religion, implies the assumption of a power that ought not to exist, that in itself is tyranny. It implies that you, an earthly authority, an earthly power, say to me, so condescendingly, I *permit* you the free exercise of your religion. You permit me! And what authority have you to permit me, any more than I to permit you? God permits me, God commands me; and do you dare to say that you *tolerate* me? Who is he that shall dare come in between me and God, either to say yea or nay? Your toleration itself is tyranny, for you have no right to meddle with the matter. But wherever church and state are united, then there will be meddling with the matter; and even in this country, if one particular sect were to get the patronage of the state, there would be an end to our perfect religious freedom.

In the reign of queen Elizabeth, the poet Southwell, who wrote one of the most exquisitely beautiful death-hymns in our language, and who seems to have been truly a devout man, was put to death violently and publicly, no other crime being proved against him but what he honestly and proudly avowed, that he had come over into England simply and solely to preach the Roman Catholic religion. And he ought to have been left at liberty to preach it; for, if the Protestant religion cannot stand against Roman Catholic preaching, it ought to go down: no religion is worth having, or worth supporting, that needs racks, or inquisitions, or fires and fagots to sustain it—that dare not or cannot meet its adversaries on the open battle-field of truth; no religion is worth supporting that needs anything but the truth and Spirit of God to support it; and no establishment ought to be permitted to stand that stands by persecuting others;

nor any church to exist that exists simply by unshurching others.

So, if the English church establishment dared not consider herself safe without shutting up John Bunyan and sixty other Dissenters with him in prison,—some of them ministers and some laymen, some for preaching the gospel and some for hearing it,—the English church establishment was not worthy to *be* safe; the English church establishment was a disgrace and an injury to the gospel, and a disgrace and an injury to a free people. No church is worth saving from destruction if it has to be saved by the destruction of other men's religious liberties; nay, if that be the case with it, it ought to go down, and the sooner the better. No church is worthy to stand that makes nonconformity to its rites and usages a penal crime; it becomes a persecuting church the moment it does this; for supposing that every man, woman, and child in the kingdom is kept from nonconformity simply by that threat, and that through the power of such terror there comes to be never the need to put such penal laws in execution, and so never a single subject really molested or punished; still that church is a persecuting church, and that people a persecuted people, a terrified people, a people cowed down, a people in whose souls the sacred fire of liberty is fast extinguishing, a people bound to God's service by the fear of men's racks. Such a people can never be free; their cowardice will forge their fetters. A people who will sell themselves to a church through fear of punishment, will sell themselves to any tyrant through the same fear; nay, a people who will serve God through the fear of punishment, when they would not serve him otherwise, will serve Satan in the same way.

If you make *nonconformity* a crime, you are, therefore, a persecuting church, whether your name be Rome, England, or America, even though there be not a single nonconformist found for you to exercise your wrath upon, not one against whom you may draw the sword of your penalty. But it *is* drawn, and drawn against the liberty of conscience, and every man whom in this way you keep from nonconformity, you make him a deceiver to his God; you make him barter his conscience for exemption from an earthly penalty; you make him put his conscience not into God's keeping, but into the keeping of your sword; you dry up the life-blood of liberty in his soul; you make him in his inmost conscience an imprisoned slave, a venal victim of your bribery and terror; and though he may still walk God's earth as others, it is with the iron in his soul, it is with your chain about his neck, it is as the shuffling fugitive from your penalties, and not as a man of noble soul, who, fearing God religiously, fears nothing else. There may, indeed, be no chain visible, but you have wound its invisible links around the man's spirit; you have bound the man with the man; you have fettered him, and laid him down in a cold, dark dungeon; and until those fetters are taken off, and he stands erect and looks out from his prison to God, it is no man, but a slave, that you have in your service; it is no disciple, but a Simon Magus, that you have in your church. If a man obeys God through the fear of man, when he would not do it otherwise, he obeys not God but man; and in that very obedience he becomes a dissembler

and a coward. If he says, I do this which I should not do otherwise, for fear of such or such a penalty; or I partake of this sacrament, which I should not otherwise touch, because the continuance of my office depends upon it, what is he but an acknowledged sacrilegious hypocrite? And thus it is that your system of penalties for an established church inevitably makes hypocrites.—*Cheever's Lectures.*

THE BRITISH REFORMATION.

State of the British Churches before Wycliffe.

BY REV. THOMAS TIMPSON.

No one can intelligently enjoy the civil and religious privileges of Britain without some knowledge of its darkness and bondage under Popery, and of the price and the means by which those privileges have been procured. This requires a review of the case in relation to the blessings of the Protestant Reformation. It is, therefore, of the greatest importance that young persons, especially Sunday-school teachers, should be instructed in the history of that memorable event, so auspicious to our country, and to the great nations of Europe, as that important movement gave birth to the vast empire of the United States of America.

Popery had universally corrupted the religion of Christ in the middle ages: its administration included, as its chief exercises, a variety of senseless ceremonies, that could be performed by ungodly men as priests, instead of the faithful preaching of the gospel of Christ. By this means its dreaded hierarchy had enslaved the nations, which were held bound by the chains of ignorance and superstition. To exhibit the exact state of things in this country is difficult, though a tolerable idea may be conveyed by the statement of a few facts in connection with some of the chief men of those periods; and these will be read with peculiar interest by every inquirer after the knowledge of the truth in genuine Christianity.

Thomas à Becket, an ambitious priest, archdeacon of Canterbury, was made lord-chancellor by king Henry II.; but the haughtiness and pride of that lordly ecclesiastic were intolerable towards the nobility. The king appointed him archbishop of Canterbury in 1162; and in that office he seemed determined on degrading all the civil powers, while exalting the clergy, who were guilty of the greatest crimes. The laity were liable to the most grievous outrages, but dared not to complain; yet it was proved before the king, that in eight years, since his accession to the throne in 1155, *above a hundred murders* had been committed by the ecclesiastics in different parts of the country, of whom not one was punished. The prelates gloried in this independence of the clergy above the civil power, supposing they could give no surer evidence of their zeal for religion and the service of God. They were encouraged in this course by the pope; but the nobles united with the king in preparing regulations as necessary for the nation:—"1. No person shall appeal to Rome without the king's leave. 2. No archbishop or bishop shall go to Rome upon the pope's summons without the king's leave. 3. No tenant in chief, or any other of the king's officers, shall be excommunicated, or his lands put under interdict, without the king's licence. 4. All clergymen charged

with capital crimes shall be tried in the king's courts. 5. The laity, whether the king or others, shall hold pleas of churches and tithes and the like." These were refused by the bishops and abbots, unless rendered useless by the clause, "Saving the rights and privileges of the clergy and church." The king threatened them, and they signed; but the pope rejected them, and Becket recanted, taking part with the pope; on which he was prosecuted as guilty of treason. But being encouraged by the king of France, the archbishop treated the king's courts with contempt, and refused obedience to his sovereign. To record his various acts of turbulence during the next six years would require a volume. His opposition and violence towards the king led the sovereign one day to utter an exclamation of regret that no one of his dependents would revenge the affronts that he was obliged to endure from a wretched priest. Four of the king's knights, therefore, hearing the indiscreet words of their master, set out for Canterbury, and, after reproaching the archbishop, murdered him by the altar in the cathedral. The assassins were shunned by all; and they, being terrified, hastened to Rome, confessed their crime to Pope Alexander III., and submitted to a severe penance through life. Henry despatched an embassy to Rome to clear himself from the guilt of this deed; but the pope charged the murder upon the king, and summoned him to Normandy to be tried for the crime. Though the legates of the pope had orders to grant absolution to the king, they took many depositions, endeavouring to prove him guilty; and they bound him down by degrading conditions, appointing him also a grievous and humiliating penance, that he should *go barefoot to Becket's tomb, and receive discipline from the hands of the monks of St. Austin!*

Dr. Southey gives the following account of King Henry's degradation in this affair:—"Landing at Southampton, he there left his court and the mercenaries whom he had brought over, and set off on horseback, with a few attendants, for Canterbury. When he came within sight of its towers he dismounted, laid aside his garments, threw a coarse cloth over his shoulders, and proceeded to the city, which was three miles distant, barefoot over the flinty road, so that in many places his steps were traced in blood. He reached the church trembling with emotion, and was led to the martyr's shrine; there, in the crypt, he threw himself prostrate before it, with his arms extended, and remained in that posture, as if in earnest prayer, while the bishop of London solemnly declared, in his name, that he had neither commanded, nor advised, nor by any artifice contrived the death of Thomas à Becket; for the truth of which he appealed to God: but because his words, too inconsiderately spoken, had given occasion for the commission of this crime, he now voluntarily submitted himself to the discipline of the church. The monks of the convent, *eighty* in number, and *four* bishops, abbots, and other clergy who were present, were provided each with a knotted cord; he bared his shoulders, and received *five* stripes from the prelates, *three* from every other hand. When this severe penance had been endured, he threw sackcloth over his bleeding shoulders and resumed his prayers, kneeling on the pavement, and

not allowing a carpet to be spread beneath him: thus he continued all that day, and till the midnight bell tolled for matins. After that hour he visited all the altars of the church, prayed before the bodies of the saints who were there deposited, then returned to his devotions at the shrine till daybreak. During this whole time he had neither ate nor drank; but now, after assisting at mass, and assigning, in addition to other gifts, *forty pounds* a-year for tapers to burn perpetually before the martyr's tomb, he drank some water in which a portion of Becket's blood was mingled. He then set off for London, where he found himself in a state incapable of exertion, and it was necessary to bleed him!"

This prescribed humiliation of royalty by the pope was intended to strike terror into the sovereigns of Europe, and to show them how dangerous it would be to oppose the pleasure of the court of Rome. Our readers are left to their own reflections on this example of the terrible power of the papal priesthood. They will see in this outrageous insult to the monarch the fulfilment of the prediction of the apostle concerning antichrist: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God," 2 Thess. ii. 4.

Interested priests sought their advantage by declaring that miracles were performed at the tomb of Becket; the pope, therefore, canonised him as "*Saint Thomas of Canterbury.*" The imposture proved highly lucrative. In 1221 his body was taken up in the presence of the king, Henry III., and a great concourse of nobles, and deposited in a splendid shrine erected by Stephen Langton, archbishop of Canterbury. This shrine was visited by many from all parts of Europe, as the pope had decreed that a *jubilee of fifteen days* should be solemnised in that church every fiftieth year. Gifts and offerings the most costly were presented at the tomb of Becket, plenary indulgences being granted to all who should visit it; so that 100,000 pilgrims were registered at one time at Canterbury! Superstition prevailed over the gospel of Christ, so that altars to God and to the saints had long been erected for the antichristian ceremonies of priests; but now the devotion of the pilgrims towards Becket had quite effaced in that town the adoration of the Deity, and even of the Virgin Mary. Thus, in one year, the offerings were:

	£	s.	d.
At the altar of God . . .	3	2	6
At the altar of the Virgin .	63	5	6
At the altar of St. Thomas	832	12	3

But the next year they were:

	£	s.	d.
At the altar of God . . .	0	0	0
At the altar of the Virgin .	4	1	8
At the altar of St. Thomas	954	6	3

How greatly a reformation of religion was needed in England to restore the doctrines of Christ and the Divine authority of the Scriptures will be evident from these few facts, regarding, as they do, the more intelligent part of the community. They show, in a striking point of view, the awful corruption of the principles and ordinances of Christianity at that period; but it is impossible to represent the gross ignorance and debasing superstition which overspread the mass of the people. They were indeed "sitting in darkness and in the shadow of death."

Divine Providence was, however, preparing the way for a reformation by the revival of learning; and in the rising university of Oxford an extraordinary light arose in the person of Robert Greathead. He was born in 1176; and his fame for learning, at Oxford, led to his appointment as bishop of Lincoln in 1235; an office which he filled with the highest reputation till his death in 1253. He dared not only to disobey the decrees of the pope, but to denounce them as anti-christian.

Dr. Milner thus speaks of him, quoting a popish historian: "M. Paris, though most superstitiously attached to the Roman see, and prejudiced against the bishop of Lincoln on account of his severity towards the ancient monastic orders, has left this testimony to the character of Greathead: 'That holy bishop, Robert, departed this world, which he never loved, and which was always to him as a place of banishment. He was the open reprover of the prelates, the corrector of monks, the director of priests, the instructor of the clergy, the supporter of scholars, the preacher to the laity, the minister of incontinence, the diligent investigater of various writings; and, lastly, he was the scourge of the lazy and selfish Romans, whom he beautifully despised.'"

Bagin, the historian, calls him "a prelate of resolution and courage, neither to be gained by court favours, nor frightened by the pope's menaces. His business required him to visit Rome, where, by these enormities of which he was an eye-witness, he was confirmed in his ill opinion of the papal court. Innocent IV. then occupied the papal throne, and he laboured to gain the bishop by an appearance of kindness; but Greathead publishing a computation of the amount drawn out of England by the Italian priests, his holiness was highly provoked, and sent him a threatening letter." "For it appeared," as Dr. Fuller remarks, that "by inquisition made last year (1252), the ecclesiastical revenues of Italians in England, whereof many were boys, more blockheads, all aliens, amounted per annum unto *three score and ten thousand marks*; whereas the king's income at the same time was hardly *twenty thousand*."

Greathead, instead of being terrified by the threatenings of the pope, made a bold reply to the haughty pontiff, appealing from his arrogant decrees to the decisions of the holy Scriptures, on his appointing incompetent Italians to church-livings in England. He says, "I desire your prudence to take notice, that I am always ready to obey the apostolical instructions, and declare myself an enemy to whatever is repugnant thereto. Next to the sins of Lucifer and Antichrist, there cannot be a greater defection, or which carries with it a more direct opposition to the doctrine of our Saviour and his apostles, than to destroy men's souls by depriving them of the pastoral office. And yet it is evident that those are guilty of this sin who undertake the sacerdotal function, and receive the profits, without discharging the duty. For in the Scripture account, the pastor who neglects his flock is a downright murderer of the sheep. Hence I conclude, that the apostolic see, which has received so full an authority from our Saviour, 'for edification, and not for destruction,' ought not to countenance, much less to command, so horrid and pernicious a

prevarication. To attempt anything of this kind would be a notorious abuse, if not a forfeiture, of her authority. It would be in effect to stray at a vast distance from the throne of glory, and to represent in a very ill manner the person of our Saviour. Such persons may be said rather to be placed in the chair of pestilence, and to sit upon the bench with the devil and Antichrist."

Pope Innocent excommunicated Greathead on account of his attempts at reformation; but he feared to proceed to extremities, as his cardinals reminded his holiness that the aged prelate had the fame of being one of the most learned and exemplary bishops in Christendom. He was suffered, therefore, to die in peace, testifying to his clergy around his dying bed that the pope was that Antichrist foretold by the apostle Paul in his second epistle to the Thessalonians, chap. ii. 3—7.

Dr. Thomas Bradwardine was a great light in the university of Oxford, born in 1290. He was a zealous reformer, but more famous for his learning, and called "The Profound Doctor." He was personal chaplain to king Edward III., and attended him in his French wars, in which his preaching had a powerful influence on the king and his soldiers. He was appointed to be archbishop of Canterbury in 1349, and died a few weeks after his return to England.

Vigorous attempts were made, also, towards a reformation by Richard Fitzraf, better known to many by his title *Armachus*, on account of his having been appointed archbishop of Armagh, by king Edward III. He was an Englishman, but the notices of him given by Fox illustrate the enormity of the decrees of the pope. He opposed the pretensions of the mendicant friars, who, armed with papal authority, encroached on the prerogatives of the regular priesthood. "I have in my diocese," says Fitzraf, "about two thousand persons, who stand condemned by the censures of the church denounced every year against murderers, thieves, and such-like malefactors; of all which numbers scarcely fourteen have applied to me or my clergy for absolution; yet they will receive the sacraments as others do, because they are absolved, or pretend to be absolved, by the friars."

This zealous minister of Christ made some noble efforts, also, in England against the mendicant friars; for, having occasion to visit London, he withstood their practice of begging, maintaining, in a course of seven or eight sermons, that every honest man ought to support himself by his labours; that it forms no part of Christian wisdom and holiness for men to profess themselves mendicants; that, to submit to begging, ought to be a matter of necessity, not of choice; that Jesus Christ, as he never taught their doctrine, so he never practised it; and that, though he was always poor, he was never a beggar when on earth. By thus preaching from the Scriptures, he struck at the root of the pretended sanctity of the friars, who were enraged at finding the very practice in which they gloried, as possessing extraordinary virtue, represented as in its own nature unlawful by the word of God. Fitzraf was, therefore, cited by the friars to appear before Pope Innocent VI., to give an account of those sentiments which he had uttered both publicly and in conversation. The archbishop obeyed; and in 1349, in the presence of the

pope, defended at large the principles he held, and exposed the enormities by making his appeal to the Scriptures.

Though unable to convict him by the word of God, the pope detained Fitzraf for eight years in a sort of confinement and banishment at Avignon, where he died as a sufferer for Christ. "Of his Christian spirit, doctrine, and sufferings, the account is very brief," says Dr. Milner, "but I think sufficient to show that God was with him." He is called by Fox "a man worthy for his Christian zeal of immortal commendation; and a certain cardinal, hearing of his death, openly protested that the same day a mighty pillar of Christ's church was fallen."

These several efforts at reformation in religion, though insufficient and feeble, prove both the existence of enormous evils, the fruit of the papacy, and the preparation of agents for the accomplishment of the mighty work. Such, indeed, it must be, and "mighty, through God, to pulling down of strongholds" of ecclesiastical and priestly corruption, which had been the work of ages, and which continued to be supported under the dishonoured name of Christianity.

The Letter Box.

"IS EPISCOPACY SCRIPTURAL?"

MY DEAR FATHER,—I have just read the article on "Episcopacy," in the *Churchman's Penny Magazine*, and I beg the favour of your answer to this question, "Is Episcopacy scriptural?" especially as I wish to show it to a friend. In doing me this kindness, you will oblige and gratify

Your affectionate daughter,
January 13, 1847. MIRIAM.

MY DEAR MIRIAM,—I am glad you have read that article. It is written with considerable ingenuity by a scholar possessing manifest talents and information. It assumes a tone of moderation, and refers to those who differ from him without impeaching their personal piety, and without bitterness of spirit and railing which are common with Church writers against Dissenters. Still it contains no expression of Christian love to them, like the writings of the Hon. and Rev. Baptist Noel; but his design is plainly to impress the reader that all are seriously wrong who reject the "Episcopacy" of "England's church."

I beg that you will give the statements and arguments of the paper the fullest consideration while I offer a few remarks on them; and as I know not who is the writer, or the editor of the magazine, I cannot be supposed to be personal in what I say. You know that I am acquainted with many clergymen whom I esteem and love as faithful servants of Jesus Christ and able preachers of his gospel, and who cordially, as I am ready to do, give the right hand of fellowship to all the esteemed ministers of churches dissenting from the Church of England. I allow every one freely to hold his own opinions, and fully to state them, if he do it with truth and charity; but I claim the same liberty, and I shall thus deal with this paper and its contents.

Now, I remark: 1. This writer does not state what he means by Episcopacy. 2. Though he quotes Scripture, he gives no text to express his doctrine. 3. He gives no testimony to state and declare his claims.

It was natural for you to ask me *if I thought* that *he believed what he has written*. There seems manifest reason to suppose that he does not believe it, or, at least, that he doubted what he has taught. And sure I am, that if he be really as intelligent as his paper

would lead us to conclude, he does not indeed believe it; for the paper contains,—I. Many gross *falsehoods*. II. Various palpable contradictions. III. Continued concealment, or suppression, of the truth. These are serious and weighty charges against the writer, and also against the editor, probably both clergymen; but they richly merit rebuke, as such deceitful dealing with sacred things is highly injurious to the cause of religion. I may add, that such policy, as I discovered it, when a young man, made me a decided Dissenter; and the same is still the means of hardening the hearts of intelligent young men in their infidelity, and against the claims of pure scriptural Christianity.

Now, in my answer to your inquiry, in examination of that paper, I shall give you, in confirmation of my statements, *the testimonies of none besides Churchmen*, that no objection may be taken to my authorities.

I. The article contains *many gross falsehoods!* The writer represents Timothy and Titus as a sort of archbishops over what he calls "all the congregations at Ephesus and the hundred cities of Crete;" and he says,

1. "The then populous island of Crete, (Candia,) was celebrated for having no less than a hundred cities." How grossly untrue this is we shall see presently.

As to Ephesus, the Scriptures plainly declare that it had *one congregation*, without giving the remotest hint of there being any more than one. See Acts xx. 17, 28; Rev. i. 22; ii. 1. In all these texts the early English versions read *congregation*, not *church*—the latter word was substituted by the *craft* of King James I. and Bishop Bancroft, to serve the hierarchy. All antiquity speaks of *only one* Christian congregation at Ephesus; and it must be considered as an act of impiety and an outrage upon the truth of God for any magazine writer, editor, or preacher, to make additions to the blessed oracles of God; and this writer deserves the inspired reproof, "Every word of God is pure. Add thou not unto his words, lest he reprove thee, and thou be found a liar," Prov. xxx. 5, 6.

2. As to the pretended "hundred cities of Crete," they never had *existence*, even though obscene poetry and filthy fable have celebrated Minos, as king of Crete, B.C. 1406, and its hundred cities. You will be shocked in reading what is stated of these things under the articles Crete, Europa, Minos, and Minotaur. But regarding the island itself, you will recollect that it is very mountainous, incapable of extensive cultivation, and far smaller in extent than Yorkshire; while its largest estimated population, at its best period, was little more than a quarter of a million,—less than one-fifth of that in our English county, and far below the number of inhabitants in our town of Manchester! Its boasted *cities*, therefore, except Gortyna, Cydonia, and Gnossus, which were only small towns, must have been more insignificant than our country villages, only mere clusters of rude huts! Besides, in the times of Titus its population had diminished, it is believed, to less than half what it had been supposed; and the people were most infamous for their vices, abhorred as pirates. Such were they among whom this writer and others represent Titus as a sort of superior bishop. Dr. Hammond, indeed, is so full of episcopal notions, that his opinion was that Timothy and Titus were archbishops. Bishop Hall, also, who wrote on Episcopacy, at the command of the intolerant archbishop Laud, says, "*That if episcopal power of ordination, and power of ruling and censuring presbyters, be not clear in the apostle's charge to these two bishops, the one of Crete, and the other of Ephesus, I shall yield the cause, and confess to want my senses.*"

Whatever may be thought of bishop Hall's *senses* in thus writing, his argument is baseless; and this will appear fully from the testimony of Dr. Whitby, the ablest commentator on the New Testament ever produced by the Church of England. That learned divine says, "The great controversy concerning this and the epistle to Timothy is, whether Timothy and Titus were indeed made *bishops;* the one in Ephesus and the pro-consular Asia, and the other of Crete, and having authority to make, and jurisdiction over, so many bishops as were in those precincts? Now, of

this matter, I confess *I can find nothing in any writer of the first three centuries*, and not any intimation that they bore that name."

3. The writer further says, "Ignatius was bishop of Antioch, Polycarp was bishop of Smyrna, Onesimus of Ephesus, Damas of Magnesia." These are sad violations of truth. In so speaking of those ancient ministers of the gospel, the writer borrows modern phraseology; conveying to the ignorant such notions as arise in their minds in reading of the "bishop of London," the "bishop of Winchester," or the "bishop of Calcutta." But this is dishonest and untrue: they were not bishops of those ancient cities; they were no more than pastoral bishops of the single, voluntary, independent congregations of Christians in those pagan cities: they were so styled by themselves, and by the writers of their times, and they so address the bishops of other churches. There are other *falsehoods* in that paper; but I forbear further enumeration.

II. That paper contains various *palpable contradictions*. Having stated that the apostles instituted episcopacy, he says, "It is evident unto all men diligently reading holy Scripture and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's church,—*bishops*, priests, and deacons. Such are the grounds on which our church retained episcopacy. It had apostolical precedent and sanction, and it had been continued in the church uninterruptedly from the days of the apostles." This might be met by a direct contradiction, and a charge of fearful *falsehood* in both its parts, as there is no mention whatever, directly or indirectly, in the whole New Testament of *priests* as Christian ministers; and all the English reformers, as well as foreign, profess and declare, in the language of archbishop Cranmer, that there were but *two orders* of ministers instituted by Christ and his apostles,—*bishops*, called *elders*, on account of their age and wisdom, and *deacons*. The English *hierarchical* episcopacy was transferred entire from the monstrous antichristian system of Popery. But this writer himself says, that "Jewel, Whitgift, Parker, Grindall, Hooker, Field, Hall, Usher, Bramhall, Sancroft, Wake, Seeker, [eight of whom were archbishops,] all concur in maintaining, that it is plain no one form or kind of external government is anywhere in Scripture *prescribed* to the church, and in repudiating the idea of urging the *exclusive* claims of Episcopacy!"

III. I charge this writer with a *suppression or concealment of the truth*. He speaks of "non-episcopal societies," which, in his charity, he professes not to regard as "without the pale of Christ's church altogether;" but throughout the paper he entirely *conceals the truth* and *suppresses the fact*, that the teachers of these "societies" uniformly and unanimously regard and speak of their congregations as *churches*, and their *ministers* as *bishops*, in the common language of the New Testament. I need only refer you to Acts ix. 31; Gal. i. 2—22; Rev. i. 20; and as you can read the Greek, I wish you to consult the text and notes of Dr. Bloomfield's Greek Testament on those verses, with Scott's and Doddridge's commentary on them, and also on Acts xx. 17—28; Phil. i. 1; 1 Tim. iii. 1—13.

I could greatly enlarge on these points, but I forbear, simply remarking, that such a mode of proceeding in teachers of religion is *base* beyond the power of language to express. I assure you that men of the world would be *shocked* at such conduct. Commercial men, who make no pretensions to religion, in stating or reporting secular matters, would scorn to be guilty of such violations of truth. They would look upon any one so acting in worldly transactions as forfeiting all claim to public respect and confidence. Yet such is the common practice of the defenders of what the "editor" calls "England's Church!"

That article, so published, is designed to justify the existing episcopacy of the Church of England; but he neither defines nor describes it. The writer acts like an accomplished Jesuit, concealing the real truth, while he represents, as is common with church-advocates, a theory that is utterly unlike the hierarch of the Church of England episcopacy. As to your inquiry, "Is episco-

pacy scriptural?" I must first inform you that there exist at the present time several forms of it; but, if you mean, as every upright Churchman *ought* to mean, I answer, without hesitation, that it is not scriptural; and I go further, and, without fear of successful contradiction, assure you, that there never has been in any kingdom or any country a like system of church-government. It is essential Popery, with a monarch instead of the pope for its head. There is no such a system existing in any other country; and, as a hierarchy, it will not bear the slightest examination by the New Testament.

Before I proceed to state what that system really is, I would remind you that the episcopacy of the Church of England is made to rest upon a *priesthood* as its foundation. No man can officiate as a minister in that church, performing its daily service, until he is ordained as a *priest*. I will just remind you, that this office has not the least sanction in the holy Scripture as a part of Christianity. It is derived directly from the corruptions of Popery. Our religion has no priest except the blessed "Apostle and High-Priest of our profession, Christ Jesus," Heb. iii. 1. It admits of no ministerial *priesthood* except that which is common to all private Christians; who are, therefore, called "a *holy priesthood*, a *royal priesthood*, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," 1 Pet. ii. 5, 9. This foundation of the "church episcopacy" being, therefore, destroyed as unscriptural, the whole fabric perishes as to its claims to be a Christian institution. Some clergymen, even, have employed stronger terms than I should have used to denounce this imposition; and I will quote one of the most learned and distinguished of the English clergy, Dr. Arnold, who justly calls this "priesthood and the mystic virtue of ritual acts done by a priesthood, the *essence of Popery*," and "*a system of blasphemous falsehood!*"

Vast rewards, church emoluments, and ecclesiastical honours are given to the most learned men of our universities to write in support of episcopacy and its priesthood; but no one of its advocates, from archbishop Whitgift to Dr. Hook, has ever dared to rest his defence of either on the testimony of the word of God. Dr. Arnold, therefore, correctly says of the priesthood institution, "Every part of the Scriptures negatively confutes the *priestcraft* heresy, because that it is to be found nowhere, inasmuch that no man ever fell or could fall into that by the study of the Scriptures." Thus I have shown you the entire fallacy of the priesthood on which the "episcopacy of the Church of England" rests; and I will now state its several forms as at present existing.

1. PAPAL EPISCOPACY. This is a monstrous hierarchy, of which "his holiness" the pope is the head, pretending to be the "vicar of Christ," and under him a gradation of ecclesiastics, cardinal archbishops, cardinal archdeacons, archbishops, bishops, deans, archdeacons, rectors, curates, &c., &c.

2. PATRIARCHAL EPISCOPACY. This, also, is a hierarchy, and very ancient, set up in opposition to the Romish, in the Greek and Eastern churches, having most of the orders existing in the papal church, each under a supreme pontiff, as the "patriarch of Constantinople," with archbishops, &c.

3. PROVINCIAL EPISCOPACY. This, too, is a hierarchy, derived immediately from the PAPAL, and established in the united Church of England and Ireland, of which the king or queen is the supreme head on earth, and whose chief ecclesiastics are archbishops, bishops, deans, prebendaries, archdeacons, rectors, &c.

4. DIOCESAN EPISCOPACY. This is the system of the episcopal church in Scotland, the episcopal church in America, and the Methodist episcopal church in America. They have no agreement in form or government, except the nominal episcopacy; they have no archbishops, neither deans nor archdeacons, and their bishops are pastors of congregations. They are yet modelled from the Church of England; and their form of ordination is by imposition of hands by their bishops, who have a kind of superintendency over the clergy in dioceses or districts.

5. CONGREGATIONAL EPISCOPACY. This is the system, slightly modified, of

most Protestants who reject the *priesthood* of Popery. The European churches generally are *congregational* or *presbyterian*; and these, with almost all the churches in America and the Dissenters in Great Britain and Ireland, all maintain that their pastors are truly BISHOPS, according to the correct scriptural signification of the word, which properly means *overseer*, and is the institution of the apostles, as we are taught in the New Testament: see Notes on Acts xx. 28. Most of the continental Protestant ministers, however, though they have no *priesthood*, are connected together for ordination and government; and hence they are called, like the Church of Scotland, *Presbyterian*, from the meaning of the New Testament word *presbyter*, signifying *elder*, or *senior*, applied to bishops, as indicating their age or gravity and wisdom. Such, and no more, were the "angels of the seven churches in Asia," notwithstanding the poetical flourish of the writer from bishop Hall respecting them: they were only *pastoral bishops* of *congregations*, Rev. i. 22; and I dare to challenge any learned critic to show the contrary. Timothy and Titus were not bishops nor pastors, but evangelists, specially deputed for important temporary service at Ephesus and Crete, by the apostle Paul. "CONGREGATIONAL EPISCOPACY," therefore, is that alone which is scriptural.

"EPISCOPACY," as it exists in the Church of England is thus constituted:

1. THE KING OR QUEEN is the HEAD OF THE CHURCH. This was established by the "Act of Supremacy," which took away the *headship* of the pope and gave it to king Henry VIII., in 1534. This Act states, "Albeit the king's majesty justly and righteously is, and ought to be, supreme head of the Church of England, and is so recognised by the clergy of this realm in this convocation; yet, nevertheless, for confirmation and corroboration thereof, and for increase of virtue in Christ's religion within this realm of England, &c.: be it enacted, that the king, our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted, and reputed, the only supreme head on earth of the Church of England; and that our sovereign lord, his heirs and successors, kings of this realm, shall have *full power and authority to visit, repress, redress, reform, order, correct, restrain, and amend, all such errors, heresies, abuses, contempts, and enormities, whatsoever they be, which by any manner of spiritual authority or jurisdiction, ought or may be lawfully reformed, repressed, ordered, redressed, corrected, restrained, or amended, most to the pleasure of Almighty God and increase of virtue in Christ's religion*, and for the conservation of peace, unity, and tranquillity of this realm."

In the year 1545 this law was altered, by an addition, declaring, "that archbishops, bishops, archdeacons, and other ecclesiastical persons, have no manner of jurisdiction but by and under the king's majesty,—the only undoubted supreme head of the Church of England." This Act of Supremacy was renewed in the first year, and confirmed in the second, of queen Elizabeth; and these laws form the basis of the Protestant reformation in England under Henry VIII., Edward VI., and queen Elizabeth, and the legal foundation of the Church of England.

2. ARCHBISHOPS. There are two of these lofty priests in England—of Canterbury and of York. Of these, Dr. Hook remarks, "the archbishop of Canterbury is styled Primate of all England and Metropolitan, and the archbishop of York Primate of England. They have the title of Grace, and Most Reverend Father in God by Divine Providence. The archbishop of Canterbury has under him, within his province, twenty bishops, and the archbishop of York four bishops."

3. BISHOPS. There are twenty-four in England: they are styled "Lords," "Right Reverend Father in God, Lord Bishop:" they have under them the clergy in so many districts, called *dioceses*. Their chief duties are to ordain candidates for "holy orders" of deacons and priests, to perform the ceremony of confirmation of children, and to consecrate churches.

4. DEANS. Of these there are two classes,—*deans of cathedrals* twenty-six, one to each cathedral, or seat of the bishop, to act as ecclesiastical magi-

strates, next in dignity to the bishops, and they are styled "*Very Reverend.*" The other class are *rural deans*, whose office is to visit the several dioceses and report to the bishops.

5. ARCHDEACONS. There are sixty in England: they inspect districts of the several dioceses, and give various instructions for the repairs, &c., of churches. Their style of address is "*The Venerable.*"

6. RECTORS. These are priests, who, by law, have the spiritual care of parishes, possessing all the tithes and emoluments.

7. VICARS. These, also, are priests, having the charge of parishes, as substitutes for those noblemen, or others, who legally claim the "great tithes:" they have allotted to them the "small tithes" on gardens, grass, &c., and surplice fees, for their support.

8. CURATES. These are "priests," who assist the rectors and vicars, generally performing the chief, or the whole duties of the parishes, and are commonly paid miserable stipends.

9. DEACONS. These occupy the lowest or first order or rank of the clergy, preparatory to their being ordained priests in the Church of England.

There are, also, several other classes and stations of the clergy, which form the vast hierarchy of the existing "episcopacy of the Church of England." But such is the manifest *dishonesty* of the writer of that article, that he *conceals* almost every part of it. I leave you to compare it with pure Christianity as taught in the New Testament, and then to answer your own question, whether it is *scriptural?* To call this system "apostolical," seems a daring outrage upon Divine truth; for it has nothing Christian in it but the names of *bishop* and *deacon*, which are truly scriptural,—*bishops* being pastors of congregations, and deacons the managers of the secular affairs of those churches, every other part of this form of episcopacy being taken from that hateful imposition of Antichrist predicted by the inspired apostle as "the Man of Sin," "the Mystery of Iniquity," "the Son of Perdition," "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God," 2 Thess. ii. 37.

As to the past working of this episcopacy, the history of England and Scotland, especially under Henry VIII., Elizabeth, James I., Charles I., Charles II., and James II., gives most fearful details of cruel intolerance, unrelenting tyranny, and bloody persecution. "The glorious Revolution," however, under the Presbyterian king William III., and the "Act of Toleration," which that wise monarch insisted on having passed on his ascending the throne, shielded Dissenters from the harassing bigotry of the episcopacy. This shield has checked its pernicious operation, especially with the growing intelligence of the nation, and the power of public opinion with the advancement of scriptural knowledge; but even now its operation generates most of the bigotry, intolerance, and uncharitableness, that prevail in almost every parish through the nation, leading the *priests* of the Church of England generally, and many private persons, otherwise estimable, with them, to look with scorn and contempt upon Dissenters from the hierarchy, however learned, pious, and honoured they may be, and many are such, as the faithful ministers of Christ.

Though God has graciously raised up a considerable number of pious, evangelical ministers in the Church of England, several of whom, by relatives at court, have been made bishops, the working of its episcopacy prevents many conscientious persons from entering its ministry; while young men, destitute of piety, are brought up under it as to a *genteel profession*. How can it be a matter of wonder, while such zeal is manifested for its *priestly orders* and its episcopacy, that such numbers of its clergy, even directly from the universities, should become papists? They have little to change in the system, except the *queen*, as head of the English *hierarchy*, for a *supreme pontiff*, as head of the Romish *hierarchy!* The Government in England selects the *dignitaries* of the episcopacy chiefly for political purposes; and the inferior clergy obtain their "church livings" by family interest, or *by purchase*, and very commonly *at*

PUBLIC AUCTION! This calls forth the malicious scorn of infidels, as *"trafficking in souls!"* and episcopal clergymen in America reproach England for enduring this system, which they call *more atrocious* than their *slave trade*, which they say is only *trading in bodies*.

Truth constrains me to write these things; yet it is with deep sorrow: and in proof of their correctness, and in illustration of what I have stated, I will give you the testimony of *two* eminent clergymen. The Rev. Mr. Scott, in his Commentary on Rev. xviii. 12, 13, on "the merchandise of the souls of men" by mystic Babylon, or popish Rome, denounces this iniquitous system in his own church, thus: "This commerce in the souls of men is *the most infamous* of all traffic that the demon of avarice ever devised; but by no means uncommon." And he adds, after referring to the African slave-trade, "Yet even this, cruel, unrighteous, and hateful as it is, must not be considered as the worst traffic, EVEN OF THIS OUR LAND; *for the souls of men are traded for by those who take care of them, for the sake of the emolument, and the abundance of the delicacies obtained by it;* and then either leave them to perish in ignorance, or poison them by heresy, or *lead them on the road to hell by a profligate example.* How fervently should we then pray, that God would raise up reformers, who may contend as firmly, perseveringly, and successfully, against this vile merchandise, as some honourable and philanthropic persons have against the accursed slave-trade!"

Another branch of this "Church episcopacy" works outrageously upon the nation,—the "Spiritual Courts." The archbishops and bishops appoint the judges of them; and they, *without a jury*, as in the Queen's courts, determine all questions respecting the right of succession to personal property, the legality of marriages, the distribution of intestates' estates, and the truth or falsehood of religious opinions. The law still arms "archbishops, bishops, and others having ecclesiastical jurisdiction, with full power to punish, correct, and repress all manner of errors, heresies, sins, vices, hypocrisies, and superstitions."

The working of this part of "episcopacy" in the "Church" may be seen from one example given in a petition to Parliament for the Abolition of Ecclesiastical Courts: "One suit in the bishop of Durham's court, in 1827, having exposed the defendant to ten weeks' imprisonment, and expenses in that and the courts of common law, which, together, amounted to £1,176 12*s.* 1*d.*, for not paying an Easter-offering of *tenpence!*"

The Rev. David Simpson, after referring to the *twenty-six* bishops in his church, and their usual mode of enriching their families by means of "church-livings" and other "preferments" in their gift, says, "These are all so many heads of the church, in a very strong sense of the words, the king or queen of the country being a kind of archhead. Moreover, the bishops of the Establishment are, contrary to all ancient usages, chosen by the civil power, the clergy and people over whom they are to preside not having the least negative upon their election. When they are chosen, too, they take their seats in the Upper House of Parliament, and act in most respects like unto the temporal lords. I will not say that this may not be good human policy, supposing the kingdom of Christ to be a merely worldly sovereignty; but it appears to me utterly inconsistent with the spirituality of our SAVIOUR'S empire, and has had for many ages a most unhappy effect upon the interests of religion in the world. If the gospel of Christ gave encouragement to such a state of things as this, much as I now admire it, *I would reject all its pretensions, as a Divine scheme, with indignation.* I do not wonder that the world abounds with infidels and infidelity! What pity, however, men will not distinguish between the gospel itself and the additions which have been made to it by interested men! And then, as to the titles by which the heads of this Church are designated; they appear to carry *the most indisputable marks of the antichristian apostasy.* HIS GRACE THE MOST REVEREND FATHER IN GOD, WILLIAM, BY DIVINE PROVIDENCE LORD ARCHBISHOP OF CANTERBURY! THE RIGHT REVEREND FATHER IN

GOD, JOHN, BY DIVINE PERMISSION, LORD BISHOP OF LONDON! What is there in the titles of the pope of Rome that is more magnificent than the sound of these words? How unlike is all this to the spirit of the gospel and the character and conduct of the lowly Saviour of mankind! Matt. xi. 28—30; xxiii. 1—12."

I have never met with any Churchman that was satisfied with this hierarchy and "episcopacy;" few of them seem to understand it. From the time of my first learning its nature and claims I never could endure the enormity, the imposition of designing men, and, therefore, I was compelled to become a Dissenter. Many clergymen, known to myself do now groan under their episcopacy: they endure it because, being established by law, they cannot alter it: many submit in silence; some, as I have shown you, grievously complain. I leave the whole to your serious consideration; and praying that you may be guided by the Holy Spirit, according to the Scriptures, into all the truth, and after a life of holiness on earth, in joy and usefulness, you may inherit eternal glory, through Jesus Christ,—I remain, your affectionate father, Θ.

The Fragment Basket.

CHRISTIAN PRUDENCE.— Contract not much carnal acquaintance.

Learn to be abused without being angry.

Meddle not much with the affairs of this life.

Argue coolly, and from conscience, not for victory.

Affect not a show of sanctity before men.

Be not ashamed of piety in any company.

Whatever else thou readest, read a double portion of the Scriptures of truth.

Shun familiarity with the men of the world, else celestial truth, as uttered by thee, will be contemned.

Care not much about thy own reputation, so truth and the gospel suffer not.

THE TRUTH IN JESUS.—I love the tract cause, because, without sacrificing one distinctive principle, it is the truth, "the truth in Jesus," without the encumbering influence of a given form, or the repelling aspect of one we do not prefer. Who can tell of the numerous hands, hearts, and heads that wrote the contents of these volumes, what was their name, save disciples of Christ? The conflict they create is between the conscience of the reader and the power of truth; and this is the effect they aimed at. What they effect, they effect noiselessly; yet before their penetrating, melting, refining influence the power of iniquity is broken and disappears as the bands of winter are dissolved before the breath of spring; and here is the "hiding of their power."—*J. Romeyn.*

BEWARE OF THE FIRST CROWN.—A professed gambler, who has retired from a life of dissipation, warns us to "beware of the first crown." The moment you win you are lost—ruin is the final issue—you cannot compete with gamblers who understand their business, and you must be ruined. We wish those who visit the houses of gamblers, would remember that caution before they begin to play; before they taste the drugged wine cup, before excitement overpowers the reason, before their doom is fixed.

SECRET PRAYER.—The Christian's secret intercourse with God will make itself manifest to the world. We may not see the husbandman cast the seed into the ground, yet when the corn grows and ripens we know that it was sown. The mere professor, who may be found everywhere but in his secret chamber, may think that with care he shall pass for a good Christian; but he mistakes, for the spirit WILL discover itself, of what sort it is. He who would walk safely and honourably, must walk closely with God in secret.—*Cecil.*

Poetry.

THE NAME OF JESUS.

HAIL! glorious name, which he the God-man bore
While erst on earth he dwelt in power and might,
And, (contrast strange!) the garb of lowness wore;
He, God, Creator, Lord of life and light,
The Sun which rose to radiate the night
Of moral darkness, never to descend
Till time shall be no more: the flight
Of rolling years will but new lustre lend
To that most holy name at which mankind shall bend.

Transcendent and incomparable name!
Theme for angelic song in that high sphere
Where love divine is kindled into flame
In seraph breast! let worlds and systems hear,
And, rolling in their Heaven-ordain'd career,
Tune forth sweet music at the joyful sound!
To angels wonderful! to men how dear!
Oh, can there one of all the race be found
Whose heart impassion'd, doth not at that name rebound.

All-powerful name! the grave resisted not,
But gave up its possession at the sound,
And death and sickness were alike forgot;
The heart that knew but sorrow did rebound,
And for the griefs of mortals joy was found;
The blind, who lived in night profound, did see;
The lame, who walk'd not, lightly trod the ground:
At thy command and name all ills did flee,
Thou who didst come to time from thy eternity!

Exalted name! which towers o'er each and all
The names they magnify on earth, all hail!
Kings, rulers, statesmen, conquerors, poets fall,
And men perchance pour forth a transient wail;
But thou shalt live, and o'er thy foes prevail,
Till time and all its evils cease to be.
And when thy impious foes no more assail,
Thy ransom'd flock thy glorious face shall see,
And shout and sing thy praise throughout eternity!

S. H. M'K.

The Children's Gallery.

THE BLIND BOY.

A LITTLE blind boy was asked what forgiveness was. He replied, "It is the odour that flowers breathe when trampled upon." Did not this sweet youth, to whom the world was dark, who could never more see the pleasant light of the sun, give the true idea of forgiveness? It is not difficult to feel kindly toward those that love you and confer favours upon you. But to have a store of good wishes and kind deeds for those that abuse and treat you ill—*to* be like the cinnamon-tree, that sheds a sweet perfume around the axe-man that wounds it, this is hard! But it is what the meek and lowly Jesus did, and what his true children do. Here, then, little folks, is a test to know if you love Christ. "If ye love them" only "that love you, what thank have ye?" How do you feel when your playmates treat you ill? Can you return good for evil? Can you pray for those that injure you? If so, you are "the children of your Father which is in

heaven, who maketh his sun to rise on the evil and on the good." Remember, now, that one way to manifest the spirit of forgiveness is by kind words. A missionary in Jamaica was questioning the little black boys on Matt. v., and asked, "Who are the meek?" A boy answered, "Those who give soft answers to rough questions." This accords with what Solomon says, "A soft answer turneth away wrath, but grievous words stir up anger."

"Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal or break."

THINGS SMALL AND THINGS GREAT.

BY MRS. ANNA MACHE.

"MOTHER," said little Harriet, "I wish I was grown up, and *very* rich."

"As times go," said her mother smiling, "I think you are pretty well off as you are. Don't you think so?"

"Oh yes, mother, I know that I am *very* well off indeed. It was not of *myself* I was thinking."

"What were you thinking of, then?"

"Why, ma, I was thinking that in almost every book I read there is something said about *being useful;* and I often hear you and father say that there is no pleasure like that of doing good. Now I should like to be able to do good and to be useful."

"You did good yesterday, when you saved your grapes and carried them to Sarah Thomson's sick child: and you are useful to me now while you are stitching that wristband."

"Yes, ma; but these are such *little* things."

"It is written, '*Despise not the day of small things,*' Harriet."

"Yes, ma; but I want to be *very* useful, and do a *great deal* of good. I want to do more than little girls can do."

"Fill that tumbler full of water, my dear."

Harriet rose, took the pitcher, and poured into the tumbler until it was quite full.

"Pour in more water, Harriet."

"I can't ma; it will run all over the table-cover."

"Why can't you pour *all* the water that is in the pitcher into the tumbler?"

"Because the tumbler is less than the pitcher, mother, and won't hold so much."

"Is it any fault of the tumbler that it won't hold so much as the pitcher holds?"

"No, ma, to be sure not," replied Harriet laughing. "It was not *made* to hold as much. It is holding as much as ever it can."

"As the tumbler holds water according to its capacity, do good according to yours, Harriet, and your works will be acceptable to your heavenly Father, and useful to your fellow-creatures. Bring me your little Bible."

Harriet brought the Bible. Her mother opened it at the 41st verse of the 12th chapter of St. Mark, and read these words:

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much.

"And there came a certain poor widow, and she threw in two mites, which make a farthing.

"And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury.

"For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

"You see, Harriet," said Mrs. Butler, closing the Bible, "that it was not the *amount* of the gift, but the spirit in which it was given, that made the widow's mite a valuable offering."

"Yes, mother; but still I should like to be able to do great things, and give a great deal of money. I should like to pay for building a chapel or an hospital. I should like to go for a missionary to the heathen."

"Well, Harriet, I am glad to be able to tell you that it rests with *yourself* to begin to do what you wish as soon as you please."

"Mother!" exclaimed Harriet in astonishment.

"Listen to me, my child," said Mrs. Butler, taking Harriet's hand in hers. "God has put these wishes into your young heart. He has planted a good seed: it must be your work to nourish it, that it may grow and thrive and bring forth fruit. If you really wish to devote yourself to the service of God and your fellow-creatures, every day will give you an opportunity, perhaps *more* than one, of acting upon that wish."

"How, dear mother?"

"By acting out in *little* things the spirit that makes you wish to do *great* ones."

CHINESE WORSHIP.

THE Chinese worship the spirits of their ancestors, on the occasion of a festival, called "the feast of tombs." They suppose that spirits in the eternal world eat, drink, and sleep, and need money, as we do in this life. Large supplies of food are

provided, and gongs and drums are beaten to give notice to the hungry ghosts that the feast is ready, and that they are welcome to feed on the savoury fumes. In order to send money to them, they burn paper covered with gold and silver leaf, which they say is thus turned into real money, passing with the smoke into the invisible world. They also cut paper into the shape of coats and other garments, houses, chairs, tables, fans, pots and jugs, and various other things, which they burn, and seem quite satisfied their friends receive the benefit of what is sent them. The dishes of food which they offer them seem full to overflowing: but, in reality, the middle of each dish is filled with coarse paper and stalks of vegetables, with the provisions thinly scattered over the top. When a missionary asked them why they tried to cheat the spirits of their departed friends, they said that the ghosts knew no better, and by this means they made a little go a great way.

TO ALL YOUNG PEOPLE.

"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagle shall eat it."—PROV. XXX. 17.

CHILDREN AND YOUTH OF ENGLAND! Mark this terrible threatening against the disobedient. Their crime is very great. They mock at their parents with a scornful eye, looking with disdain upon them because of their bodily infirmities, or putting on sour and dogged looks when they instruct or command them. God sees this with peculiar indignation, and will reckon with them for the leering look and the casts of an evil eye, as well as for bad language. God takes particular notice of those children who despise to obey their parents, thinking it a low and mean thing to be dutiful to them, especially to a tender and loving mother; they refuse to be managed by her, and so fill her heart with great sorrow. There are many children of this description, but they are very wicked; and if they continue impenitent, their punishment will be fearfully great. The figures employed here are terrible indeed. They are to be set up as monuments of God's vengeance. Like the greatest criminals, they are to be hung in chains, for the birds of prey to eat their flesh and pick out their eyes—those cruel eyes with which they looked so scornfully on their kind parents. If men do not punish undutiful children, God himself will do it, and will load those with the greatest disgrace that conduct themselves haughtily towards their parents. Many who have been hanged on the gallows for their crimes have confessed that the wicked courses that brought them to it began in contempt for their father or mother. Now, we love you very much, and have chosen two beautiful pieces of poetry, for you to learn by heart, containing rules of duty. If you observe these rules, God's blessing will attend you all your days.

THE MOTHER.

CLING to thy mother; for she was the first
To know thy being, and to feel thy life;
The hope of thee through many a pang she nurst;
And when, midst anguish like the parting strife,
Her babe was in her arms, the agony
Was all forgot, for bliss of loving thee.

Be gentle to thy mother; long she bore
Thine infant fretfulness and silly youth;
Nor rudely scorn the faithful voice that o'er
Thy cradle pray'd, and taught thy lisping truth.
Yes, she is old; yet on thy manly brow
She looks, and claims thee as her child e'en now.

Uphold thy mother; close to her warm heart
She carried, fed thee, lull'd thee to thy rest;
Then taught thy tottering limbs their untried art,
Exulting in the fledgling from her nest:

And, now her steps are feeble, be her stay
Whose strength was thine in thy most feeble day.

Cherish thy mother; brief perchance the time
May be that she will claim the care she gave:
Past are her hopes of youth, her harvest prime
Of joy on earth; her friends are in the grave:
But for her children, she could lay her head
Gladly to rest among her precious dead.

Be tender with thy mother; words unkind,
Or light neglect from thee, will give a pang
To that fond bosom, where thou art enshrined
In love unutterable, more than a pang
Of venom'd serpent. Wound not her strong trust,
As thou woul'dst hope for peace when she is dust!

O mother mine! God grant I ne'er forget,
Whatever be my grief, or what my joy,
The unmeasured, unextinguishable debt
I owe thy love; but find my sweet employ
Ever through thy remaining days to be
To thee as faithful as thou wert to me.

BETHUNE.

THE FATHER.

Ah! grieve him not whose silver hairs
Thin o'er his wasted temples stray:
Grieve not thy sire when time impairs
The glory of his manhood's sway.

His tottering steps with reverence aid,—
Bind his wan brow with honour's wreath,
And let his deafen'd ear be made
The harp where filial love shall breathe.

What though his pausing mind partake
The evils of its house of clay,—
Though wearied, blinded memory break
The casket where her treasures lay;

Still with prompt arm his burdens bear,
Bring heavenly balms his wounds to heal,
And with affection's watchful care
The error that thou mark'st conceal.

Know'st thou how oft those powerful arms
Have clasp'd thee to his shielding breast,
When infant woes, or childish harms,
Thy weak, unguarded soul distrest?

Know'st thou how oft these accents strove
Thine uninstructed mind to aid?
How oft a parent's prayer of love
Hath pierced dense midnight's darkest shade?

Grieve not thy father till he die,
Lest, when he sleeps in earth's cold breast,
The record of his latest sigh
Should prove a dagger to thy rest.

For if this holiest debt of love
Forgotten or despised should be,
He whom thou call'st thy Sire above
Will bend a Judge's frown on thee.

SIGOURNEY.

GEORGE AND THE KNIFE.

George was only a little younger than his eldest brother. He was a well-behaved child, and generally obedient to his parents. But George had one fault; he was cunning. Some boys think this shows smartness: but it is very hard to be cunning and truthful at the same time. George could not see this; his parents tried in vain to convince him that the little tricks by which he outwitted his companions were all founded on deceit, and partook of a lie. So it came to pass, that though the schoolboys all thought George was very smart, they called him a slippery fellow. True, there is great probability that the character a boy has at school will go with him as long as he lives. Pray, then, children, that you may begin right.

When George was almost nine years of age he was sent to a neighbouring shop for some thread which was wanted in the family. When he went in there, he found two or three persons who were to be served before him. As he was looking about, he saw a nice double-bladed knife on the shelf. It was just what he wanted;

he had been wishing for such a knife a long time, and the price was only twenty-five cents. He had exactly that sum in his hand. His brother John would have been likely to have bought the knife without thinking, and then run home to tell all about it; but George never did things in John's way. He did not forget that he had been sent for two hanks of thread; but he looked at the handsome knife till he could not see anything else. You know that we can think very quick; it was but a little while that he stood by the counter, but many thoughts passed through his mind.

First he thought, "I do want that knife:" then conscience said, "You must not buy it with this money, for it is not yours." Then an evil thought came, "I can tell mother something:" said conscience, "That will be lying as well as stealing; wait and save your spending-money." George was almost persuaded by this last thought, and was turning away, when his heart suggested to him, perhaps the knife would be gone before he could get money enough; so he asked the clerk to let him see it. Conscience is a faithful friend; but if we *will* do wrong, it will stop warning us. George bought the knife; but after he had it in his pocket it felt as heavy as lead. Oh, how he wished it was in the shop again! "Why," said he to himself, "do people hang things up to tempt us? If only I had never seen it!" Many a one has asked this question before George; but we must be tried, how else shall we know what we are? If this boy had remembered God's holy commandment, and prayed to him for help to keep it, the desire of having the knife would have gone out of his mind.

"My son, you have staid long," said his mother: "why, what is the matter?" for George was pale, and trembled.

"Oh, mamma, you know the old shed at the corner of the fence: as I was going past a drunken man came out and ran after me, and made me fall down, and the money dropped in the sand; so I lost it."

"Oh," said the servant-girl, little thinking that she was helping George out in his lie, "that must be the same man that I saw asleep under the fence this morning."

George felt relieved; but so far was he from enjoying his dear-bought knife, that he put it away in the bottom of his box, whence he might not see it. He could not help thinking of it, however.

The Bible says, "A lying lip is but for a moment;" and again, "Be sure your sin will find you out." So it fared with our cunning boy. To make his story more sure, he had said to his father that Mr. Benton, a neighbour, had seen the drunken man, and made him go away. One lie, you know, makes twenty. Mr. Benton was not in the habit of coming to the house of George's parents; but it happened that his cart broke down near their gate, and he stepped in for assistance. The father said, "I thank you, neighbour, for helping my little boy the other day." As you may suppose, the good man knew nothing about the affair; and thus George's sinful conduct was all exposed. Was he punished? Yes, severely; but who can tell how grieved his parents were? They shed more bitter tears over *his sin* than they did over the corpse of the baby that they had lost. Do you ask if he repented? In one sense he did: he sincerely regretted that he had behaved wrong, and made himself liable to punishment; but whether that was the right sort of repentance, I leave you to determine. Soon after this George lost his father. What a loss is a pious father, especially to a boy who needed so much guidance and control as did this one!

As you sail away off to the right rises a gloomy building,—it is the Penitentiary. Among its miserable inmates is a youth of respectable appearance, sad, pale, and degraded: it is poor George.

N.B. Boys! *When you are tempted to steal, think of poor George!*

THE BEAR AND THE TEA-KETTLE.

The bears of Kamtschatka live chiefly on fish, which they procure for themselves from the rivers. A few years since the fish became scarce. Emboldened by famine and consequent hunger, the bears, instead of retiring to their dens, wandered about, and sometimes entered villages. On a certain occasion, one of them found the outer gate of a house open, and entered in, and the gate accidentally closed after him. The woman of the house had just placed a large tea-kettle full of boiling water in the court. Bruin smelt of it, but it burnt his nose. Provoked at the pain, he vented all his fury upon the tea-kettle. He folded his arms round it, pressed it with his whole strength against his breast to crush it; but this, of course, only burnt him the more. The horrible growling which the rage and pain forced from the poor beast now brought the neighbours to the spot, and Bruin, by a few shots, was put out of his misery. To this day, however, when anybody injures himself by his own violence, the people of the village call him like "the bear with the kettle."

N B. *Passionate children, this is for you. When your little hearts kindle into a blaze of irrational violence pause, and remember the bear of Kamtschatka!*

Cabinet of Things New and Old.

THE WAY TO PROSPER.

TO DEACONS AND INFLUENTIAL MEMBERS OF CHURCHES.

The Holy Spirit is exhibited to us as "the Spirit of grace and supplication, as making intercession for the saints according to the will of God, and with groanings which cannot be uttered." Those, then, who live without prayer, and also those who *neglect* it on any occasion *in which it is their duty*, are despising, or at least slighting, the express command, the gracious promises, the condescending invitations, the awful threatenings, and the glorious character of Jehovah revealed in its most interesting forms. How vast the importance attached to prayer by professing Christians of almost all denominations! What strong expressions do they employ on this subject, especially from the pulpit, and at the public meetings of their religious societies! How solemnly do they profess their entire dependence on the blessing of God for success in their various undertakings, and the futility of all their efforts unless He accompany them with the influence of his Spirit; and how earnestly, *apparently at least*, do they exhort one another to abound in prayer; and what confidence do they express, that, if the churches would, so to speak, put forth their strength, and perform their duty in this particular, visible, glorious success would be realized! It is also generally allowed, that while "the effectual, fervent prayer of a righteous man availeth much," special importance may well be attached to united, social prayer, and hence to what are called prayer-meetings. If a church should be found whose members entirely neglect these, all would immediately conclude that it must be in a languishing condition—that its piety and usefulness were at a very low ebb.

Now, what might naturally and rationally be expected from all these premises?—from all these promises, commands, and threatenings, and examples contained in the word of God?—from all these allowed principles and solemn exhortations and avowed convictions and hopes? Might it not be confidently concluded that prayer-meetings would be crowded?—that efforts, and, if necessary, sacrifices, would be made by all truly pious persons, in order that they might enjoy those privileges, and unite in those fervent appeals to the God of heaven, that so they might share in the blessing that would be secured, and in the honour of the good that would be effected? Could it be thought possible, reasoning merely from allowed principles, from public professions, and from what consistency evidently requires, that there would be any members of churches, especially any deacons, who are *scarcely ever seen at prayer-meetings from the beginning of the year to the end of it?* and that they would be left to the minister, to a few pious females and

aged persons, and to two or three males, who generally engage in prayer, without whom the devotional exercises could not be carried on? Is not this, however, only too exact a representation of what is actually the case in many churches? and if so, must there not be something radically wrong, at least very defective, in the religious state of these persons? To all to whom these remarks will apply, and especially to deacons and the more influential members of churches, I would affectionately address the following considerations:—

Have you not left your first love? Was it thus with you when you first felt the power of Divine truth, and gave yourselves to the Lord, and then to his people by joining the church? And was your love *too ardent* then? or is it *too cold now?* Did you attach too much importance to prayer-meetings then? or do you undervalue them now? Examine the Scriptures, listen to the voice of God as addressed to you by them, and you will hear him saying to you, as he did to the church of Ephesus, (Rev. ii. 4,) "I have a few things against thee, because thou hast left thy first love: repent, therefore, and do thy first works." How often is it the case that when persons, especially the young, wish to be proposed for membership, and for a time after they have been received, they are punctual in their attendance at prayer-meetings as well as on all the other means of grace; but ere long their places begin to be occasionally vacant; the minister looks for them in vain; his fears are excited lest they should be imbibing the spirit and imitating the example of too many who have first raised and then disappointed his hopes; and, alas! too soon and too certainly the thing which he feared comes upon him. The attendance of these persons becomes less and less frequent, until they almost entirely "forsake," in this respect, "the assembling of themselves together." And, were all to act like them, these exercises would be entirely deserted, and the voice of social prayer would never, in the interval betwixt sabbath and sabbath, ascend to the God of heaven. And if it is our duty to pray with "all prayer and supplication;" if "where two or three are met together in the name of Christ he is in the midst of them;" would not this be a deplorable state of things? Could that church be expected to flourish? O that those deacons and members of churches who have entirely, or almost entirely, forsaken prayer-meetings, would ask themselves, Are we not acting in a way that is calculated to reduce the church with which we are connected to this deplorable condition, or at least very much to impede its spiritual prosperity?

I will not insult your judgment and piety by asking *whether you believe that prayer, in all its stated and usual forms, is a duty?*—that God is the hearer of prayer?—that he requires frequency, earnestness, and perseverance, in application to his throne, in order to success?—whether coldness and indifference, with regard to this exercise, are displeasing to him, as arising from undervaluing and

slighting his favour and the blessings of which it is the source?—nor whether or not the very performance of this exercise is necessarily beneficial when we enter into its spirit, and exercise the faith for which God has laid a firm foundation in his word? But I would seriously ask you, in the sight of God, or rather entreat you to ask yourselves, if you can, or how you can, reconcile your conduct with what you believe and profess? Is there no danger lest the word which Christ has spoken, the promises which he has made, the truths which you believe, should judge and condemn you at the last day?

Further: suppose all the members of our churches were to make conscience of, *generally*, or *at least as often as possible, attending prayer-meetings and week-day services*, would not this present a pleasing aspect, and be an encouraging state of things? Would it not be calculated to produce and maintain a spirit of devotion and holy zeal? Would it not animate and cheer the minister, and thus fit him for his important duties? The language of Solomon will apply to prayer-meetings as well as to others: "As iron sharpeneth iron, so doth the countenance of a man his friend." And would not this attendance make a favourable impression on the men of the world, affording them a practical proof that professors really believed in the efficiency of prayer? Would it not fortify you against the absorbing, carnalizing tendency of secular pursuits and cares, and preserve that spirituality of mind which is life and peace? Does not the great danger of professors of religion arise from the tendency of their engagements and pursuits to engender a worldly spirit?—to bring and keep them too much under the influence of the things which are seen and temporal? They are, generally speaking, in little danger of gross sins, such as drunkenness, or profaneness, or injustice. Living in these would at once destroy all their hopes, and cause their expulsion from the church. Perhaps it may be said that, in ordinary circumstances, Satan does not tempt them to the commission of these, because he has no hope of success. He bends all his efforts to induce them to yield to the sin which most easily besets them, viz., immoderate attachment to secular pursuits and gains, so that the cares of the world and the deceitfulness of riches and the lusts of other things may choke the good seed of the word, and render it unfruitful; and, alas! to how how great an extent does he prevail! How scanty and how stunted the fruit which many members of churches produce! And is there not reason to fear that some most excellent persons, whom all their brethren must esteem and love, and whose entire consistency they most earnestly desire, are, unawares to themselves, satisfying their consciences by allowing themselves to feel as if they were making compensation for their neglect of Divine ordinances by the liberality of their contributions to the cause of God, and as if money could answer all things even in religion? But how plain is it that whatever respect and influence property, when freely expended in works of charity, may

secure amongst men, it is nothing in the sight of God unless respect is paid "to all his commandments." The terrible threatening uttered by Peter, "Thy money perish with thee," will apply to all who think "that the gift of God" can in any respect "be purchased with money." Liberality in the support of the cause of God is a duty; but it will not be accepted as a substitute for spirituality of mind, attention to religious ordinances, and general consistency of conduct.

Above all, would not this regular, conscientious attendance on prayer-meetings be acceptable to the God of heaven? Can we doubt this when we recollect the importance which the Scriptures attach, and the promises which they make, to prayer? O, let us beware of everything which has even the appearance of slighting his favour! We often lament, or at least profess to lament, that so little good is done, that so slight an impression is made on the men of the world by our religious societies, and by the preaching of the gospel. Now, God has assured us that he will honour those who honour him; but those who despise him shall be lightly esteemed. Were we more visibly and heartily to honour God by waiting on him in the means of grace, by making efforts and sacrifices in order to meet together to implore his blessing, might we not expect that he would more highly honour us by employing us to do good, and causing us to be more highly esteemed in the estimation of even the irreligious world? It is high time for us to seek the Lord till he arise and pour down a blessing on us.

I would entreat *deacons and the more influential members of churches* to recollect that we are accountable to God for any influence with which he entrusts us in consequence of our station, or property, or mental cultivation. Each of these is a talent which we have received from him, and respecting which he has said, "Occupy till I come." What, then, must be the influence which your conduct in practically despising prayer-meetings,—treating them as if they were of no importance, and as if making anything like efforts or sacrifices to attend them were out of the question, and could not be expected by either God or man,—will have, *must have*, on others, especially on the poorer members of the church and congregation? Must it not be chilling and discouraging? Are week-day services more necessary for the poor than for the rich? Are not the latter as much dependent on God?—do they not as much need his blessing and his influence to keep them from temptation as the former? Are they not as much indebted to him? If there is any difference, are they not more? And is it not the case, that to whom much is given, of them shall much be required?

I know the plea that will be urged, the excuses that will be made. *The want of time*, the *urgency*, and the *numerous calls* of business, and the *extent* of the concern, and the multiplicity of the affairs which you have to manage. In some cases, perhaps in not a few, it might be very proper to inquire whether there is any neces-

sity for your being so much immersed in business as you are, or for making such efforts to engross it all, as far as possible, to yourselves? A woe is pronounced against "those who add house to house and field to field, till there be no place, that they may be placed alone in the midst of the earth," Isa. v. 8. Is there no danger of imbibing the spirit that is here censured, and incurring the woe denounced against it in the pushing of business? This is a question which deserves the most serious consideration. Is all this trade or merchandise necessary to enable you to support yourself in a respectable way, or to provide for your family, or to make provision for old age, or to do good? Or, rather, are you not gratifying the love of money in some of its specious forms? Are you not hasting to be rich? O, remember the solemn declaration of the apostle Paul, (1 Tim. vi. 9,) "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

But not to dwell on this—fully allowing that prompt and vigorous attention to business, and even the acquisition of moderate wealth, when God affords the opportunity of acquiring it, are commendable—allow me seriously to ask, *Could you not manage all your affairs, and yet by wisely forming your plans and making a little effort, devote an hour or two in the week, generally speaking, to social religious exercises?* Suppose you could obtain an order for goods, or secure a customer by the devotion of these hours, would they not be appropriated to this purpose without neglecting any other part of your business? It is impossible not to observe, that when you have invitations to parties, or to meet friends whom you value, whom you would be very loth even to appear to slight, you can at any time command an hour or two for this purpose. O that many of those whom I am addressing would but spend the half of the time throughout the year in attending religious services which they devote to parties and to pleasure! I would earnestly and affectionately, as the friend of your souls, and as desirous of promoting your spiritual welfare, entreat you to ascertain for yourselves, by examining the matter at the bar of conscience and in the sight of God, whether the *true*, the *real cause* of your absence from these meetings is not to be found in your want of interest in them, and in the feebleness of your faith in the Divine promises. Men will always, generally speaking, find time to attend those meetings into which they can enter with all their hearts, and from which they derive pleasure and profit. I hope you are not amongst those who can find time to attend concerts and other scenes of amusement, and political and temperance meetings, and yet can find none to attend the weekly social meetings of the church to which you belong. If there is a word of truth in the Bible; if all that is frequently ad-

vanced respecting the worth of the soul, and the importance of eternity, and the necessity of watchfulness against the influence of the world, is not sheer delusion, the latter are unspeakably more important than the former; and things will never be in a right state in the church, and religion will never flourish till professing Christians show by their conduct that they think so; and thus prove to the world their real belief in the promise of the Saviour, that wherever two or three are met together in his name, he is there in the midst of them. Is there any such promise made to concerts and other assemblages for which prayer-meetings are neglected?

In conclusion, I would beseech you, deacons and members of Christian churches, especially those of you to whom God has committed wealth and influence, and placed in respectable situations, to give to these plain statements your serious consideration. I would entreat you, in the name of the great Head of the church, by all the promises which he has made to prayer, by the claims which he has on you, by the sacredness of his cause, by the excellence of his religion, and the desirableness that it should universally prevail, by all the regard which you owe to the souls which he has purchased with his blood, to assemble *conscientiously*, and, as far as may be, *regularly*, with the churches to which you belong, and join with them in giving the Lord "no rest till he establish, and till he make Jerusalem a name and a praise in the earth," and till he render your church an abundant blessing in the vicinity where it is located, as well as to the souls of all its members.

SEND YOUR CHILDREN TO SUNDAY-SCHOOL.

PARENTS of the following classes, hear us when we propose to you that your children should be sent to the sabbath-school.

1. *You that care about your own and your children's souls.* We believe you are seeking out the best means of benefiting those under your care. We, therefore, do no more than ask you to consider whether or not it would be useful to send your children to our schools. If other circumstances are suitable, then your example might influence some of your neighbours; and by your attention to your children, in preparing them at home for the sabbath-school, you would have the satisfaction of seeing your children become a pattern to others.

II. *You that care about your children, though you are not yourselves converted.* We know that this is no uncommon case; even infidels have wished their children to know Christ. Now, if you feel that you yourselves have got no change of heart, we entreat you to send your children to sabbath-school. There, by the blessing of God, they may be led to Christ. The teacher's whole aim is to bring them to the cross of Christ, to carry them to the Shepherd who gave his life for the sheep, and to bathe them in the fountain open for sin and uncleanness. But if

you allow them to spend sabbath evening, and perhaps all the day too, in whatever manner they please, you may expect soon to hear them uttering oaths, and be grieved by their profanity, their contempt for the ordinances of God, their filthy and foolish deeds, and other signs of a hardened heart. But oh, if they were saved, you would be freed at the great day from the reproach of their ruin! and perhaps they might even carry home salvation to you! What if they should lead you by the hand to Jesus? What if your experience should be that of a parent who said, "I was thirty years old before I knew that I had a soul. But one of our boys went out on a sabbath to play, and was brought in with his ankle-bone out of joint. Next sabbath another of the boys got himself lamed. I resolved to send them to school to be out of the way. It was there that they learned, and I learned through them, that I had a soul."

III. *You that care neither for your own nor your children's souls.* Whether you care or not, still it is true that there is a Saviour standing with open arms, saying, "Suffer little children to come unto me, and forbid them not," Mark x. 14. Will you allow us to be kind to them, and lead them to this Saviour? You would wish them to be obedient, to be well behaved, to be useful; you would not wish to see them grow up to be thieves, drunkards, and pests to society. Let us, then, try what we can do to lead them to Christ. Do not hinder us from showing kindness to your children. We entreat you not to be unmerciful to their souls. Let not your eye be evil toward the children of your own bowels. Would you wish that any of them should yet curse the day that ever they were born in your house, and had you for their parent?

And now that we have ended our few words of expostulation, we must say to those of you who agree to put your children under our care for a few hours on sabbath, that we do not in any degree free you from the obligations you yourselves are under to attend to their souls. No; *we* cannot take upon us *your* responsibility, which became yours at your children's birth, and was sealed on you at their baptism. We cannot stand in your place at the judgment-day. You must yourselves at home watch over them, pray for them and with them, help them in their lessons for their classes, and speak to them on their returning home, as anxiously as if we had never said a word. We offer only to help you. It will prove your more sure condemnation at last if it be the case that strangers cared more for your children's souls than you yourselves do,—the father that begat them, and the mother that bare them. But oh, how blessed, if, led by the Holy Spirit yourselves, you become the means of leading your children to Jesus! We will stand by, rejoicing to hear you say, "Behold, Lord, I and the children whom thou hast given me!"

LONG AFTER HEAVEN!

LONG after heaven!—thy God is present there, unveiled in glory—God thy Father, God thy Saviour, and God thine everlasting comfort!

Long after heaven!—it is full of holiness. Sin has never sullied it! No manner of evil shall pollute it! All its inhabitants are pure: the angels and

the redeemed are without fault before the throne of God!

Long after heaven!—it is the "rest that remaineth for the people of God;" and it shall remain to them as a rest for ever! There pain and trouble and weariness are never felt! There sin and Satan and sorrow cannot enter! And there peace and prosperity continually abide!

Long after heaven!—it is the paradise of thy perfection in soul and body! There shalt thou reach the manhood of thy being, regain once and for ever the lost likeness of thy Creator, and hear again the voice of the Lord God walking with thee in the tenderness of his amazing love and the plenitude of his everlasting friendship!

Long after heaven!—it is a glorious home! It is the house of the Lord Jehovah. The created home of thy eternal Father, the purchased home of thy elder Brother; and the holy home of the Lord, is the only home of all pure and holy beings. It is the safe and happy home of all angels, and of thy brothers and sisters in the faith! It is the everlasting home of the whole family of the redeemed! There are they all gathered together in safety; there are they all joined together in love; there do they all "dwell" together in unity, and go no more out of "the house of the Lord for ever."

"LIGHT OF THE WORLD" AND "SALT OF THE EARTH."

THE church is "the light of the world"—"the salt of the earth." But see how "darkness covers the earth, and gross darkness the people!" Spiritual error reigns over a great proportion of the world: its throne is based on cruelty, its diadem is wrought by the mysterious hands of iniquity, and its sceptre is a rod of iron. The church is, to some extent, responsible for the continuance of this state of things. It is her duty to light her torch at her own altar-fires and hold it blazing over her head, while, with a haste excited by the urgency of the case, she rushes into the "gloom profound," and drags to "light the hidden things of darkness." She must kindle her fires on every hill-top, and in every valley, until every spot on this dark world shall be illuminated by the "light of life."

"The light of the world!" Yes; the world has long been like the crowded and famishing and shipwrecked crew on the great vessel driven by the winds and tossed up and down in unknown seas! They have looked long for the light, for protracted has been the voyage, "and neither sun nor stars for many days appeared." One after another is swept off by the angry surge, or, through famine, becomes faint, and sinks into the ocean depths. The church is the great lighthouse standing on the hill which commands the entrance to the harbour. Her light must shine to direct these wretched mariners to the port. Let her keep her "lamp trimmed and burning," "holding forth the word of life."

"The salt of the earth." The world is in a corrupting and corrupted state. The prevalence of sin in all places is hastening a fearful crisis, and its rapid tendency is to putrefaction. Unless some conservative influence be thrown upon it, the whole will soon be one mass of rottenness. This responsibility is on the church; and if the world is left to perish in its own corruption, the

church must answer for it to the great Proprietor!

"THE DOOR WAS SHUT."

I HAD frequently read the beautiful and impressive parable from which the above words are taken, but had never felt their real force until a few months ago, when the following incident gave them a practical application which I shall not soon forget. My residence is a few miles from London, and upon the occasion to which I allude, I had omitted sending two letters of importance to the post-office; but having an engagement in town, I thought I should be in time to post them there for the evening mail. I alighted, therefore, from the omnibus at the first general post-office, and, presenting my letters, was informed I was too late there, but by hastening to Lombard-street should be in time for that office. I immediately hurried forward, but not knowing exactly where to find the office, mistook my way, and found myself in the adjoining street. After making inquiry, I quickly retraced my steps, and, coming within sight of the office, took my letters from my pocket and reached out my hand to deliver them, when, suddenly, the clock struck, and in an instant "the door was shut." I was too late! Several others, like myself, were pressing eagerly forward, but they were too late also; and we turned away with looks and feelings of disappointment, amidst the loud laughter of a number of bystanders.

The words, "the door was shut," came instantly and powerfully to my mind; and as I retired, I thought of the important lesson to be derived from the circumstance itself. In a temporal point of view, what numberless difficulties and disappointments we occasion ourselves by negligence and forgetfulness, and how earnestly we should study to do everything at its proper time! What inconvenience and loss we may sustain ourselves, and cause others, in this day of steam and railroads, by being a minute too late; and how earnestly, therefore, we should cultivate habits of punctuality! But, particularly, I thought of the words in connexion with the parable in which they are found. In what imminent peril are our souls' immortal interests if we neglect the great salvation until it is too late and the door is for ever closed! "Those that were ready went in with him to the marriage, and the door was shut;" and in what an awful situation will such be placed when to their knock for admission the answer shall be given, "Verily, I say unto you, I know you not!" Oh, with what disappointment and anguish will they turn away, amid the rejoicing and derision of Satan and lost spirits, to that place "where the worm dieth not, and the fire is not quenched!" W. E. W.

RED HOT ROMANISM.

SIR,—Thinking that the following practices in the Puseyite scheme are becoming common, and that where they are taught they should be exposed to the world, that common sense may condemn them by the light of gospel truth, I have taken the liberty of troubling you with these facts.

Not many miles from the Cathedral at Worcester, a young clergyman fresh from the Oxford foundry, and, if I am rightly informed, a *protegé* of an old lover of "the forms of godliness, but

denying the power," has been lately visiting in his parish, and strenuously endeavouring to propagate his principles; which, perhaps, may be in a great measure according to the rules laid down in the book of Common Prayer, but evidently contrary to what is laid down in the New Testament, and taught by Jesus Christ and his apostles. In one place, this man of Holy Orders has been urging upon a young man, in declining health, the necessity of remembering all his sins, and confessing them separately. Upon one occasion the question was proposed, whether he had ever been guilty of such and such a sin, which very much shocked the sick man's feelings. He justly acknowledged that he had been sinning all his life; "but," said he, "what should I do if I die in the midst, before I have confessed them all?" "Oh," the reply was, "you must remember the chief of them, and bundle them all together, and take the sacrament." After some further conversation upon that subject, the young man assented to the receiving what is called the sacrament, in *remembrance* of his Saviour; but that would not do. It must be taken as the *real body* and the *real blood*—I am not prepared to say whether in transubstantiation or consubstantiation. When it was found that a pious member of the Established Church had read the Scriptures and prayed with the sick young man, "Oh," said the clergyman, "*that is a heinous sin for any one to pray with you who has not been ordained.*" There is reason to believe that the afflicted one, who had been taught in a sabbath-school, possessed too much light to be deluded by such a teacher, and, therefore, he refused his doctrines for more scriptural instruction.

The same son of the Church called several times upon an aged, infirm woman, who has for many years listened to the gospel both in and out of the Established Church, and pressed upon her the necessity of her receiving, at his hands, absolution and taking the sacrament. She refused both. Respecting the former of these, she replied, "I know no man on earth can forgive me my sins." She was asked if she had read the absolution service in the visitation of the sick. "Yes." "Will you read it again?" "Yes:" and she kept her promise. Upon the next visit the inquiry was made, "Have you read what I desired you?" "Yes." "And are you prepared to receive absolution?" "I know," she replied, "no one but Jesus Christ can forgive me my sins. I hope I am looking to him for that purpose; therefore it is of no use to tease me with such nonsense."

Well might this poor woman exclaim, *It is red hot Romanism!*

A LOVER OF BIBLE TRUTH.

HOME MISSIONARY PRAYER-MEETINGS.

SIR,—The constant appeals on the cover of the CHRISTIAN WITNESS prove, that the Societies for British Missions are not receiving the *pecuniary* support which they need. There is another and a higher sense in which their claims are disregarded. I refer to the discontinuance of *special meetings* for prayer on their behalf. It *used* to be customary to set apart one evening every month to pray for those who were spending their time in Home Missionary operations, in addition to the evening devoted to special prayer for our honoured brethren the Foreign Missionaries. This good practice seems now, however, to be given up. And why? Surely not because Home Missions have inferior claims on an en-

lightened patriotism. The command, "beginning at Jerusalem," seems to teach us that we should *first* seek the salvation of our fellow-countrymen, and *then* send the glorious news of salvation throughout the world. The Christian labourers in our colonies, the sister isle, and our villages, loudly cry, "*Brethren, pray for us!*"

Many of our village population are in gross darkness—a darkness rendered still more dense by the efforts of those who, whilst they call themselves the only authorised teachers, are "blind leaders of the blind." Yes, sir; I speak of what I have seen when I say, that the ignorance of gospel truth in some of our villages is awful in the extreme, and *that* ignorance is fostered by men whose influence and purse-power is secretly, and in some cases openly, exerted to keep their neighbours and dependents from the place where they might hear the simple truth as it is in Jesus. Nor is this all; the faithful village pastor is exposed to reviling and contempt, whilst various methods are taken to provoke him to occupy a hostile or controversial position. How difficult, yet how necessary, it is in these circumstances to say with the apostle, "Being reviled, we bless." And we should be often cheered if we could feel that our brethren in the cities were fervently and regularly bearing our case to the throne of grace, earnestly beseeching that he who heareth prayer would enable us *discreetly* and *prudently* to pursue our work with firmness and zeal. The effectual, fervent prayer of the righteous would greatly avail to strengthen us, whilst, since all revivals of religion have been preceded by a revival of the spirit of prayer, we might anticipate a large outpouring of converting grace on our villages, and see the rapid decline of the power of the "Man of Sin" and his coadjutor, Puseyism, both in Ireland and the Colonies. "Hasten it, O Lord, in thine own time."

Would it not be easy to re-establish Home Missionary Prayer-Meetings among our churches? and might *they* not be rendered equally as interesting as the Foreign Missionary Prayer-Meetings by the narration of facts collected from the wide field of England, Ireland, and the Colonies? Would not the establishment of these Prayer-Meetings increase the interest in, and, consequently, the funds of, the British Missions? Do, Mr. Editor, lend this subject the advocacy of *your* powerful pen, for *mine* lacks energy to say what I feel. I remain, dear sir,

Yours faithfully,

"A VILLAGE PASTOR."

*** We hope our correspondent is mistaken. We have heard of no such giving up of the Prayer-Meetings. In the churches with which we are connected prayer is made for British Missions on the *third* sabbath of every month, as well as for Foreign Missions on the *first*.—EDITOR.

AMERICAN FACTS.

A Civilian.—A gentleman, highly gifted, classical, a respected citizen, and much distinguished by civil honours, soon after the Erie canal was opened, invested many thousand dollars in a line of packet-boats, which he, against the wishes and remonstrances of many of his friends, run on Sundays. The receipts were large, and promised great and speedy acquisitions to his already competent fortune. Not long after, the friends of the sabbath made a united and public effort to arrest its desecration. This gentleman opposed them with all his gigantic powers; and on one occasion, at the head of a mob he had collected, entered a meeting convened to consider what could be done to promote the better observance of that day, and broke it up. Thus things went on from bad to worse. At length, suddenly, as in a moment, his whole system was paralyzed; his mind lost its vigour and sunk into a morbid state of deplorable melancholy—a more unhappy mortal apparently never existed. A dreadful sense of sin, especially the sin of Sabbath-breaking, rested upon him. This he confessed to his minister, adding, that he expected to go to hell; everything was against him; what he

felt was a judgment direct from heaven, in consequence of his opposition to the sabbath and sabbath efforts. He seemed to feel, he said, for such wickedness the arrows of the Almighty, barbed and pointed as the lightnings of heaven, penetrating his vitals, and he warring and pressing against them, the poison whereof drank up his spirits. After remaining in this situation eight or ten years, a terror to himself and an object of inexpressible anxiety to his family and numerous friends, a kind Providence restored him to his right mind, to his family, and to happiness, a monument of mercy as well as of judgment.

A Lawyer.— A distinguished and wealthy lawyer was kindly reproved for drawing declarations and doing other official business on Sunday, for he was surrounded with applicants and crowded with business. At this he was offended, when the following conversation took place: "Sir, *you*, too, have a case to be tried in the court of heaven, which will come sooner or later, and you are not prepared for it. Your witnesses are not summoned, your advocate is not secured, and all of any importance in ensuring success remains undone. The case is not a petty one, but involves your all—your eternal life; and it may come on to-morrow. The sabbath is given you," (for the conversation took place on Sunday,) "that you may secure your counsel, and make every necessary preparation for the important trial; but here you sit drawing this declaration for your client; devoting the precious hours to the comparatively worthless interests of your client, to the entire neglect of your eternal well-being. Now, would you, if you knew the summons would be sent to call you to that dread trial to-morrow, sit here and finish this declaration?" After a moment's pause, for he had been religiously educated, and could not easily do the violence to his conscience he was about to do, he tremblingly replied, "If I neglect the interests of my clients, I shall lose all my business." And here again he hesitated. The speaker beholding the struggle in his countenance, and fearing lest he would now seal his damnation for ever, was about to relieve him from this difficult and embarrassing position, when he resolutely proceeded, "Yes, I would; I would first do my duty to my client!" This was some fifteen years ago, and though he still lives, doing very little in his professional business, from that time he began, like the sturdy oak smitten by the fires of heaven, to wane; his beauty has faded, his heart is hardened; long has he been nearly bankrupt in character, and quite so, in present and future prospects, as to the riches of this world. His ambition and covetousness have done him no good. The world is against him; God is against him; and he, a poor miserable misanthrope, seems to be against both and himself also. He complains of everything—nothing gives him pleasure; and it is to be feared that he will at last appear at the judgment unrobed and without an advocate.

A Captain.—The captain of a long line of packet-boats being much laboured with to keep him from contracting to run them on Sunday, said, "If I should cause the teams to lie by on Sunday, it would cost me three hundred dollars at least, and I am not able to sustain the loss." "But, sir," it was answered, "there will be nothing lost in a long run in obeying the laws of God and of our country touching the sabbath." "I don't know that there would be; but I cannot *now* sustain any loss." "But, sir," it was replied, "if you violate in this way the law of God, and infringe the rights of those you employ, how will you answer it at the bar of God?" As quick as thought he replied, "Oh, I expect to repent before I die!" Poor man, and so he did; but the repentance was not unto life. The next day, being a civil man, he called to apologize for the remark. No doubt his conscience sent home the answer that he might die suddenly, lose his reason, or become hardened in iniquity and die accursed. Nevertheless, his line was fitted out in fine style, run on Sundays as on other days, but, as we are informed, at a loss of nine thousand dollars. The next spring the entire concern, horses, boats, furniture, &c., was sold at auction to the highest bidder. Much of it we saw thus sold,

and we doubt not all of it was. The captain was a bankrupt, nine thousand dollars worse off, at least, than he was when he said, "I expect to repent before I die."

A Forwarding House.—A few years since, in a northern city, great effort was made to persuade forwarders, sailors, and boatmen to give up their Sunday occupations. Most of the forwarders readily consented. One of the firms that did not, among the largest, and supposed to be very wealthy, raised many objections, which called for much labour with them and from many individuals; but all without success. They opened their warehouse, run their steam-boats, vessels, and canal-boats on Sundays, notwithstanding all remonstrances, and that one of the firm was not in favour of it, and another was a member of a Christian church. But before the year came round, their large warehouse, with everything in it, was burnt to ashes. Their steam-boat was much damaged. During a heavy gale it is said that they lost a vessel and twenty thousand dollars worth of goods. Upon hearing this, one of them exclaimed, "It is because we break the sabbath." Everything seemed to go against them. The firm was dissolved, and two of it, we believe, became bankrupt.

Nine Stage-men.—We have the names of nine stage-men, all of whom except one have pursued their occupation in the same section of country, and were often reproved for violating the sabbath, but to no apparent benefit, for they impiously refused to let their stages rest on that day. Long since they have all been bankrupted, and some of them over and over again. A few are dead; a few, it is hoped, have repented and found mercy; and a number are strolling about without character or friends.

OBITUARY.

Old Mr. A.—Was quite deaf, and sat at the end of the chapel. Wondered why he did not hear.

Mrs. B.—Slept under good Mr. — for thirty years. Always commended his preaching.

Master C.—"Could always tell what was coming the moment the text was given out."

Miss D.—Used to ask her papa's visitors if they did not think the singing "horrible?" N.B. Never joined.

Good-natured Mrs. E.—Lived close to the chapel. Was always twenty minutes too late.

Noisy Mrs. F. and G.—Slammed the doors, coughed, and hemmed till they might be heard outside the place.

Mr. and Mrs. H.—Noted for their carefulness. Generally confined to the house on collection-days.

Mr. I.—The greatest personage in the place.

Mr. J.—Always sang on J flat. Made up for discord by loudness.

Mr. K.—Crotchetty, restless, teazing. Wondered how anybody could profit. Never known to pray for his minister.

Messrs. L. M. and N.—On the watch for faults. Could always say where the preacher might have done better, and were rewarded by having leanness sent into their soul.

Poor Mrs. O.—Thought to be a fool by the above-named critics. Always enjoyed, and could always profit by, faithful preaching. Died very happily, and begged that in her funeral-sermon as little as possible might be said about *her*, and as much as possible about her Saviour. FIDO.

THE BRITISH REFORMATION.

Wycliffe's Labours for Reformation.

BY REV. THOMAS TIMPSON.

SUPERSTITION and ignorance continued to brood over England, and Europe was held in ecclesiastical bondage, for Popery had attained its highest elevation. The hierarchy was not only dominant, but terrible beyond expression. The laws of God were set aside for church canons; but no words seem so correctly to represent the evil as the following of Dr. Southey:—

"According to the canons, the Pope was as far above all kings as the sun is greater than the moon. He was

king of kings, and lord of lords, though he subscribed himself servant of servants. As supreme king, he might impose taxes upon all Christians; and the pope declared it was to be held as a point necessary to salvation that every human creature is subject to the Roman pontiff! That he might lawfully depose kings, was averred to be so certain a doctrine, that it could be denied only by madmen, or through the instigation of the devil. The spouse of the church was vice-God: men were commanded to bow at his name as at the name of Christ; the proudest sovereigns waited on him as menials, led his horse by the bridle, and held his stirrup while he alighted; and there were ambassadors who prostrated themselves before him, saying, 'O thou that takest away the sins of the world, have mercy upon us!' The advocates of the papal power proclaimed that he could change the nature of things, and make injustice justice. Nor was it possible that he should be amenable to any secular power, for he had been called God by Constantine, and God was not to be judged by man. Under God, the salvation of all the faithful depended on him, and the commentators even gave him the blasphemous appellation of 'Our Lord God the Pope!'"

This shocking usurpation of the hierarchy, predicted in the holy Scriptures, was supported by hosts of friars, especially those of the Franciscan and Dominican orders, who, in their preaching, demanded submission from the whole community to the pontifical laws and decrees. But their hated power was shaken to its foundation when Dr. John Wycliffe arose in England. He was an extraordinary man, and zealous for the pure doctrine of Christ, worthy of the title commonly given to him, "The Morning Star of the Reformation."

John Wycliffe was born A.D. 1324, and studied at Merton College, Oxford, in 1340, *nine* years before the death of Dr. Bradwardine. He seems to have enjoyed the personal instructions and example of that "*profound doctor.*" Influenced by so great an authority, he devoted himself to the study of the Scriptures; and, shocked at the manifest ecclesiastical corruptions, he published, in 1356, his "Last Age of the Church." This work inflamed the friars with indignation against the reformer, as he so fully exposed their delinquencies; and, as Dr. Vaughan states, "To the disputes which followed much of his subsequent decision in the work of reformation is to be attributed. Irritated by the reasonings of their opponent, the Mendicants fled to the protection of the papacy, laying their complaints before the pontifical tribunal."

Wycliffe, having defended the university and Balliol College against the friars, was recompensed, in 1361, with a living and the office of warden. Four years afterwards he accepted the same office, in connexion with Canterbury Hall, from Simon Islep, then archbishop. Islep was succeeded, in 1370, by Simon Langham, a patron of the friars, and Wycliffe was ejected from his wardenship. To obtain redress, he appealed to the pope; but the decision of his holiness, after a delay of four years, confirmed the proceeding of the archbishop.

Wycliffe could expect neither favour nor justice from the pope, as he had engaged in controversy with him; for, in 1365, pope Urban V, having demanded from Edward III. the annual payment of *a thousand marks*, as an acknowledgment for the sovereignty of England and Ireland, as had been agreed to by king John, Parliament decided that John's act, when degraded by the pope and his dreadful interdict, was repugnant to the constitution of England. A daring monk, however, vindicated the pope's claim; and thus Wycliffe, as "the king's peculiar clerk," was called forth, answering the base production, appealing to the Scriptures against "the canon law." He even dared to declare that the pope was liable to mortal sin, and, consequently, might forfeit his ecclesiastical authority. These sentiments astonished his opponents, striking the supporters of the papacy with terror; "and it is certain," as Vaughan states, "that in England the doctrine respecting the alleged consequence of mortal sin obtained in Wycliffe its first advocate."

Although Wycliffe was thus deprived of his wardenship, he was a gainer, for he was made "professor of divinity." Vaughan remarks, "His elevation to the chair of theology in the leading university of the kingdom opened an important field for the diffusion of his opinions, and rendered the year 1372 a memorable period in his history."

Other controversies now engaged the mind of Wycliffe, on subjects which greatly perplexed the government, and these must be noticed. Disputes had been carried on for two centuries between the successors of our first William and the Roman pontiffs, to determine the limits of the monarchical and pontifical power, with respect to the persons and property of the English clergy and people. That feudal homage, which was spurned by the proud Conqueror, was extorted by the pope from the weakness of king John; and from that period the pontiffs frequently assert that their will is above all law, whether affecting the church or the state. Hence, while our monarchs were readily absolved from their vows with respect to Magna Charta, the emoluments of the English hierarchy were conferred with shameless profusion on the creatures of the papal court.

"It was in the sixteenth year of Edward the Third that the recently elected pontiff, Clement VI., declared the next two vacancies in the Anglican church, amounting to the annual value of two thousand marks, to be, by provision, the property of two among his cardinals." Edward complained to the pope, as Collier states, "that the custom of provisors had transferred the property designed for the support of religion to the hands of men who neither dwelt in the country nor understood its language, and who were alike unable and unwilling to discharge the duties of their office." Papal usurpation was too deeply rooted for the resisting power of the monarch of England, and, according to Dr. Vaughan, "the redress of these grievances was demanded in vain. Hence it devolved on the king and parliament, in the year 1350, to attempt the protection of the country from the system of relentless fraud by the celebrated statute against 'provision;' and, three years later by another enactment, equally known by the name of '*premunire*.' The *first* declared the collation to any dignity or benefice in a manner opposed to the rights of the king, the chapters, or its patrons, to be void, subjecting the parties concerned in every such offence to fine and imprisonment, and prohibiting appeal beyond the court of the sovereign. The *second* statute was directed against the growing custom of transferring questions in relation to property from the decision of English courts to the rejudgment of the pontiffs; exposing all such offenders in future to heavy fines, and to imprisonment at the king's will. The rigorous enforce- of the latter provision was highly beneficial;" but the former was of little avail.

Archbishop Langham instituted an inquiry, in 1367, respecting pluralities in his province, when it was found, as Dr. Fuller states, "that some clerks had no less than twenty benefices and dignities by papal provisions, with the privilege over and above to increase their number as far as their interest would reach." In 1373, the English parliament renewed their complaints of these *provisions*, as increasingly oppressive; and some unsatisfactory concessions were made by pope Gregory XI. But inquiry being made as to the number of alien benefices in the church in England, delegates were chosen by the parliament to convey once more their remonstrances to the pontiff. Wycliffe's name stands second in this commission, who spent two years over this business at Bruges, where the duke of Lancaster was ambassador from the court of England; but very little good resulted from the protracted conferences with the papal diplomatists. However, Wycliffe learned by this means the iniquity of the papacy, though he was not permitted to take a view of the seat of ecclesiastical corruption at Rome or Avignon. Yet he was convinced by the system of intrigue which he witnessed that the elevation of the pope served only to diffuse more widely the pestilence of an evil example, surpassing everything in worldliness and avarice.

Wycliffe laboured in diffusing scriptural knowledge, calling men to seek their salvation, and denouncing the enormities of the Mendicant Friars, as the chief supporters of the popedom. And the cupidity of that power will appear in a still stronger light from the statements of a petition to parliament, in 1376, presented by Sir Robert Cotton. It declares that the taxes paid to the court of Rome for ecclesiastical dignities amounted to *five times more than those obtained by the king from the whole produce of the realm!* "For some one bishopric, or other dignity, the pope receives, by way of translation and death, *three, four,* or *five* several taxes; and while for money the brokers of that sinful city (Rome) promote many caitiffs, being altogether unlearned and unworthy, to a thousand marks yearly, the learned and worthy can hardly obtain twenty marks, whereby learning decayeth. Aliens," the petitioners say, "and enemies to this land, who never saw, nor care to see, their parishioners, have those livings, whereby they despise God's service, and convey away the treasure of the realm, and are worse than Jews or Saracens. Lay patrons, perceiving the simony and covetousness of the pope, do thereby learn to sell their benefices to mere brutes, no otherwise than Christ was sold to the Jews." By these means the pontiff was said to derive a revenue from England alone exceeding that of any prince in Christendom. It is stated, also, that the pope's collector "keepeth a house in London, with clerks and officers thereto belonging, as if it were one of the king's solemn courts, transporting yearly to the pope *twenty thousand marks*, and most commonly more. That cardinals and other aliens remaining at the court of Rome, whereof one cardinal is dean of York, another of Salisbury, another of Lincoln, another archdeacon of Canterbury, another of Durham, another archdeacon of Suffolk, and another archdeacon of York, another prebendary of Thane and Nassingdon, another prebendary of York, in the diocese of York, have divers other, the best dignities in England, and have sent over yearly unto them *twenty thousand marks* over and above that which the English brokers buying here have."

These enormities being published to the nation, the spirit of Wycliffe became more zealous as a reformer, and he was rewarded for his public services by the prebend of Aust, in Westbury, and with the rectory of Lutterworth; and now he directly attacked the papacy, publicly declaring that the pope had no right to exercise authority in foreign states, and that he was that "man of sin," that "son of perdition," predicted by the apostle Paul, impiously "sitting in the temple of God, showing himself that he is God," 2 Thess. ii. 3—7. In proof of his assertions, which were spread by his disciples, many of whom were itinerant preachers, he constantly appealed to the Scriptures.

Efforts so bold and determined provoked the pope and his agents, and they accused Wycliffe of heresy. Sudbury, archbishop of Canterbury, and Courtney, bishop of London, were required to arrest and imprison him; but the duke of Lancaster, regent of the kingdom for his father, afforded him protection. Sudbury summoned him, therefore, to appear before himself and Courtney at St. Paul's, London. Wycliffe obeyed, accompanied by his protector, the duke of Lancaster, and lord Percy, the earl-marshal; but being commanded by the bishop of London to stand during his trial, the earl-marshal insisted on his having a seat, when a fierce altercation arose between the prelates and nobles. Wycliffe was then cited before the bishops at Lambeth, where they were forbidden to condemn him by a peremptory message from the queen-mother. Two anti-popes contending at this time, no *infallible* commission could be obtained against the daring reformer. He improved his leisure by various writings, especially against the abominations of the friars, the absurdities of transubstantiation, and the impositions of the ruling prelates: he wrote a treatise on the "Truth of the Scriptures;" and he translated both the Old and the New Testament into the English language. But for a review of his valuable writings, and the more complete details of

his life and writings, we must refer to his memoirs by Dr. Vaughan.

In 1382 Wycliffe withdrew to his pastoral charge at Lutterworth, where "our great reformer," as Dr. Southey remarks, "undaunted in his retirement, and faithful to the last, still wielded his pen; and when Urban VI. endeavoured to raise men and money here for a crusade against the rival pope, he wrote against the wickedness of exciting war upon a dispute between two false priests, insisting that the pope was plainly antichrist." Pope Urban summoned him to Rome, to answer for his offence; but the palsy rendered him incapable of the journey; and a second attack, which seized him in his church, proved fatal, December 31, 1384. Thus this man of God escaped the honours of martyrdom, while he left a reputation which has commanded universal admiration from the patriot, the scholar, and the Christian.

Wycliffe entertained all those doctrines which are esteemed evangelical regarding the way of salvation by Jesus Christ; but to our readers it will be interesting to learn his sentiments concerning some ecclesiastical points. He was not what is called a "Churchman." His were not the modern "Church principles," but those of Congregational Nonconformists. As to what Churchmen call "orders," or "holy orders," "Before his day," Dr. Vaughan remarks, "many vigorous efforts had been made to check the despotism of the papacy, but the claims of the national hierarchies had been in general regarded as sacred. To our reformer, however, these gradations of office in the church appeared to be unauthorized and injurious." The origin of clerical distinctions he thus gives:—'By the ordinance of Christ priests and bishops were all one; but afterwards the emperor divided them, and made bishops lords, and priests their servants; and this was the cause of envy, and quenched much charity; for the ordinances of Christ are founded in meekness, in unity and charity, and contempt of riches and high estate." Wycliffe uses the term *priest* as the same with *presbyter*; and he says further, "I boldly assert one thing, viz., that in the primitive church, or in the time of Paul, two orders of the clergy were sufficient, that is, a priest and a deacon. In like manner I affirm, that in the time of Paul presbyter and bishop were names of the same office. This appears from the third chapter of the first epistle to Timothy, and in the first chapter of the epistle to Titus. And the same is testified by that profound theologian Jerome." "From the faith of the Scriptures, it seems to me to be sufficient that there should be presbyters and deacons holding that state and office which Christ has imposed on them, since it appears certain that these degrees and orders have their origin in the pride of Cæsar. If, indeed, they were necessary, to the church, Christ and his apostles would not have been silent respecting them, as those impiously pretend who magnify the papal laws above the throne of Christ. Every catholic should judge of this office of the clergy from what is taught in the Scriptures, especially in the epistles to Timothy and Titus. Nor ought he to admit the new inventions of Cæsar."

These opinions, so truly scriptural, are worthy of the man who is rightly denominated "THE MORNING STAR OF THE REFORMATION!" "THE FATHER OF BRITISH NONCONFORMITY!"

The Letter Box.

THE HIERARCHY OF ENGLAND.

To the Editor of the Somerset County Herald.

SIR,—As you have told your readers in our recent leaders "that there are some contradictory spirits abroad who would interrupt the fair desire of the government to make some progress in educating the dependent portion of the population, and who would by their contumacious folly perpetuate igno-

rance, heathenism, and crime,"—as a member of my esteemed friend the Rev. James Taylor's Independent chapel at Fulwood, I take all the honour which such vituperation throws around us, and I will merely ask the writer of those courteous and gentlemanly articles, so "very calmly penned, and so reasonably expressed,"—indeed, how could they be otherwise from one "whose reading, observation, and experience," throws us so completely in the shade from our ignorance,—how is it that in the statistics of crime we read that the Episcopalians so greatly exceed in number those of my more immediate circle, and of which I will give you a few specimens?

The New Bailey, Manchester, from Oct. 1839, to Oct. 1842.

The number of juvenile offenders under seventeen, of 978 prisoners:

Episcopalians	479
Independents	10

262 belonging to the Church could not read at all.

Preston House of Correction, Feb. 1843.

Episcopalians	266
Independents	12

Kerkdale-lane, at Assizes and Special Commissions, 1842.

Episcopalians	540
Independents	3

Middlesex House of Correction.

Episcopalians	719
Independents	1

How is it, that, with a State Church, receiving at least six millions per ann., such records should appear in the 19th century of the Christian era?

Then as to our principles and activities.

The National, or Church schools, have received:

1842-3 for	277	grants . .	£30,431
3-4 „	440	„ . .	77,172
4-5 „	450	„ . .	47,608
	1167		£149,211

The British, or Dissenting schools:

1842-3 for	13	grants . .	£2,202
3-4 „	16	„ . .	2,419
4-5 „	24	„ . .	4,340
	53		£8,961

From whence, then, are ignorance, heathenism, and crime perpetuated? Where did your literary friend discover the materials for such an accusation? Did he find them in the £109,000 raised by the cheerful contributions of our Congregational brethren since the failure of Sir J. Graham's ill-fated measure, or in the noble doings of our beloved associates of the Wesleyan denomination and the Free Church of Scotland? Let him look into their educational statistics and hide himself for ever. But, then, the present proposals are so liberal, so impartial. Yes; the offers are a mere farce; the Government offers us lots of money when they know we will not degrade ourselves by the acceptance of the smallest portion. Our consciences are not to be purchased; insidious assaults on our character are now well understood. Our Whig Government and the Establishment it is intended to uphold cannot long survive the shock which the adoption of measures pronounced truly by the archbishop of Canterbury, Lord Stanley, and Sir Robert Peel, amidst the cheers of 504 members of both Houses, in 1839, as unconstitutional, and the board irresponsible and dangerous, and ought to be dissolved. No, sir; let the government leave us to ourselves, and, with the blessing of him whom we serve, "ignorance, heathenism, and crime shall be driven from the midst of us, and Britain will indeed become enlightened, glorious, and free."

Your obedient servant,

THOMAS THOMPSON.

Poundisford Park, March 31, 1847.

GOOD EXAMPLES.

SIR,—I am happy to say that both the WITNESS and the FRIEND OF THE PEOPLE are well circulated in Durham, and are highly prized. I recom-

mended them publicly at the close of last year, and fresh subscribers have been obtained. I enclose you a paper which was sent me from North Shields. It was distributed at the doors. Mr. Jack strongly recommended the Magazines from the pulpit; and one of his deacons, who is very anxious for the circulation of the FRIEND, has adopted this plan. I thought the following incident might be useful to some of your youthful readers:

"IT IS ONLY ONCE."

A minister, recently addressing the young men of his congregation on their peculiar dangers, referred, towards the conclusion of his discourse, to some of the pleas which sin urges for its indulgence, and, amongst the rest, to this, "*It is only once.*" "Permit me," said he, "to relate to you a fact from my own experience. When a boy of twelve or thirteen years of age, I remember asking my beloved and honoured father a question which afforded him the opportunity of impressing on my mind an important caution. I well remember the place, the time, and the tone of voice in which it was uttered. '*One* FALSE STEP *has ruined many a young man.*' I never forgot it. I was exposed to strong temptations, and was sometimes on the verge of compliance, but the serious voice of my father seemed to sound in my ear, '*One false step has ruined many a young man*;' and I believe it saved me. If, my dear young friends, I could impress that thought on your hearts, I should deem the evening's labour not lost. You may be tempted to enter that tavern, and the plea may be, '*It is only once.*' It is *a false step*; it may *ruin you*. You may be tempted to forsake the sanctuary, and to break God's holy day, and the plea may be, '*It is only once.*' It is *a false step*; it may *ruin you*. You may be tempted to visit that haunt of profligacy and vice, and the plea may be, '*It is only once.*' It is *a false step*: it may *ruin you*. The property of others may be within your reach, and you may be tempted to appropriate that sum of money to your own use, thinking, perhaps, you will never be detected, and the plea may be, '*It is only once.*' It is *a false step*; it may *ruin you*. If the *one false step* do not itself prove ruinous, it may be the first step on the high road to ruin. It may lead to others, which will issue in your present and everlasting destruction. Resist beginnings. Avoid, I beseech you, the *first false step*."

May not Christian parents be encouraged to avail themselves of every opportunity of inculcating right principles on their children? "A word spoken in due season, how good it is!"

S. G.

*** We are much gratified by the cordiality of our valued friend Mr. Jack, and the zeal of his worthy deacons. These are things that make our hands strong. The following is a copy of the paper which was given away at the doors. It is an excellent model, only by an oversight the WITNESS is overlooked.

THE CHRISTIAN'S PENNY MAGAZINE

Is an excellent Periodical, published monthly, and should be read by all.—If you incline to take it in, please write your name and place of abode below.

It will be delivered at your house, and payment received at the time of delivery.

*** *This paper may be given to any of the deacons, or to the doorkeeper.*

BISHOP WILBERFORCE'S BEST INSTRUMENT.

SIR,—I have read the article entitled "Dissent and the Bishop of Oxford," and, with your permission, I will make a few remarks thereon. His deliberate judgment has arrived at this conclusion, "that the church, as constituted in England, is God's best instrument for teaching the gospel." This is assertion with a witness; and as the bishop neither wants "eloquence nor logic," his best way will be to prove the point.

Having done so, in strict accordance with the letter and spirit of the New Testament, we shall be grateful for his labours, and shall look up to the hand that holds the holy crosier as pointing to the most eligible way of usefulness in making known the doctrine of salvation to lost man, as affording the greatest amount of spiritual comfort to the labourers in God's vineyard on earth, and leading them to the enjoyment of the brightest crown of glory in heaven.

Nothing is more common than high encomiums of praise on the English church: they have been dealt out so liberally, that doubt upon doubt has been raised in quarters where scepticism was not dreamt of; and the conclusions of many are, let us examine evidences for ourselves, and judge whether these things be so. Her origin is human; some three hundred years ago she reformed certain abuses that had become as fatal to vital godliness as the plague to human life, but adopted the groundwork and model of a church which the scarlet-coloured lady had prepared for her acceptance. Upon this foundation she has rested to the present day, retaining many of the worst errors in doctrine propagated by the Church of Rome, and declaring the whole to be apostolic. At a public meeting, the following sentence from a beneficed clergyman sounded in my ears: "The Bible, and the Bible alone, is the religion of the Church of England." Could this conclusion be the result of mature deliberation, honest conviction, and impartial investigation of the only rule God has given to man to try and regulate religious opinions and practices? Did Christ, in leaving this world, commit the management of his kingdom to the rulers of the earth, or to his disciples? Did he unite a spiritual institution with the secular affairs of the men of this world, and then declare, that "whosoever would be a friend of this world is an enemy of God?" Are the opposites bound together as one, forming "God's best instrument for teaching the gospel?" Those who can answer these questions in the affirmative, may also believe that the greater the portion of alloy found in a given quantity of gold, the more its intrinsic value is enhanced. Dr. Jortin says, "There are propositions contained in our Liturgy and Articles which no man of common sense amongst us believes." And yet they have all been subscribed to, *ex animo!* Where are conscience, God, and truth in this matter? Can an "instrument" making such demands be of God? This "instrument" was invented by wily heads, and put into the hands of kings and emperors to be sharpened, polished, gilded, and adorned with many devices. Being once pronounced complete, so it remains, exacting to the very iota, and cutting with two edges all who place themselves under its power, if they transgress any of its demands through conscientious scruples that may arise in after-life as to its agreement with the word of God! Take the following case:—A clergyman, celebrated for his evangelical sentiments, was called in by the friends of a dying infidel to instruct him in the doctrines of Christianity, but without effect: he died in his infidelity. This minister was met on his return by one of the infidel fraternity, who inquired after the person he had been visiting. "He is dead," said the clergyman. "Did he die a believer?"—The minister, perceiving that a trap was laid to catch him by the infidel, evaded the question; but he was pinned to the point, and obliged to acknowledge that he died in unbelief. "Then," said the infidel, "he is lost." The minister was obliged to assent to the fact. "Now," said the infidel, "I shall have an opportunity of testing the sincerity of your religious profession. I shall attend the funeral of the deceased, and you will bury him, and thank God for having taken 'the soul of our dear brother unto himself,' and commit him to the dust 'in sure and certain hope of the resurrection of eternal life.' As an honest man, I could not do it. Alter a word at your peril!"—The clergyman tried to obtain the services of a trusty brother of the trade, but could not. "This is God's best instrument for teaching the gospel."—"Dissenters have nothing to say against these things!" I can fancy a man swelling out with lawn, crowned

with a mitre, seated on a lordly bench, and by current language called a "Father in God," as greatly in love with the constitution of a church that confers such distinctions, and naturally inclined to look down upon his humbler brethren, and in that look conveying this sentiment, "Such honour have not all the saints."

There is another consideration connected with the functions of a Bishop, not likely to lower the importance of his office or his church in his view of things, namely, the power with which he is invested to ordain and furnish candidates for the priesthood with suitable qualifications to work this "best instrument for teaching the gospel." The Liturgy describes it thus:—The bishop, with the priests present, shall severally lay their hands upon every one that receiveth the order of priesthood, the receivers humbly kneeling upon their knees, and the bishop saying, '*Receive the Holy Ghost, for the office and work of a priest in the church of God, now committed unto thee by the imposition of our hands: whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.*'" —No wonder, therefore, that the clergyman who visits the sick should pronounce absolution in the name of Christ, and say, "*By the authority committed unto me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.*"—Dissent is something inferior to this in the estimation of Churchmen, but to those who draw their views from the Bible a vast deal more scriptural and safe. Before persons pronounce their own denomination "God's best instrument for promoting" his glory and the good of souls, they would do well to discriminate between real religion and the mere form. It requires but little penetration to discover the real workings of this system —what it has produced and is now producing; "the tree is known by its fruits." There may be a zeal that is unhallowed, but God will either purify it in mercy or extinguish it in his anger. When the doctrine of Baptismal Regeneration, sick-bed absolution, and the certain salvation of all, without distinction, that die within the pale of the English Church, is positively and perpetually stated, mixed up also with the most solemn acts of devotion in which a creature can engage, one is led to inquire into and anticipate the awful responsibility thereby incurred, and for which individuals must give an account to the Searcher of all hearts. Whether an institution requiring this at the expense of pains and penalties be of God or man, judge ye! On the late Fast-day we were called upon to confess our sins, and the sins of the nation, and sermons were preached setting forth the encouragement of Popery as one cause of God's displeasure; but has any one reckoned up the long arrears due to the God of truth for the long-continued practice of inculcating doctrines equally at variance with the Divine will as any held by the Church of Rome?

I am, &c., MIASMA.

The Fragment Basket.

DIGNITY OF LABOUR.—In early life David kept his father's sheep; his was a life of industry; and though foolish men think it degrading to perform any useful labour, yet in the eyes of wise men industry is truly honourable, and the most useful man is the happiest. A life of labour is man's natural condition, and the most favourable to mental vigour and bodily health. Bishop Hall says, "Sweet is the destiny of all trades, whether of the brow or of the mind. God never allowed man to do nothing." From the ranks of industry have the world's greatness been taken. Rome was more than once saved by a man who was sent from the plough. Moses had been keeping sheep for forty years before he came forth as the deliverer of Israel. Jesus Christ himself, during the early part of his life, worked as a carpenter. His apostles were chosen from among the hardy and laborious fishermen. From these I infer, that

when God has any great work to perform, he selects as his instruments those who by their previous occupation had acquired habits of industry, skill, and perseverance; and that in every department of society they are the most honourable who can earn their own living by their own labour. Children of pride! what say you to these things?

CIVIL SOCIETY.—If civil society be made for the advantage of man, all the advantages for which it is made become his right. It is an institution of beneficence; and law itself is only beneficence acting by rule. Men have a right to live by that rule; and they have a right to do justice as between their fellows, whether their fellows are in politic function or in ordinary occupation. They have a right to the fruits of their industry, and to the means of making their industry fruitful. They have a right to the acquisitions of their parents; to the nourishment and improvement of their offspring; to instruction in life, and consolation in death. Whatever each man can separately do, without trespassing upon others, he has a right to do for himself; and he has a right to a fair portion of all which society, with all its combinations of skill and force, can do in his favour. In this partnership all men have equal rights. —*Coleridge.*

DYING SAINTS.—"Let him only fear death who must pass from this death to the second death."—*Cyprian.*

"I am not afraid to look death in the face. I can say, 'Death, where is thy sting?' Death cannot hurt me."—*John Dodd.*

"O! when will this good hour come? When shall I be dissolved? When shall I be with Christ?"—*Robert Bolton.*

"Here is a demonstration of the reality of religion, that I, a poor, weak, timorous man, as much afraid of death as any, am now enabled by the power of grace, composedly and with joy, to look death in the face."—*Halyburton.*

"I is no easy thing to be a Christian; but for me, I have got the victory, and Christ is holding out both his arms to embrace me."—*Rutherford.*

Mrs. Joyce Lewis, when she was condemned to be burnt for the Protestant religion, said, "As for death, I fear it not; for when I behold the amiable countenance of Jesus Christ, my dear Saviour, the ugly face of death does not trouble me."

"As for my death, I bless God I feel and find so much inward joy and comfort to my soul, that if it were put to my choice whether I would die or live, I would a thousand times rather choose death than life, if it may stand with the holy will of God."—*Edward Deering.*

WRATH.—"Let not the sun go down upon your wrath," Eph. iv. 26, to carry news to the antipodes of thy revengeful nature. Let us take the apostle's meaning rather than his words, and with all possible speed depose our passions; not understanding him so literally that we may "take leave to be angry till sunset," for then might our wrath lengthen with the days, and men in Greenland, where day lasts above a quarter of a year, have plentiful scope for revenge. —*Fuller.*

EXEMPLARY PATIENCE.—At a session of the court, Judge Olin was violently attacked by a young and very impertinent attorney. To the manifest surprise of everybody present, the judge heard him quite through, as though unconscious of what was said, and made no reply. After the adjournment for the day, and when all had assembled at the inn where the judge and many of the court folks had their lodging, one of the company, referring to the scene at the court, asked the judge why he did not rebuke the impertinent fellow. "Permit me," said the judge, loud enough to call the attention of all the company, among which was "the fellow" in question, "permit me to tell you a story. My father, when we lived down in the country, had a dog—a mere puppy, I may say. Well, this puppy would go out every moonlight night, and bark at the moon for hours together." Here the judge paused, as if he had done with the story. "Well, well, what of it?" exclaimed half-a-dozen of the audience at once. "Oh, nothing—nothing whatever! *The moon kept right on, just as if nothing had happened.*"

Poetry.

GOD MADE THE MIND TO BE FREE.

'REE is the eagle's wing
As it cleaves the sun's warm ray;
'ree is the mountain spring
As it rushes forth to day:
ut freer far the mind—
Priceless its liberty;
o hand must dare to bind!
God made it to be free.

'ou may fetter the eagle's wing,
No more through clouds to soar;
'ou may seal the mountain spring,
That it leap to light no more:
ut the mind let none dare chain;
Better it cease to be!
orn, not to serve, but reign!
God made it to be free.

ree is the summer breeze
Floating from airy height;
ree are the flowing seas;
And free heaven's golden light:
ut freer than light, or air,
Or the ever-rolling sea,
the mind, beyond compare!
God made it to be free.

uard well the gift Divine,
Than gems and gold more rare;
eep watch o'er the sacred shrine;
No foe must enter there.
h, let not error bind,
Nor passion rule o'er thee!
eep the freedom of the mind!
God made it to be free.

THOMAS AVELING.

DEATH OF AN ONLY SON.

TE wrapp'd him in a little shroud,
Her first born and her last;
er soul with heavy grief was bow'd,
Her tears were falling fast,
nd ever and anon she prest
he icy burden to her breast.

ie gently moved her trembling hand
Up through his silken hair;
er warm, soft breath his pale cheek fann'd,
But his was wanting there;
The hush'd lips woke no joyous strain,
Alas! they never op'd again.

His full, black eye was half unclosed,
But faded was its light,
And on the drooping lids reposed
Death's pale and mournful blight;
In winning tones she call'd his name,
But back a hollow echo came.

His infant toys along the floor
Lay scatter'd far and wide,
Just as he left them there, before
He laid him down and died:
The mother raised them, one by one—
The treasures of her little son.

Within some safe and secret place
Those precious toys she hid,
Then, calmly, o'er his marble face
She drew the coffin-lid;
The pall's dark mantle o'er him spread,
But murmur'd not that he was dead.

Then, slow, his silent form she bore
Beneath a willow-tree,
Where once he loved to sit and pour
A song of childish glee.
A bird sang on a bending limb—
Perchance it sang a dirge for him.

Below, deep in the flowery sod,
A little grave was made;
Its very turf his feet had trod,
For there he oft had play'd.
How felt that mother as she gave
His play-ground for her darling's grave?

Her hand was firm, her cheek was pale,
But blanch'd not with despair,
And sorrow only wing'd the wail
That rent the troubled air;
For it was but dust she gave the sod,
The gem she cherish'd was with God!

She scatter'd rose-buds on the spot,
And lilies pure as snow,
Then turn'd and sought her childless cot,
But spake not of her wo:
"In heaven," she cried, and sweetly smiled,
"The mother meets her seraph child."

The Children's Gallery.

SKETCH OF MISS JOHNSON.

MARY BIRCH JOHNSON was born on the 2nd November, 1827, and consequently completed her nineteenth year in November last. Her early history furnishes but few incidents for a narrative of the description intended, the great object in view being to illustrate the grace of God upon her heart. There were, however, elements of character exhibited by her in her later years, the first developments of which were manifested at a tender age, and to which it may be instructive to the young to advert.

Obedience to her parents and implicit confidence in their judgment characterised her from two years old. Having stated that a given thing was or was not to be done, they never relaxed the rule, but invariably accompanied the command with the reasons for it, and pointed out that her personal comfort and advantage were the objects at which they aimed. The result was a prompt and cheerful acquiescence with their desires: simultaneously with it grew up a habit of referring to them for guidance, and when their opinion was given, no one could induce her to swerve from it. Under such circumstances, discipline and delight were convertible terms.

Love of truth was a feature of character by which she was pre-eminently distinguished. Her parents cannot call to mind a single instance in the course of her life in which falsehood escaped her lips. If she discovered that she had done, or if she had met with any of those accidents to which all are liable, she was the first to make it known. As she adhered to truth itself, so she had a great abhorrence of prevarication in others; and when once she discovered any one guilty of it, she ever afterwards regarded them with suspicion.

Closely allied to her love of truth was her *deep sincerity*. She was slow in forming acquaintances with those of her own age around her; but, having formed them, no ordinary circumstance could alienate her from them. Whenever she spoke of them it was with great delight, and she was truly happy in their society. This was exemplified with reference to several young friends with whom she formed an association at school. At one period, it was no unusual occurrence for them, with the knowledge of their parents, to accompany her home at the close of the school, though it led them a mile out of the way. Many of the attachments that she thus formed were dissolved only by her death; and the last invitation that she received to spend a day from home, but which illness prevented her from accepting, was from one of her former schoolfellows.

Her love of truth and her genuine sincerity led to great reserve in the presence of strangers, and to great care in the selection of companions. It was not until she had satisfied her mind that she could form a frank and generous acquaintanceship with them that she threw off her reserve and received them with cordiality. She had a remarkable aptitude in reading character; and although, from prudential motives, her parents felt it right to interpose when she with confidence and freedom expressed her opinion of parties, yet in almost every instance they coincided with her in opinion, and often were they constrained in her absence to applaud her discrimination.

Industry, perseverance, and punctuality marked her in whatever she undertook or was engaged. During her attendance at school she was always desirous of being there at its commencement, and she prosecuted her studies with joyous ardour. The acquisition of knowledge was her greatest delight. To reading she was devotedly attached, and her parents were often compelled to check her assiduity, lest it should prove injurious to her health. The works she voluntarily selected for perusal indicated the tone and character of her mind. For the light literature of the day she had no taste: works of sterling character, fraught with the highest instruction, and biographies of the most eminent charac-

s, male and female, constituted her light. The details of Missionary erations, and the publications of illiams, Moffatt, and other mission- es, were read with such avidity, that had long been the impression of ch of her parents, though they never mmunicated the fact to each other til a few days before her death, that d had destined her for labour in that partment of his vineyard.

These elements of character were as- iated with another,—without which, leed, some of them could not have isted,—namely, *great thoughtfulness*. e made her observations upon every e with whom she came in contact, d upon all the events transpiring ound her, but more especially those ving reference to the purity and ex- nsion of the kingdom of Christ; and nce the conclusions to which she rived were marked by a soundness judgment that is frequently not rived at until twice her age has been tained. Although young in years, t it was frequently the joy of her rents to bring her into consultation on various domestic or other matters gaging their attention, and they sel- m failed to derive from her some ofitable hints.

To those who knew her it is unne- ssary to state that chastened cheer- lness invariably marked her demean- r. There was a sprightliness and larity that tended to diffuse joy long all with whom she mingled. otwithstanding her general serious portment, there was a constant vein humour which led to the utterance pithy sentiments that irresistibly lled forth the smile of those who ard them; and this continued until thin a few hours of her departure. er softness, kindness, and unassum- g manners were proverbial. The ought of being able to anticipate a sh or mitigate a woe inspired her th joy.

To come, however, to her *religious tory*. She was accustomed, from as rly an age as circumstances war- nted, to attend the public services the house of God; and having been ught to reverence them, from a child e behaved there with great propriety. About ten years ago she entered the Tabernacle Catechetical-school, and was never absent except when from town, or when other circumstances rendered it imperative. Her external conduct and demeanour were all that the most anxious parents could desire. When her studies at school became somewhat lighter from her previous attainments, and therefore ceased to make so great demand on her evenings, she evinced great pleasure in attending the week-day services, and on the Tuesday evening would apply herself with great vigour to her studies, in order that she might be able to attend the Bible-class, necessary absence from which she always deeply regretted. To her the Prayer-meeting, for some years, had been a source of hallowed joy. On the Lord's day she was conscientiously scrupulous of occupying her seat *before the service commenced*, and on her return has often deplored the habitual late attendance of some around her.

There was in her, as in many of the young, great diffidence in stating her views of Divine truth in reference to her own condition in the sight of God; and it was not until her last illness, (almost the only one she ever experienced,) that she communicated to her parents her internal emotions; though it appears that she had done so to one with whom she had lived on terms of inseparable friendship and love for nearly fourteen years. A few months prior to her death, there was a free interchange of thought between them as to their spiritual state—the result of which was that they had resolved on applying for Church-membership; and the probability is, that, had her life been spared, she would have been amongst the next admissions to the fellowship. It is a striking fact, and one which but recently came to the knowledge of her parents, that on taking tea with her young friend before referred to, about the period of their last joint birth-day, she observed to her, "Do you know I have a presentiment that I shall not live to see twenty;" and a similar remark was made some time afterwards, although at that time she appeared in her usual

vigorous health. The thought, however, had no depressing influence on her natural flow of spirits; on the contrary, she exhibited her ordinary cheerfulness up to the period of an attack of sub-acute bronchitis, or inflammation of the air-passages of the lungs, accompanied with an inability to expectorate, which baffled medical skill, resisted the means of treatment which in almost every case proves successful, and terminated fatally in little more than a fortnight.

Shortly after she was confined to her bed she observed to her mother, who was lying by her side, "Mama, I am resting." "Resting where, my dear?" "Resting on Jesus," was the calm and placid reply. The heart having thus yielded to the impulses of its emotions, that reserve upon religious subjects by which she had hitherto been characterised no longer existed, and a few minutes afterwards she exclaimed, "Mama, I have been thinking this morning how good God has been to me in giving me the uninterrupted health which he has allowed me to enjoy." From that moment she continued at various intervals to speak to her parents, and those kind and sympathising friends who attended her by night and by day, of her love to Christ, and the calmness which she felt in resigning herself to his will. On being asked, eight days before her death, where she placed her hopes for time and for eternity, she instantly answered, "On Jesus;" and then added, with peculiar emphasis, "ALONE." To the question, "Is he very precious?" she replied, "Oh yes; he has supported me, or I could not have borne this,"—referring, as was supposed, to the pain occasioned by a large blister.

On Wednesday, March 10th, she was visited in the evening by her beloved pastor, Dr. Campbell. When he first entered the room she supposed it was the physician. Throughout the day she had been to a great extent unconscious, but the moment the curtains were drawn aside, she exclaimed, "Oh, it is our doctor." On Dr. C. inquiring what was the state of her mind, she answered, "Calm, calm." On being reminded that Paul said, with reference to himself, that it was better for him to depart and to be with Christ, but for the interest of the churches it was needful that he should remain, she was asked whether she was willing to go to Christ, or, for the sake of her parents, to remain on earth, she responded, "Calm resignation for either one or the other." In reply to the question, when her mind was first impressed with Divine truth, she said, "I think rather more than twelve months ago; but I could not open my mind to any one." Her young friend before alluded to constitutes an exception. Inquiry was made as to whether she had any message for her young friends of the congregation or for the scholars in her father's Bible-class in the Catechetical-school. After a few moments' thought, she said, "*Tell them not to delay—it is dangerous.*" On her pastor pressing her forehead with his lips, she thought he was about to retire, and, gathering her feeble strength, with a tenderness of expression not to be forgotten by those who witnessed it, she inquired, "Will you not pray with me?" It is needless to say that an affirmative reply was instantly given; and on asking for what he should pray, she answered, "*Submission to the will of God, and gratitude.*" It may here be remarked, that diffidence on the one hand, and gratitude on the other, were prominent features of her life.

On one occasion, her mother having referred to the happiness of having found peace in Christ, she answered, "*A death-bed is not the place for repentance.*" When asked whether she thought she should recover, she replied that she had a presentiment that she should never be better. A day or two after, her young friend, Miss Jane Campbell, on entering the room, asked her how she felt. With her eyes closed, but with the greatest composure, she replied, "I shall not be here long." At another time, feeling great fatigue from exertion, she said, "How could I bear all this, if it were not that I lean on Jesus?" A friend, who assiduously waited upon her, quoted the line,

"Jesus can make a dying bed"—

when she instantly interrupted her, and added herself,

"Feel soft as downy pillows are."

On its being remarked, Jesus says, 'Because I live, ye shall live also;" she replied, "We shall see him again, and our hearts shall rejoice."

Dr. Campbell visited her on the Thursday evening, accompanied by his eldest daughter. At first she did not appear to recognise them, and was wandering a good deal; but she suddenly stopped, and said, "*Jane, I am near the end; but we'll be joined again;*" and she instantly relapsed into a state of unconsciousness. During her wanderings, she thought she was in her Bible-class, and uttered a sentiment with reference to her fellow-scholars which, it is to be feared, is but too true with many in all schools: "*They stay at home for every vain, silly excuse:*" and seemed much grieved at the absence of several teachers, some of whom she named; and added, "*I think they should be spoken to.*"

On the Friday she appeared to rally a little; and on the passage being quoted, "In my Father's house there are many mansions," she said, "Yes, I thought I should have occupied one before this." In the afternoon of that day she requested to have the CHRISTIAN WITNESS and PENNY MAGAZINE for March, it having been her custom to read both through as soon as they were received, but which illness had prevented this month. She read a few lines, but was too much exhausted to proceed.

On Saturday and Lord's-day she revived considerably; but on Monday exhibited evident signs of the near approach of death, and it was considered doubtful whether she would survive the evening. She passed a restless night, and on the Tuesday morning was, to a great extent, unconscious; but, recovering a little, her mother remarked, "We must wait the Lord's time." She sweetly, and with a smile, replied, "Yes. 'Why are thy chariot-wheels so long in coming?'" On a friend remarking, "Jesus has trod the path before you;" she added, "Yes, death is a rough path." Some water being given her, she took it with as great avidity as ever, and then said, "*Thank you; but nothing can stop death.*" Just before she expired, she threw her arms around her mother's neck, and said, with indistinct utterance, "Oh, mama, I have such sweet promises; I am so happy!" A feeling of suffocation coming over her, she said, "Pray for me, that I may not murmur;" and then clasping her hands, she earnestly prayed, "O Lord, deliver me! O Lord, take me!" Her prayer was answered; and at ten minutes past three o'clock, on Tuesday, March 16th, she fell asleep in Jesus.

Throughout her illness "calm resignation," to use her own phrase, was the prevalent emotion of her mind. The enemy of her soul was not permitted once to harass her mind with doubts or fears. She knew in whom she had believed; and the decision of character that she had always shown in health, with reference to the transactions of time, now exhibited itself with regard to the salvation of her soul. She had several Bibles, each kept in the most convenient place for use; and that which she used in her bed-room has innumerable passages marked from which her pastors and others have preached.

J. F. J.

"WHAT A FOOL YOU ARE!"

YOUNG lads, capable of much while doing nothing, hearken! "What a fool you are, Paley," said a young man in the university, "to be wasting your time in idleness and dissipation. You have talents which might raise you to eminence. I have none, and it is of no consequence how I act. I am independent of exertion; you are not, and will soon be a ruined man. Unless you alter, I have done with you. I will be no party to your destruction." This speech was made under peculiar circumstances. This young man and Paley had spent the previous night in drinking. Parting, they retired each to his lodgings. Paley was soon asleep; his friend could find no rest for thoughts of Paley's folly. Starting, he proceeded to Paley's lodgings, and awakening him,

he stood at his bedside and solemnly addressed him as above, and immediately departed. It was like a voice from eternity. He was amazed, confounded! He lay a-bed most of the day revolving his condition and forming his plans. He arose, and from that hour acted upon it. The world knows the result. Paley took the hint, though roughly made, and rose like a clear light, and shed a lustre on the age and the literature of his nation, and England boasts no son of greater acuteness, perhaps none of wider influence than he. Let any one with the recollections of his own wasted hours, and with any just views of the value of time, look over this or any other city or land, and he cannot do it but with emotions of unutterable sorrow. In all our cities, towns, and villages; in even our colleges and schools, there is a talent that is now buried, ruined, wasted—that is now, and that is to be in this world and the next, a blighting and a curse; that might adorn the bar, the senate, or the pulpit: that might resist with success the evils of profligacy and infidelity, and that might bear every blessing of science and civilization around the globe. From those lips which now give utterance to horrid blasphemy, the gospel, "in strains as sweet as angels use," might "whisper peace;" and those frames now hastening to the dishonoured grave of the drunkard, might endure the cold of northern climes, or the heat of Arabian deserts, in diffusing the blessings of civilization and Christianity; and those hands that will soon tremble as if palsied by age, under the influence of intoxicating drinks, might make the wilderness and the solitary place glad, and the desert blossom as the rose. All that we would ask to secure the conversion of this whole world to virtue would be merely the talent that is now preparing to be a blighting and a curse. Soon to that mass of expanding youthful intellect the opportunity of preparing for future usefulness will have passed away, and it will be too late to prepare to accomplish anything for the welfare of mankind. I need not pause here to remark on the painful emotions which visit the bosom in the few cases of those who are reformed after a wasted and dissipated youth. Cases of such reformation sometimes occur. A man after the errors and follies of a dissipated early life—after he has wasted the opportunities which he had to obtain an education—after all the abused care and anxiety of a parent to prepare him for future usefulness and happiness, sometimes is aroused to see the error and the folly of his course. What would he not give to be able to retrace that course, and to live over again that abused and wasted life! But it is too late. The die is cast for this life—whatever may be the case in regard to the life to come. Up, then, up! Lose not another moment! You may still succeed.

GOOD MANNERS—THE DIFFERENCE.

"WILL you have this seat, sir; I prefer to stand," said a fine little boy, sitting in a pew, when the chapel was crowded, to an old gentleman standing in the aisle.

"Thank you, my little man," said the gentleman, smiling very gratefully upon the little fellow, "and you shall sit upon my knee, if you please."

When the service closed, the gentleman inquired of him his name, and asked him, "Why did you give up your good seat?"

"Mother teaches me," said he, "never to sit when an older person is standing near me."

Now look at another scene:

"Will you let the ladies have your seat, and sit upon the bench yonder," said a gentleman to four boys sitting together in a pew.

"I shan't," says one: "they may sit on the bench themselves, if they please," said another.

Not one of them moved. All the people near turned and looked with surprise and disgust upon them.

"They can't be sabbath-scholars," one remarked. "At any rate," another said, "they have no bringing-up at home." Very soon the sexton came and ordered them all out of the pew. They were obliged to obey, and out they marched, with their heads hanging down, looking so sheepish and ashamed that nobody pitied them.

Which example, children, is the most worthy of imitation,—that of the lad, or of the four obstinate boys? And which honoured their parents most?

Cabinet of Things New and Old.

SELF-EXAMINATION.

BY THE REV. MATTHEW HENRY.

CHESTER, *Sept.*, 1700.

(*Furnished by Sir J. B. Williams.*)

2 COR. xiii. 5.

"Examine yourselves, whether ye be in the faith."

BLESSED Paul was famous not only for love to Christ, but also to the precious souls of men—a principle which should act in all of us. The effects of this were:

1. An earnest desire of the salvation of precious souls, Rom. x. 1. This was his heart's desire; for this he (as it were) travailed in birth: he spent his strength, and was ready to spend his blood.

2. This desire was accompanied with a holy fear of the miscarrying of souls. I am *jealous over* you—afraid of you, Gal. iv. 10. You cannot think what a terror it is to a faithful minister to think of the damnation of any of the souls that he preaches to: it is sad to think that we labour in vain; yet if it were only the loss of our labour, it were not so much; but it is the loss of the precious souls that I fear—least I should meet any of you in an unconverted state in the great day. It is in pursuance of this that this great apostle gives the exhortation here, "*Examine yourselves.*" It must be *your own* work. Ministers cannot do it for you—only help you in it.

1. It supposes a doubt, whether you be in the faith or not.

2. The method for deciding this doubt. *Examine:* we must not expect revelation; try your ownselves, what principle are you actuated by? You cannot judge by the outside; you must search and examine, prove your ownselves.

Doct. All that profess themselves to be Christians ought strictly to examine whether they be Christians indeed.

We are all professing Christians by our joining ourselves to religious assemblies; but if we be not Christians indeed, our profession will signify nothing; we must be converted, born again, and be really what we seem to be. It is the soul's deliberate renouncing the world and the flesh, and resigning itself to God as its ruler and portion. You must be delivered into gospel duties as into a mould. He only is the true Christian that is one inwardly. You must try your state, and, if you are real Christians, your title is clear to all the benefits purchased by Christ.

Shew, 1, what it is thus to examine ourselves: it is a work that requires time, pains, skill, and care.

1. We must concern ourselves about our spiritual state: this is

the first step. It is too true, but very sad, that it is very possible for men to make a profession, attend on ordinances, and yet have no true concern about their souls. Oh, the amazing stupidity of the most of men!

2. We must consider with ourselves concerning it. "Commune with your own hearts," Ps. iv. 4. Talk this matter seriously with yourselves,—to what end have we our thinking faculties? Men never begin to be religious till they begin to think. If you have some great worldly affair in hand, how do thoughts fill your mind about it.

3. We must suspect the goodness of our spiritual state—indeed some are too suspicious; I am not persuading to that; but a holy, religious fear, which is a means of our preservation—as the disciples,—"Lord, is it I?" Many have a hope for heaven which they sucked in with their milk, and, such as it is, it serves to keep them from melancholy; but though many are going heavily, yet it is toward heaven, and will end well.

4. Make a strict inquiry, and bring the matter to an issue. Many have some secret misgiving which yet comes to nothing. Examine closely, call a court, command silence; it is not a thing to be done in a hurry. "If ye will inquire, inquire ye," Is. xxi. 12.

5. Make an impartial trial, as thus. You call God Father; but upon what ground? Have you the nature and disposition of a child? Upon what ground do you hope for heaven? The word of God is the touchstone. Let that book be opened; let nothing false be given in for evidence; let conscience speak the truth, the whole truth, and nothing but the truth. Are you prepared for glory by a work of grace? Try this impartially, without favour or affection.

6. You must pass an impartial judgment: judge by the acts. The tree is known by its fruits. If it appear upon evidence that thy hopes are false, that the love of the world prevails above the love of God, pronounce thyself unclean. Give not sleep to thine eyes till the matter be mended. Give all diligence about it, 2 Pet. i. 10., and if you can make it sure to yourselves that you are effectually called, you are made for ever; if the Spirit of God has been at work with you, to justify and sanctify you, you shall be eternally saved.

Obj. What needs so much ado, such close examination?

Ans. Such is the folly of the most of men—to be earnest about trifles, and unconcerned about things of the greatest moment.

Some motives to this duty:

1. The matter to be examined is of great concernment: are you in the faith? It is not, am I a scholar? am I in the way to preferment? No; but am I a good Christian? have I a principle of grace in my heart? Man, woman, it is not thy livelihood, but thy life—the life of thy precious soul—that lies at stake. Is it an indifferent thing whether thou be a saint or a brute, a child of wrath

or a child of love? If you have any regard to your precious souls, be convinced these are not trifles.

2. The rule we are to go by is very strict. In a great road it is obvious we do not inquire; but if it be narrow and many turnings, we are often inquiring; the gate is strait, the way narrow, many called, but few chosen; and we must be of those few, or we are undone. When Christ was asked a curious question, "Are there few that be saved?" he answers with a serious exhortation, "Strive to enter into the strait gate."

3. It is an easy matter to be deceived: to be in the faith is an inward thing. You can see in a glass the complexion of your natural face; but no glass can discover the heart. "The heart is deceitful above all things; who can know it?"

4. Multitudes have been deceived in this matter. The Church of Laodicea, Rev. iii. 17, thought herself rich, and in need of nothing, when really wretched, miserable, poor, blind, and naked.

A careful tradesman that sees others break, (who seemed thriving,) is alarmed to look to himself. "There is a way that seemeth right to a man, but the end is death." The Pharisee, Luke xviii., went down not "justified." Many have a hope for heaven ready to swear by, (as I hope to be saved,) and, perhaps, the next breath challenge God to damn them.

5. It is a matter which must be examined shortly, therefore we are concerned to examine it now. Shortly this will be the decisive question, Were you in the faith? not whether you went to this church or that; whether Greek or Jew, high or low, rich or poor, bond or free, learned or unlearned? but whether you were in the faith, and were really what you seemed to be? You cannot avoid God's inquiry, therefore must examine yourselves.

6. A mistake in this matter will be of fatal consequence. Those that cried, "Lord, Lord," were bid to depart. The higher men are lifted up in their hopes, the more sad will their fall be, Hos. xii. 8.

What a surprise was it to her that came in disguise, 1 Kings xiv. 6, "Come in, thou wife of Jeroboam." Allude so here: Come in, thou hypocrite; why feignest thou thyself to be a true Christian? The house built on the sand fell in the storm.

7. The true discovery of our state will be greatly to our advantage, therefore we are concerned to inquire,—1. If our case be bad, there is hope that it may be mended; if you are not in the faith, get into it without delay; while there is life there is hope. A wound that is only skinned over is dangerous and threatens the patient's life, but when opened, more hopes of a cure. 2. If good, if you are in the faith, take the comfort of it; rejoice, and be exceeding glad.

Inf. 1. We have all cause to lament our neglect of this great duty of self-examination, as if it were an indifferent thing. Hence it is that many good Christians labour under such doubts; they are wanting in this great duty.

1. Examine your settled judgment. What are your thoughts of God and Christ and another world? Do you discern the glory of an invisible God above that of a dark, blinded world? If you are in the faith, invisible things will be great and real to you.

2. Examine your deliberate choice. You are of age to choose for yourselves—which has your choicest love, your best affections, God or the world? Is your religion subservient to the world, or the world to your religion? All that are in the faith have chosen God's testimonies as their heritage for ever.

3. Examine your commanding principles. What do you govern yourselves by? The world says,—Please men to serve a turn,—Every one for his gain,—Let every man look to himself, &c.; but then there are other and better principles to steer by,—that the favour of God is better than life,—that the salvation of the soul is to be first and chiefly sought after.

4. Examine your indwelling cares. I know what should most fill you; you know what doth. Is it care for the world and body, or for the soul and eternity? Rom. viii. 5. If in the faith, your chief care is to please God and get to heaven. I would hope that some are more careful for their souls than they seem to be. You should keep under your body; bring it in subjection.

5. Examine your outgoing affections. What is it you most delight in, most earnestly desire? Is Christ your chiefest good, fairest of ten thousand? Only you must not judge by the flaming of affection outwardly, for that is an uncertain rule.

Lastly; examine your constant and allowed practice. Try your state by your walk. If you live in the neglect of any known duty, it is a sign you are not in the faith. "Be not deceived; his servant you are to whom you obey." Conscience is the candle of the Lord; then light it up and make a strict search, and if you find you are in the faith, take you the comfort and give God the glory. Those that are in the faith now, if God be true, shall be in heaven shortly.

GOD, A GOD OF MERCY.

EZEK. xxiii. 11.

"Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?"

In the commencement of this chapter, the relative duties of pastor and people are illustrated in a very striking manner. Under the figure of a watchman placed upon a watch-tower during a time of war, and appointed to keep a constant look-out, so as to be able to sound the alarm on the appearance of danger; the minister of the gospel is divinely appointed to keep watch and ward over the souls of those committed to his care, so as to warn them of the guilt and danger of unbelief, the evil of sin, and the miseries of eternal death; and at the same time to point out the way of escape from the wrath

to come, and the means of regaining the favour of God and the blessings of eternity.

This is the duty of every minister of the gospel, and the faithful performance of it is enforced under a penalty of the most serious nature:—"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand."

But while it is the duty of the watchman to sound the alarm, it is no less the duty of the people, on the other hand, to attend to and obey the intimations and directions of their watchman. And, as during a siege, when an alarm is given that the enemy is approaching the walls, and about to make an attack, every means of defence is employed, and nothing neglected that might tend to defeat the intentions of the foe; so when the watchman on Zion's tower, blows the trumpet of alarm, and points out the place of danger, and the means of defence and safety, it is the duty of the people to obey the call with alacrity and speed; yea, with a zeal far surpassing that with which the besieged of an earthly city would hasten to the defence of their walls; for the soul is far more valuable than the body, and the interests of eternity than those of time. If the people neglect the call, and despise the danger, we are told that "their blood shall be upon their own heads." Such is the righteous decree of Heaven; and who can tell the full import of this awful denunciation? If it has been said, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love him;" it may with truth be said, on the other hand, that no one can form any conception of the miseries of the lost in the pit of woe. Eternity alone can disclose them. May God in his infinite mercy grant that no reader of these lines may be so infatuated as to set at nought God's counsels, and despise his reproofs, and so learn, from doleful experience, what is implied under the figures of "the worm that never dieth, and the fire that never shall be quenched!"

Having thus, in compliance with Divine direction, pointed out the duties of priest and people, and solemnly denounced the judgments that would, in either case, follow the neglect of these duties, the prophet proceeds, in verse 10, to answer an objection that was wont to be offered by the captious, who, from love of sin, were glad of any pretext for continuing its willing slaves: "Say they, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?" The answer to this is obvious. It is not by continuing in your sins, but by being delivered from the guilt and power of them, that you can live: and this deliverance is within your reach, for "As I live, saith the Lord,"—and surely the announcement to follow must be one of no ordinary moment, since it is not only made by the God of truth, but the truth of it solemnly attested by an oath!—"As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live." This is, indeed, a

gracious intimation; worthy of all the solemnity with which it is announced. God is a God of mercy. Love is his very nature; and though sin be the object of his abhorrence, he pities the sinner, and is most anxious (to speak after the manner of men) that he should repent, forsake his sins, and live. The whole of Scripture attests the truth of this. What but God's love for perishing sinners, and his having no pleasure in their death, prompted him to substitute his own Son in the room of the guilty; in order that by exacting from him the full obedience that we were bound to render, and inflicting on him the full punishment that we deserved to suffer, a foundation might be laid whereon he could be just and yet the justifier of him that believeth in Jesus? We have an affecting illustration of the character of God, in this so most interesting view of it, in the pathetic lamentation of Jesus—God manifest in the flesh—over guilty Jerusalem, Luke xix, 41: "And when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes." To the same effect is the parallel passage in Matthew xxiii. 37: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." In the Old Testament Scriptures there are many passages of the same nature; as for instance, Deuteronomy xxxii. 29, "Oh, that they were wise, that they understood this, that they would consider their latter end!" Isaiah xlviii. 18: "Oh, that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." How affectingly do these, and similar passages that might be quoted, prove and illustrate the truth that God has no pleasure in the death of the wicked, but that the wicked turn from his ways and live!

Having in this solemn manner declared his compassion for the sinner, the Lord follows up the statement with this earnest entreaty, "Turn ye, turn ye from your evil ways, for why will ye die?"

This is the language of *deep solicitude and concern*. The repetition of the words, turn ye, is a proof of this. It is the language of *entreaty*—"Turn ye from your evil ways: it is not too late to turn. Behold now is the accepted time; behold now is the day of salvation. Him that cometh unto me I will in no wise cast out." It is the language of *reproof*. Our ways are evil. They were not originally so, for we were created in the image of God; but we have made them so by our apostacy, and now we are depraved in thought, word, and deed. It is the language of *warning*. If we do not turn we shall die. There are few truths more expressly stated in Scripture than this; for instance:—"Except ye repent, ye shall all perish."—"The soul that sinneth, it shall die."—"He that believeth not, shall be damned." It is the language of *expostulation*. "Why will ye die?"—What madness to prefer death to life—misery to blessedness—hell to heaven! To choose as your portion the pleasures of sin, which are only for

a season and can never satisfy the soul; while you cast away the blessings of the gospel, which would enrich you on earth and render you happy through all eternity. It is the language of *compassion and love*. God knows the misery of a state of nature, and the still more awful misery to which it leads; and he pities us, even as a father pitieth his children. The love that prompted him to give his only begotten Son for our sins, makes him desirous that we should avail ourselves of the blessings of his grace, by appropriating to ourselves all the benefits of the purchased redemption.

Reader, if you have not yet turned from your evil ways unto the Lord, it is your duty and your interest *at once* to yield unto the gracious call before us. Remember that it is at the peril of your soul if you refuse; for if you continue to despise the voice of Him who thus addresses you from heaven, and die in this condition, you are lost for ever: for to you there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which will devour the adversaries. Oh, then, hear and obey the voice of God, addressing you in the winning accents of the gospel, "Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David." D. J.

Dunkeld, November, 1846.

CHARACTER OF A GOOD AND FAITHFUL SERVANT.

THE good servant rises early: she is quick and diligent at her work, and does it so willingly and cheerfully and handily, that it seems a pleasure to her rather than a task. She is strictly honest, so that she might be safely trusted with treasures of gold. Never, without leave, does she take for herself, or lend, or give away, the smallest thing belonging to her master or mistress or any one else. She always speaks the truth. If she has done any mischief, or committed a fault, she at once confesses it, and hopes and endeavours not to do the like again.

Whatever she has the care of is kept in excellent order, and always in its proper place. She loses no time in seeking for the things which she uses; she knows exactly where she puts them, and she can find them almost in the dark. She takes pains to make things clean and neat, and to keep them so. She leaves not even a lumber room in litter, and no passage, door-way, window, nor any hidden corner, dirty. She endeavours to be as careful of the property of her master and mistress as she is of her own, and as managing about it. She thinks there would be as much dishonesty in wilfully *wasting* or *abusing* it as in absolutely *stealing* it.

Her master and mistress have no fear nor suspicion about her when she is out of their sight. They know that she is as careful, as industrious, and as attentive to any directions which they have given her as if they were standing by and looking at her: nay, she is even more so, for one of her greatest fears is to offend her heavenly Master, who has strictly forbidden eye-service. "I like," says she, "that my mistress should look after me, and then she will be sure that I do my duty, or, at least, that I try to do it as well as I can."

The good servant seldom forgets or neglects any orders which are given to her, because she wishes to remember them and obey them as soon as possible. She receives every order from her mistress, and even her reproofs, with great respect and attention, and she takes very kindly any advice that is given her. She never goes out without leave, and, when sent, returns as quick as possible. She delivers every message to and from her master and mistress, word for word, and as exactly as she possibly can.

The good servant seldom speaks but when spoken to. She has too much good sense to suppose that *her* chat can be interesting to her superiors; and though they might have good nature enough not to hurt her feelings by repulsing her, she feels it is civility, not interest, would make them attend to her.

She behaves very kindly and attentively to the children of the house. She never speaks to them in an angry tone of voice, or answers any of their little questions in a fretful or impatient manner. She does everything she can that is innocent and proper to oblige and amuse them. She remembers how kind our blessed Lord was to little children, and how he took them in his arms and blessed them, and desired that they might not be forbidden to come to him. She endeavours, as far as she is able, to make them cleanly and tidy, active, cheerful, and good humoured, kind to one another, civil to every one, merciful to poor, dumb creatures, obedient to their parents, charitable, and hating all manner of falsehood. She never praises them for their beauty or fine clothes, or any of their clever little sayings. When she *does* praise them, it is for minding what is said to them, for overcoming bad passions and habits, and for taking pains to improve in what they have to learn. She carefully avoids telling them a falsehood, or promising them anything which she does not fully intend to perform. She is very cautious what she says to them; but when once she has said a thing, she keeps to it as strictly as possible. She never talks nonsense to them. She teaches them to speak and behave in as pretty a manner as she is able. She never allows them to learn or repeat any vulgar sayings, or anything but what would be useful and proper for them to remember. She never terrifies them with dismal stories of ghosts and witches, of fairies and bugbears. She never attempts to frighten them into good behaviour by telling them, "The black man shall have you!" or "The old man shall take you!" or "I will put you into the dark hole!"

She never speaks the name of Almighty God, or talks of him, but with the greatest seriousness and reverence.

If any dumb animals are intrusted to her care, she lets them have food and rest at the time they ought. She is particularly careful in their food and comfort; and when it is her business to kill any of them, she studies to do it in the quickest and least painful manner.

She has the greatest aversion to waste of any kind: food, coals, candlelight, everything intrusted to her care, she is particularly careful of. "I would not *steal*," she says, "my master's substance, and shall I *waste* it? This is not pleasing to God, and must not be. Every waste, even of the most trivial kind, I know is sinful."

She is particularly careful with respect to fire, and never sets a lighted candle near a bed, or near window-curtains, or drawers or closets where there are papers or linen. She never leaves linen airing by a fire without being watched, or children by themselves in a room where there is a fire.

She behaves friendly and kindly to her fellow-servants, and strives to assist and oblige them in everything not contrary to their master and mistresse's interest. Any servant, or any little boy or girl placed under her care, she is like a parent to, striving to make them faithful to their master both in heaven and earth. Every year she lays up in the saving's-bank some little portion of her wages. It is astonishing the sum which even *one pound a-year* will produce in a little time. Your master or mistress would explain this matter to you more fully.

How tranquilly and comfortably pass the days of such a servant as this! while she is ready to acknowledge that before God, and in his service, she has been an unprofitable servant.

BUSY MEMBERS.

CHURCH-MEMBERS are the persons to whom we refer. These, if they be the living members of the living Head, are in the right position. It is impossible to account for it, how those who believingly recognize the Saviour as their Priest and King can be found standing aloof from the church of Christ, and forming no combined part of the community who dare to be singular in a God-dishonouring world. Members of churches are the witnesses for Christ; they show forth his death as the ground of hope; they hold the Head as the alone Lord of conscience. Happy and honourable are they in this relation: may grace and peace be multiplied amongst them. There are among them busy members of an amiable and useful character, who lay themselves out for the true interests of the church with which they stand connected. They rejoice in her prosperity; they mourn over her adversity. They would do anything to advance her interests: busy, without being obtrusive, they are ever on the wing to welcome souls who fly as doves to their windows, and are ever on their way to attend the pilgrim in his path to glory. One such is remembered while I thus write, who was busy in the best sense of the term. She had been deeply taught in the school of affliction; she had time on her hands, and devoted it to some good purpose. She was richly conversant with her Bible, and had read and culled much from pious writings, and was capacitated to aid others in the good ways of God. She would call on her minister, and was ever saluted as having some tidings to communicate. She would now say, "Do you know such a person? I hope there is something good there. I wish, sir, you would see her. Have you seen so and so lately? Do you know they are in trial? It would be a comfort if you would call. I am sorry for such members: I have had serious conversation with them—I was pleased, however, they took it well. Have you had conversation lately with young B——? He is desirous of joining the church." Thus she was truly the helper of her minister in the gospel; yet all with pleasing modesty and undissembled piety. But she is no more with us. While alive, she used to put

me in mind of Watts's beautiful lines of the bee:

"How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From ev'ry op'ning flower."

So this dear, busy member would at home gather honey from her sweet Bible, and abroad attain fresh honey from every opening flower of grace to sweeten the toil of her labouring pastor. Honour to her shade! Peace to her memory! It is still fresh in Christian veneration and pastoral regard. Now in the full blaze of her glorious Lord, may we at last meet and sing the wonders of his grace!

But there are other busy members—busy in the world—Martha-like, troubled and careful about many things. They want to sit more peacefully at the Master's feet. Busy in the world, and, it may be, most laudably such, when the hallowed trio is preserved entire,—"Diligent in business, fervent in spirit, serving the Lord." There is some danger, in these days of mighty speculation and competition, of this trio being broken in upon. Oh, the world is too absorbing: it is a great thief of mind and time! Watch it, handcuff it; redeem the time knowing the days are evil. Well, but there is another busy member, still different and dangerous: it is the member busy with the tongue. Regular they may be in the ordinances of grace, but irregular in the order of converse. "How do you like such a step which our minister has taken? Did you hear so and so at our chapel? I shall not hear him again. Did you not think our minister legal in his address to sinners? Have you heard what is said of such a member?" So the busy member goes round talking, breeding discontent, till, if Providence do not control it, the spirit of a Korah ferment may be raised, and the peace of the church ruined. I admire the advice of the apostle. "Let such be quiet, and mind their own business." The exhortation is important, Philip. ii. 14, &c.: "Do all things without murmurings and disputings, that ye may be blameless and sincere, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

Truro. W. M.

THINGS UNLIKE A CHRISTIAN.

It is not like a Christian to come into chapel on the Lord's-day, after the worship has commenced, and sit down as if you had nothing to be ashamed of.

It is not like a Christian to stare about during the service, and to be busied in pulling on your gloves and arranging your dress, whilst the last acts of worship are being offered.

It is not like a Christian to wander from your own chapel and to choose to meet with a strange congregation, whilst the members of your own church are assembled for worship.

It is not like a Christian to absent yourself from the prayer-meetings, and the week-night services, when a little sacrifice would enable you to attend.

It is not like a Christian to take only two sittings in a pew because you occupy only two, whilst you can afford to pay for four.

It is not like a Christian to subscribe only one guinea to the institution for promoting Christ's kingdom, whilst you can afford to subscribe two.

It is not like a Christian to follow the fashion as to the amount of contributions, and to overlook the rule which requires us to give *as God hath prospered* us.

It is very unlike a Christian to absent yourself from chapel on a collection-day.

It is very unlike a Christian to turn away from the table of the Lord on any occasion when it is spread.

It is not like a Christian to leave others to teach the young, and visit and instruct the ignorant adults, when you have an opportunity of joining in the good work.

It is not like a Christian to give labour and substance to strange churches, whilst your own stands in need of your help.

It is not like a Christian to deem anything unimportant which Christ has commanded, or to treat with indifference matters relating to church-government because they are not essential to salvation.

It is not like a Christian to be a self-seeker, or to overlook the rule, that whether we eat or drink, or whatsoever we do, we are to do all to the glory of God. H. C.

THE BRITISH REFORMATION.

Wycliffe's Disciples, Reformers.

BY REV. THOMAS TIMPSON.

DURING the life of Wycliffe, his disciples were numerous, and many of them preachers of the gospel of Christ. His doctrines being derived from the word of God, were divine; instead of perishing, therefore, they seemed to prevail more after his death, and among all classes of the community; so that it became a subject of complaint by the ruling ecclesiastics, that "every second man in the kingdom was of that sect" Wycliffe's writings were industriously copied, and widely circulated; and many became well-instructed professors or advocates of the pure doctrines of the Scriptures. The followers of this apostolic man were called "Lollards;" an epithet borrowed from Germany, where it was given in reproach to pious persons, to indicate their custom of religious singing of psalms and hymns.

Dr. Sharon Turner says, that "the citizens of London became for the most part Lollards." And one of the most noted of these was "John of Northampton," whose intelligent patriotism and religious probity induced his fellow-citizens to elect him for two successive years lord mayor of London. "This opulent citizen," as Dr. Vaughan states, "is described by Walsingham as a Lollard. While mayor of London, in 1382, he braved the displeasure of the clergy, by invading the province of their spiritual courts." This he did by acting vigorously as a magistrate, to repress crime within the city. And Walsingham, in the true spirit of a monk, declares that his proceeding was unlawful, a violation of the statutes of the church, and "the effect of that spirit of insolence, presumption, and heresy, which had long characterised the Londoners, and scattered its infection over other cities."

Wycliffe's preachers, or, as they were called, "Poor Priests," laboured successfully in many parts of the country, where they had regular congregations, with qualified pastors; but vigorous efforts were made against them, especially by Courtney, Archbishop of Can-

terbury, who obtained a severe law against them. "From the preamble to this persecuting law," as Dr. Vaughan remarks, "so dishonestly obtained by Courtney in 1382, it appears, that these laborious teachers were accustomed to journey from town to town, and from county to county; that clothed in habits of peculiar simplicity, and without any license from the local ordinaries, it was their manner to preach their doctrine openly, not only in churches and churchyards, but also in the midst of markets and fairs, and indeed in all places where multitudes were convened. When cited by their ecclesiastical superiors to answer before them, on account of these disorders, they are described as treating the authority of such officers with contempt." But it rather seems that the fact was, like the apostles and primitive Christians, they merely refused to yield obedience in Divine things to human tribunals, at which they were commanded not to preach the gospel of Christ.

Wycliffe being now dead, his translation of the Scriptures, of which parts were widely circulated, was clamoured against by the prelates as a criminal breach of ecclesiastical unity; but by this means many were truly converted to the saving knowledge of Christ. Of this we have a striking example in the "Story of Walter Brute," a *layman*. His writings, as preserved by Fox, embrace almost every principle of genuine Protestantism. Charges being brought against him, he wrote his answer, and says, "Like as it is not my mind, through God's grace, to refuse the known truth for any reward greater or smaller, yea, be it never so big, nor yet for fear of any temporal punishment, even so, it is not my mind to maintain any erroneous doctrine for any commodities' sake. And if any man, of what state, sect, or condition soever he be, will show me that I err in my writings or sayings, by the authority of sacred Scripture, I will humbly and gladly receive his information. But as for the bare words of any teacher, Christ only excepted, I will not believe, except he shall be able to establish them by the aid of experience or Scripture."

The examination of this well-informed "Lollard," doubtless a person of consideration, was prolonged for two years; but Fox could find no account of him after the year 1393, when he was induced to submit to the bishop of his diocese, in the cathedral of Hereford. Scriptural knowledge, however, continued so to increase, that, in 1395, a "Book of Conclusions" was laid before Parliament, as a platform of principles, to effect a reform in the church. The petition complains: "Our usual priesthood, which took its original at Rome, and is framed to be a power higher than angels, *is not that priesthood which Christ ordained to his disciples*. The Romish priesthood is done by signs, pontifical rites and ceremonies, and benedictions of no force or effect, *having no ground in Scripture*; and forasmuch as the *bishop's ordinal* and the New Testament do nothing at all agree, it is, therefore, lamentable and dolorous mockery to wise men, to see the bishops mock and play with the Holy Ghost *in giving their orders: their character is the mask of Antichrist*, brought into holy church to cloak and cover their idleness." They add, in concluding their petition: "Wherefore we earnestly desire and beseech God for his goodness' sake, that he will wholly reform our church, now altoge-

ther out of frame, unto the perfection of her first being and original."

These "Conclusions" were affixed to the doors of Westminster Abbey and St. Paul's Cathedral, London; which so alarmed the prelates, seeing their craft and usurpations in danger, that they sent the archbishop of York to the king in Dublin, to hasten his return from Ireland, "to defend and succour the true faith and holy church, now in great danger of being ruined by heretics, who were contriving *to overthrow canonical sanctions.*"

As "an obedient son of the church" king Richard returned, and immediately stopped the progress of the "Conclusions;" and guided by the prelates, he threatened those who had dared to introduce the abhorred scheme of reform, especially the lords Stury, Clifford, Latimer, and Montague; requiring the former to abjure the opinions of Wycliffe, and, with a solemn oath, to promise undeviating conformity in all things to the Romish church!

King Richard was deposed in 1399, by Henry, the younger duke of Lancaster, by whose order he was murdered in Pontefract Castle. Henry was soon after crowned by Arundel, the new archbishop of Canterbury; and the new king yielded to the will of that intolerant prelate. "Both the king and the archbishop," says Dr. Dean Milner, "had demonstrated by their conduct that they were ready to sacrifice everything to their ambition. It is not, therefore, matter of surprise, either that the murderer of king Richard should proceed to persecute with extreme barbarity the Lollards, whom his father had so zealously supported; or that the archbishop, who had supported the usurper in his iniquitous pretensions to the crown, should also concur with him in his plan to crush the reformers. The power of the hierarchy was formidable to all men: thus influenced, Henry IV. and Arundel commenced a persecution more terrible than any which had ever been known under the English king."

Arundel determined on obtaining legal power to persecute the Lollards; and the prelates induced the pliant king, a slave to superstition and priestcraft, to agree to a law giving them power to "fine and imprison all persons suspected of holding Wycliffe's opinions; and if they refused to recant and conform to the decrees of the church, *to burn them alive in the sight of all the people!*"

This was the first instance in which the English statute-book was disgraced by a law *to burn human beings* for the alleged crime—though it is the duty enjoined by the words of Christ—of choosing their own religion for themselves. Nor did this law remain a dead letter. WILLIAM SAWTREE, rector of St. Osith, London, was the first victim of prelatical vengeance under this bloody statute. He was condemned at St. Paul's for dissenting from *transubstantiation;* and in the presence of the archbishop and six bishops, in their pontifical robes, he was degraded, with much formality and ceremonies, in public, from his clerical offices—as, 1. priest, 2. deacon, 3. subdeacon, 4. acolyte, 5. exorcist, 6. reader, 7. sexton. His various robes being stripped off, Sawtree was unmoved by all the solemn buffoonery; and he suffered, rejoicing in his Redeemer. As Dean Milner remarks: "Sawtree, glorying in the cross of Christ, and strengthened by Divine grace, suffered

the flames of martyrdom, A.D. 1400!" "Thus it may appear," says the venerable Fox, "how kings and princes have been blinded and abused by the false prelates of the church, insomuch that they have been their slaves and butchers, to slay Christ's poor innocent members."

Though this cruel murder of the faithful Sawtree terrified the Nonconformists, and made them more cautious in preaching, they illuminated the country by their valuable writings, exhorting to the diligent reading of the Scriptures. "The Lantern of Light," written in 1400 by William Hardy, curate of Barking in Essex, is regarded as superior to most of the treatises of that period, equal even to those of Wycliffe. William Swinderby, a friend of Walter Brute, was a zealous preacher; who, having laboured in the gospel for twenty years, suffered martyrdom, as is believed, in 1401.

John Purvey, curate to Wycliffe, at Lutterworth, was worthy of his great master; he was so esteemed for learning as to be called "the Library of the Lollards." To his industry we are indebted for many of the works of Wycliffe. He is the reputed author of the "Prologue" to a revised edition of the English Bible, written about the year 1407. He was imprisoned by archbishop Arundel; and, by torture in 1396, was induced to make a sort of recantation at St. Paul's Cross; but some years after, because he did not fully conform to the laws of the church, archbishop Chicheley threw him into prison, where he died. His principles may be seen from testimony concerning the true ministers of Christ:—"Every layman, being holy and predestinate unto everlasting life, albeit, he be a layman, yet is he a true priest of God. And every holy man who is a minister of Christ, although he be not shaven, is a true priest ordained of God, although no mitred bishop ever lay his character upon him. So that the pope and prelates do make more estimation of their character, as tonsures and crowns by them invented, than of the true and perfect priesthood ordained of God."—"The popes, bishops, and clergy, in making so many laws and ceremonies, were fools and seducers of Christians; but we ought not to believe their determinations, nor obey their laws, except they be plainly grounded upon Holy Scripture."

William Thorpe was, as Fox calls him, "a valiant warrior under the triumphant banner of Christ." He has preserved his "Examinations" in 1407, as written by himself; from which we learn his opinions and his extensive Scriptural knowledge. Thorpe records his sufferings from the bishops, in the prisons of Shrewsbury and Canterbury; and Fox supposes that he was "committed to some strait prison, according as the archbishop in his examinations threatened him, where he was so straitly kept, that either he was secretly made away, or else there he died by sickness."

John Badby, of Worcester, was a reformer of note, though called a "tailor." He was condemned in the cathedral, and sent to the bishop of London, where he was examined by the archbishop of Canterbury before many prelates, nobles, and the duke of York, at St. Paul's Cathedral. Badby rejected the archbishop's doctrine of transubstantiation, and said, "I believe the omnipotent God in Trinity to be ours. But if every consecrated host be the Lord's

body, then there are twenty thousand gods in England." Badby was led to the stake in Smithfield. Prince Henry, being present, heard him cry for mercy, and "ordered the fire to be quenched. 'Will you forsake heresy?' said young Henry, '*and will you conform* to the faith of holy church? If you will you shall have a yearly stipend out of the king's treasury.' The martyr was unmoved; and Henry, in a rage, declared that he might now look for no favour. Badby gloriously finished his course in the flames," in 1409.

"This godly martyr, John Badby," as Fox adds, "having consummated his testimony, the persecuting bishops laid their conspiring heads together, and exhibited a bill unto the king's majesty; whereupon the king, oppressed with blind ignorance, granted in parliament a new statute, called *Ex Officio*. This bloody statute enacted, that 'no one hereafter should preach, maintain, teach, inform openly or in secret, or make or write any book contrary to the catholic faith; or, having abjured, relapsing, the relapse be pronounced against him by the diocesan of the place, that then the sheriff of the same county, the mayor, sheriffs or sheriff, or the mayor or bailiffs of the same city, shall take unto them the said persons, *and cause them to be burned in the sight of all the people!*'"

Henry IV., in 1413, was called to render his awful account at the tribunal of God. "Henry V.," as Dean Milner says, "trode in his steps, and countenanced Arundel in his plans for extirpating the Lollards." In the first year of this reign, the archbishop collected in St. Paul's church, London, a universal synod of all the bishops and clergy of England. The chief object was to repress the growing sect: and, as Sir John Oldcastle, Lord Cobham, had on all occasions discovered a partiality for these reformers, the resentment of the archbishop and of the whole body of the clergy was particularly levelled at this nobleman.

Lord Cobham was the most popular man in the kingdom, of devoted loyalty, and known to be a supporter of the preachers of the gospel; he had spent large sums in the transcribing and circulating of Wycliffe's writings. Arundel, therefore, at the head of a body of the clergy, complained to the king of the heresy of his favourite. Henry consented to send for and reason with him. He exhorted him to submit; but Cobham, professing his heartfelt loyalty to the king, as Fox states, declared, "I ever was a dutiful subject to your majesty, and I hope I ever shall be. Next to God I profess obedience to my king. But as touching the pope and his spirituality, I owe them neither suit nor service; forasmuch as I know him by the Scriptures to be the great Antichrist, the son of perdition, the open adversary of God, and the abomination standing in the holy place!" Henry, being ignorant of the Scriptures, and superstitious, yielded to "those bloodthirsty prelates, far otherwise than became his princely dignity," as is stated by Fox. Cobham was, therefore, apprehended; and, as he courageously confessed his faith in Christ according to the Scriptures, the archbishop condemned him to be put to death. He was sent to the Tower, but he escaped; yet, after four years concealment in Wales, "he was apprehended by Lord Powis, and brought to London. His fate was soon determined. He was dragged into St. Giles's-fields, with all

the insult and barbarity of enraged superstition; and there, both as a traitor and a heretic, as he was called, he was suspended alive in chains upon a gallows, and burnt to death!" This great Nonconformist died "with the utmost bravery and triumphant joy, exhorting the people to follow the instructions which God had given them in the Scriptures."

While Arundel was giving sentence against Lord Cobham, he was seized with a mortal disease, and the tyrant was succeeded on the archiepiscopal throne by Henry Chicheley, who, as dean Milner says, "deserves to be called *the firebrand of the age in which he lived*. He engaged king Henry in his famous contest with France. While this scene was carrying on in France, the archbishop at home, partly by forced abjurations, and partly by flames, domineered over the Lollards, and almost effaced the vestiges of godliness in the kingdom. No quarter was given to the professors of the pure religion of Christ in England. The diocese of Kent was particularly exposed to the bloody activity of Chicheley." He obtained a more cruel law against those who should read the Scriptures *in the mother tongue:* nor was it suffered to remain merely on paper. "Many were taken and suffered cruel deaths; and many fled out of the land into Germany, Bohemia, France, Spain, Portugal, and into Scotland and Wales."

Among the martyrs of Christ under this law of Chicheley, the first mentioned by Fox is William Taylor. He had been a priest at Bristol; but he suffered death at the stake in Smithfield, in 1422, by sentence of the archbishop, for having written that *prayers were to be offered only to God!* Fox gives the names of about *a hundred and twenty* Nonconformists in Norfolk and Suffolk, some of whom were sacrificed at the stake to the bigotry of the prelates. William White is commended as "a morning star in the midst of a cloud." He had quitted the priesthood and married a pious woman, but continued preaching the gospel. He escaped from the archbishop by a recantation; but not ceasing to preach the faith of Christ, the bishop of Norwich brought him to the stake in September, 1424: and his wife Joan, vindicating the character of her martyred husband, zealously teaching the doctrines of Christ, suffered the same year at the hands of the bishop!

Humphrey, "the good Duke of Gloucester," son of Henry IV., brother of Henry V., and uncle to the young king Henry VI., was known to favour the doctrine of the Lollards. Episcopal malignity, therefore, doomed him to ruin. Eleanor, his duchess, was first accused of "necromancy, witchcraft, heresy, and treason," before the archbishop, and convicted! but policy prevailed for her life to be spared; yet she was confined till death in Chester Castle. Chicheley was called to the bar of God in 1445; succeeded by John Stafford, a prelate of a similar spirit. Duke Humphrey was thrown into prison at Bury St. Edmunds, where a parliament was called, and basely murdered the same night, the guilt of which was imputed to cardinal Beaufort, bishop of Winchester.

Reginald Pecock had been the worthy chaplain of the "good duke Humphrey," by whose influence he had been made bishop of Chichester; but losing his patron, and known to be a Reformer, he was cited before Thomas

Bourchier, archbishop of Canterbury, on a charge of heresy, because he maintained, in a sermon at Paul's Cross, that "the office of a Christian, above all things, is to preach the word of God; that man's reasons are not to be preferred before the Scriptures; that the sacraments, as now used, are worse than the law of nature; that bishops who buy their admissions of the Church of Rome do sin; that no man is bound to believe and obey the determinations of the Church of Rome; that the riches of the bishops, by inheritance, are the goods of the poor; that the apostles themselves, personally, were not the makers of the Creed; that the article in the Creed, *He went down to hell*, was not originally in it; and that the words of Scripture are to be taken in their proper sense." Pecock was induced to read his recantation; but his enemies found that he did not renounce his opinions, and they, therefore, retained him in prison, where, some say, that he was privately put to death.

The period between the years 1422 and 1485, during the reigns of Henry VI., Edward IV., Edward V., and Richard III., was most gloomy. Every species of oppression and cruelty was practised, and every review of it fills the mind with horror and indignation at the shocking scenes of perfidy, treachery, and cruelty, which were brought about by the insatiable ambition and wickedness of the nobles and bishops. "The very storm was the shelter of the Lollards;" yet there was no reign in that stormy period in which some good man did not suffer death at the stake for the doctrine of Jesus Christ!

Divine Providence had, however, been preparing, even at this dark season, the most powerful instrument for the overthrow of the papal superstition and the dominion of Antichrist,—that engine was the PRINTING-PRESS. This wonderful art was discovered about the year 1430, at Haerlem; it improved about 1440, at Mentz; and in 1450 the Bible was printed in Latin, giving the fatal blow to Popery. England received this art in 1470, by William Caxton, and priestcraft trembled in the light of the Scriptures. The Romish clergy, in consternation, complained to the pope, as stated by bishop Kennet, "that his holiness could not be ignorant what effects this invention had produced, for men now began *to call in question the present faith and tenets of the church, and to examine how far religion had departed from its primitive institution.* They exhorted even *the laity to read the Scriptures and to pray in their vulgar tongue.* That if these things were suffered, *the common people might at last believe that there was not so much need of the clergy*; for if men were once persuaded *they could make their own way to God*, and that prayers in their ordinary language *might pierce heaven as well as those in Latin, how would the authority of the mass fall! and how prejudicial might this prove to all ecclesiastical orders!*

Richard III. fell in 1485 at Bosworth, where Henry VII. was crowned on the field of battle. John Morton was archbishop of Canterbury, and, counselled by him, as declared by Dr. Fuller, was more cruel to the Lollards than his predecessors. Many were sacrificed at the stake in this reign, of whom two deserve special notice.

Joan Boughton, a widow of quality, more than *eighty* years of age. Dr. Southey states, "She was a disciple of Wycliffe, whom she accounted for a

saint, and held so fast and firmly *eight* or *ten* of his opinions, that all the doctors in London could not turn her from one of them; and when it was told her that she should be burnt for her obstinacy and false belief, she set nothing by their menacing words, but defied them, for she said she was beloved of God and his holy angels." The deadly bigotry of the prelates brought her to the stake in Smithfield, April 28, 1494; and Dr. Southey adds, "that her daughter, the lady Young, suffered afterwards the same cruel death with equal constancy."

William Tylsworth was the other. Fox gives the names of twenty-five of the Lollards who did penance, bearing faggts, in Buckinghamshire, William Smith, bishop of Lincoln, having resolved on their extermination. Tylsworth was the chief victim of that bloody prelate's bigotry, at Amersham; and when he was brought to the stake, to the eternal infamy of bishop Smith, as stated by Fox, "Joan Clerk, being a married woman, who was the only daughter of the said William Tylsworth, and a faithful woman, *was compelled, with her own hands, to set fire to her own father!* and at the same time, her husband, John Clerk, did penance at her father's burning, and bare a fagot!"

Henry VII. survived the fifteenth century, and died April 22, 1509: he was interred in his splendid chapel at Westminster. "His religion," says sir James Mackintosh, "as far as we are informed, never calmed an angry passion, nor withheld him from a profitable wrong. He dreaded the tribunal of God; but his prelates did all they could to quiet his guilty conscience: and, among other things of the same delusive character, they inserted for him in his will, assuring him of their services in this matter, for *the rest of his soul*, that "10,000 masses should be said in the monastery at London for the repose of his soul: 1,500 in honour of the Trinity, 2,500 in honour of the five wounds of Christ, 2,500 to the five joys of our lady, 450 to the nine orders of angels, 150 to the honour of the patriarchs, 600 to the twelve apostles, and 2,000 to the honour of all saints!" Such were the corruptions of the doctrines of Christianity as taught by these pretended high-priests of Jesus Christ!

The Letter Box.

THE ADVANTAGE OF KNOWLEDGE

It is a common but forcible observation, that "knowledge is power." Lord Bacon is generally reputed to be the author of it; but Solomon long before embodied the sentiment in an apophthegm, saying, "A wise man is *strong*, yea, a man of knowledge increaseth *strength*." But in what respects is knowledge power? Knowledge is power *physically*. To say nothing of the cities, towns, and villages, with their respective outworks, which have successively arisen under human hands in all parts of the civilized world, what surprising feats of giant strength has it put forth in other respects, subjugating earth and sea to its irresistible control. On the great line of rail we can see mountains levelled, rocks cleft, rivers passed, while the outspread lap of nature, in countless variegated patchings, lies cultivated before us. In the lighthouse we can stand amid the blue expanse, bidding defiance to its towering waves

Or, if we please, we can take a walk under the Thames, and have the whole painted, with one's-self in the picture, to look at as one sits musing in the room. Knowledge is power *mechanically*. The natural state of matter is rest, but here we find matter in motion. What puts it in motion? Knowledge. Thus very matter serves to tell us what o'clock it is, what the temperature is, what the weather will be, where we are, though on the broad ocean, with nought beside to look upon but sky and water. It manufactures our apparel, constructs our utensils, makes our paper, gets our coal, ploughs our fields; carries us on sea or land, no matter which, hundreds of miles distant in a few hours; takes us down, if we will, into the bowels of the earth or to the bottom of the sea, bringing us up again from both in perfect safety; or, it exhibits distinctly to our view our own skin of scale, the fibres of an insect's wing, or "the rolling worlds" in illimitable space; while it *prints* an account of the whole in a book to read at our leisure. Knowledge is power *intellectually*. What thoughts it conceives! what words it utters!

"Thoughts that *breathe*, in words that *burn*!"

What discoveries it makes! what designs it executes! what enterprises it fulfils! what books it writes! what sermons it preaches! what lectures it delivers! what business it transacts! what communication it maintains! what problems it solves! what difficulties it conquers! what information it accumulates! It is the philosopher's stone, the true alchemy, which turns everything it touches into gold; the *sceptre* which gives us our dominion over nature; the key which unlocks the storehouse of creation, opening to us the treasures of the universe; while it amply communicates, and yet sufficiently retains, nay, increases itself,—

"Rearing the tender thought;
Teaching the young idea how to shoot."

Knowledge is power *scientifically*, *philosophically*, *socially*, *morally*, *religiously*. Wondrous are the achievements which it has effected, and is still effecting, in the physical, chemical, physiological, and mental departments of nature, to which as a cause, instrumentally, all our comforts and conveniences are to be attributed. Civilization, indeed, owes its existence to, nor can it be promoted without it. Social improvement also progresses with its progression; and while ignorance leads to vice, knowledge leads to virtue, and virtue leads to religion. Well, therefore, has the wise man said, "that the soul to be without knowledge, it is not good." No! it is fearfully and irretrievably detrimental. It is so personally; for "the soul is the man." Miniature of the Creator's infinity, no thought can measure thy grandeur, no limit can be set to thy unfolding!

"'Tis but to know how much may be known."

How ennobling the distinction which thus places man above the brute; for, while the latter can possess knowledge only in so small a degree that we are wont to deny it altogether, the former can acquire it in unlimited and diversified extent. For any man, therefore, to be destitute in a remarkable degree of that which constitutes the appropriate possession of his species, is degrading to, and must proportionately disqualify him for reaching the end of his existence. How *tasteless* such a man is! "The music of the spheres" plays in vain for him, for he has no *ear*. Beauty everywhere in nature stands out prominently, but he has no *eye*; as though the choicest paintings of Raphael, Vandyke, or West hung around him, and he never looks at them but with "brute unconscious gaze," insensible alike to their loveliness and their grandeur. You never hear *him* saying,—

"These are thy glorious works, Parent of good,
Almighty:—thine this universal frame,
So wond'rous fair! *Thyself* how wond'rous then!"

No! having neither "eye" nor "ear," he is speechless. How indifferent such a man is! Monarchs reign, senates plead, authors write, poets sing, ministers preach in vain for him, for he

wakes not up to the slightest degree of interest; like the grazing cattle, intent only on the gratification of the animal, "grovelling through life on a level with the soil where he is at last to find his grave." How undevout such a man is! "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." But, alas! such demonstrations of the Creator's energy and skill are *not* seen, or, if seen, not understood by him who is too unobservant thus to

"Look through nature *up* to nature's God."

And while heathens worship idols, he worships nothing; going nowhere as to worship, while he is always going somewhere as to destiny; "without God in the world, alienated from the life of God, through the *ignorance* that is in him, and because of the blindness of his heart, *dead* in trespasses and sins." Not less detrimental is ignorance relatively. Tender and endearing beyond compare are the relations of husband and wife, parent and child. But, "without knowledge," how are the duties of these relations discharged? Household affairs, so habit-forming, are they conducted with economy, decorum, cleanliness, decency? Affection, so instinctive, does it rise superior to the brute's attachment to its young? Education, so unutterably important, is there aught worthy the name going on? On the contrary, is not the window-plant or the woodbine that grows up the front of the house, more trained than the children? Alas! alas! if not "converted into a source of profit as soon and as largely as possible," are they not

"Left to droop,
By timely culture unsustained; or run
Into a wild disorder; or be forced
To drudge through a weary life without the help
Of intellectual implements and tools:
A savage horde among the civilized,
A servile band among the lordly free?"

Nor is ignorance less detrimental socially, morally, religiously. In knowledge social order finds its best security, morality its strongest bulwark, religion its truest reverence. "In the adoption of the system of education," said a discerning statesman, "I foresee an enlightened peasantry, frugal, industrious, sober, orderly, and contented, because they are acquainted with the true value of frugality, sobriety, industry, and order; crimes diminishing, because the enlightened understanding abhors crime; the practice of Christianity prevailing, because the mass of your population can read, comprehend, and feel its Divine origin, and the beauty of the doctrines which it inculcates; your kingdoms safe from the insult of the enemy, because every man knows the worth of that which he is called upon to defend." Numerous and conflicting are the statements which wise and good men are now putting forth on this momentous subject; but *all* believe that ignorance prevails to an enormous and alarming extent. How necessary then it is to diffuse knowledge—all useful knowledge—but especially and pre-eminently Divine knowledge—for this is wisdom, the right application of all knowledge; and, unlike many other species of Divine knowledge, can be acquired by every one, the most unlettered not excepted, for "the wayfaring men, though fools, shall not err therein." "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted." Parents remember, that next to giving to your children bread, the life of the body, is the giving to them education—intellectual, secular, moral, religious—the life of the mind and heart, that which is adapted to qualify them for the discharge of duty in this world, and to prepare them for the enjoyments of another. Young people! prize knowledge as you prize life, and seek it accordingly. Your mind is *good* ground, break it up, sow it with good seed, and the crop shall compensate for the expense and toil of cultivation; it is a precious stone, rough and unsightly as it may now

appear, knowledge will fetch out its rich veins; it is a jewel, dim and lustreless through ignorance, but cut and polished by knowledge, it shall flash with immortal intelligence, and, through grace, beam as a diamond, studding Emanuel's crown for ever.

"The mind 's the standard of the man."

Sabbath-school teachers, "grow in grace, and in the *knowledge* of our Lord and Saviour Jesus Christ." You are the *true* benefactors of your race. Pious, intelligent, affable, punctual, patient, persevering, no tongue can tell the good you may yet be the instruments of effecting, in present, and, by consequence, future generations. The sabbath-school is quite as likely as the country churchyard, to produce

"Hands that the rod of empire might have sway'd,
Or waked to ecstasy the living lyre."

Yours is indeed a noble, benevolent, laudable, but momentous enterprise. "Mighty in the Scriptures," however, you stand fully equipped. With the book of God in your hand, you need never be at a loss either for subject or illustration: it is replete with the choicest imagery, the most touching narratives, the most lively histories, the most interesting biographies, the most impressive examples, the most wonderful events, so simple as to attract the admiration of a child, and so majestic as to command the applause of an angel, "which things the angels desire to look into;" and these are ever at your disposal, waiting to do you service. In it is the creation of man, "the noblest work of God," "fearfully and wonderfully made," and you may talk about *physiology*. In it are "the heavens, the work of God's fingers, the moon and the stars which he hath ordained," and you may talk about *astronomy*. In it are "the foundations" and "the dens and caves of the earth," with "all manner of precious stones," and you may talk about *geology*. In it "there is a vein for the silver, and a place for the gold where they find it, iron taken out of the earth, and brass molten out of the stone," and you may talk about *mineralogy*. In it are "the green pastures beside the still waters," the flocks and the downs and "the little hills on every side," and you may talk about *agriculture*. In it are "the flowers which again appear on the earth," in both field and garden, in countless number and variety, and you may talk about *botany*. In it are "the beasts of the forest," and "whatsoever doth creep forth, with every living thing," and you may talk about *zoology*. In it are "the temple" and "the building," and you may talk about *architecture*. In it are the two Testaments —the laws of God and man, and you may talk about *jurisprudence*. In it are "the armies of Israel" and the "soldiers" of the "cross," and you may talk even about *military tactics*. But, if you talk about *physiology*, it should be of "the great mystery of godliness, God manifest in the flesh;" if of *astronomy*, it should be of "the sun of righteousness," "the bright and morning star," "the life of the world," and "the light of life;" if of *geology*, it should be of "the ancient of days," before all worlds, "the Rock of eternal ages;" if of *mineralogy*, it should be of the "gold tried in the fire," the "pearl of great price, "the unsearchable riches;" if of *agriculture*, it should be of Him who has invested us with a title to, and a meetness for, "the glory of all lands," "an inheritance incorruptible, undefiled, and that fadeth not away;" if of *botany*, it should be of "the rose of Sharon," and "the lily of the valley;" if of *zoology*, it should be of "the lion of the tribe of Judah," "the Lamb of God which taketh away the sin of the world;" if of *architecture*, it should be of "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto a holy temple *in* the Lord;" if of *jurisprudence*, it should be of "the Lord our righteousness," in whom all the seed of Israel is *justified*, with whom we are "*joint-heirs*," and who is the *end* of the law for righteousness to every one that believeth;" if of *military tactics*, certainly it should be of "the Captain of Salvation," whose is the Christian panoply, beneath the banner of whose

cross we "fight the good fight of faith," and through whom we are "more than conquerors." "And *I*, if *I* be lifted up from the earth, will draw all men unto me." But,

"The whole creation can afford
But some faint shadows of my Lord;
Nature, to make his beauties known,
Must mingle colours not her own."

"That in all things he might have the pre-eminence; in whom are hid all the treasures of wisdom and knowledge; the excellency of the knowledge of Christ Jesus our Lord."

"Him first, him last, him midst, him without end."

Bingley. W. ATHERTON.

KIND COUNSELS TO HEADS OF FAMILIES.

January 26th, 1847.

RESPECTED NEIGHBOURS,—I have long felt an inclination to communicate a few thoughts to you in the form of a letter, upon a subject which greatly concerns the temporal as well as eternal welfare of both you and your children. I have frequently been much grieved at the apparent unconcern manifested by too many parents as to how their children conduct themselves when out of their immediate presence—I mean in reference to the company they keep, and the nature of their playful exercises, particularly after they become old enough to be employed in any kind of work. It is matter of painful observation, that very many boys become headstrong and impudent after they are put to work, and that in a great measure owing to their throwing off parental restraint; and in this many parents are the unintentional cause, by yielding up their authority, and winking at the follies of their children merely because they have begun to do something towards their maintenance—(which is, indeed, matter of thankfulness); but, unfortunately, the mischief does not end here; this is only the first stage; the next speedily follows, when Sunday-school teachers have their kindest feelings tortured, and their fondest hopes extinguished, (at least for a season,) by the desertion of such boys from their care and spiritual instruction; and, what is worse, by the fearful influence which their example exerts upon those around them; which influence is seen in the gross ignorance, sabbath desecration, drinking, and general looseness of character which meets the eye at every turn; but before I go any further, allow me to entreat you not to suppose that I am overstating the case, or drawing a darker picture than it really warrants; no, I can assure you, it is only a faint representation of the evils complained of.

Again, I beg to suggest another cause of serious mischief which many parents bring upon themselves and their children, viz., by allowing their boys to become their own providers too soon; to sustain the character of boarders or lodgers before they are grown up, or have money to spend just as their dispositions and passions may dictate. Very many well-disposed and affectionate parents err in this respect, and the consequence is that thousands of young people are ruined, body and soul, for ever. Young people should be taught the proper use of money by its being very sparingly dealt out to them; and who so proper to manage for them in this particular as their parents; by so doing, they will guard against that want of love and affectionate regard which the idea or feeling of independence has a tendency to create. Parents should have the oversight of their children during their minority, or until they are twenty-one years of age, providing them with food, clothing, and pocket-money, according as they can afford it, taking care to know how it is spent, and then there is every probability that these gifts will be economised, or laid out in the purchase of books, or other means of improvement; and, as a further means of retaining your authority, you will do well to render your home as happy and comfortable as possible, so that your sons and daughters may prefer to any other place their own fireside. But to return to the younger branches of your families, I would suggest, (as a source of encouragement to

them,) the propriety, nay, the absolute necessity, of either father or mother, or both, if practicable, accompanying their children as often as possible to the Sunday-school. Many parents are extremely anxious that their children should be brought under the influence of instruction both at school and in some place of worship; nay, even try to enforce obedience, but, for lack of proper example, their authority is too often disregarded; then follows a regular train of calamities upon themselves and their children; personal and family disgrace is too frequently the result. Thus, instead of their offspring being a comfort and support to them in the decline of life, or as old age approaches, they will have the mortification, as well as deep affliction, of beholding their children as wretched and miserable as themselves; and it would be well if this were the case only in reference to such as are themselves careless about what will become of them beyond the grave; but, unfortunately, in too many instances, our reflections refer to those who are professors of Christianity, and whom we hope are, or wish to be, sincere in their profession: they do not sufficiently care for the spiritual interests of their children; their general plan of government is characterised by the grossest neglect; they seldom or never go with them to a Sunday-school or place of worship; and when in the house of God they scarce look at them, do not sit with or even near them, and yet desire their constant attendance and proper behaviour when there; but how can they reasonably expect their wishes to be realised.

I have myself witnessed the melancholy spectacle of a youth twelve or thirteen years of age conducting himself in the most disgraceful manner at the door of a chapel, whilst his father was engaged in the act of public prayer within. Why was not the son by the side of his father? In all probability the good man either did not consider it necessary, or, like too many others, had relinquished his authority. These things ought not to be; religious parents should be the guardians of their children, should watch over them with all possible care, in great love and tenderness, but with equal firmness.

On the other hand, I have witnessed with delight a father, in company with all his children, attending a Sunday-school and place of worship; have marked the sanctifying influence of these means of grace on their hearts and lives, leading one after another to become members of a religious society, and in their turn useful instructors of the rising generation. No family disgrace there!

Parents, I beg to submit this epistle to you, believing that you will give me credit for my best wishes for the present and future welfare both of you and your children, on the proper management of whom so much personal, domestic, present and eternal happiness essentially depends: nor would I fail to remind you of the great necessity there is for the attainment of Divine wisdom—that wisdom which is alone able to direct you in the performance of the important duty you have to discharge. Surely, then, you will see clearly that it is not only your duty but your highest interest to make God your friend, otherwise, if you are at enmity with him, you cannot with any degree of confidence look up to or expect from him the assistance you require, and, therefore, for your own and your dear children's sake, "acquaint yourselves with God, and be at peace with him, that thereby good may come unto you;" without delay become reconciled to your heavenly Father by sincere repentance, and an humble but entire dependence on the merits of Jesus Christ's atonement for your sins; and, for your encouragement, hear the Saviour's words to all who are truly willing to be saved from sin and its consequences: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you." Jesus never said to any one, "Seek ye my face in vain;" and if you thus seek and find the Lord, and get a sense of the forgiveness of your sins, and feel and know that you are made a child of God, then, and not till then, can you expect his blessing.

Jesus says, "Ye are my friends, if you do whatsoever I command you;"

and if you thus secure his friendship, you may confidently calculate upon having his help in all your endeavours to train up your children in the fear of the Lord, and in the way they should go.

If your children, by your precept and examples be so trained, you will be both blessed and made a blessing, not only to them, but also to the neighbourhood in which you live, as your example and that of your children will have a favourable influence, more or less, on all around you, and wherever, in the order of Providence, their lot may be cast in future days.

On the other hand, if you allow them to go unrestrained, and to become wicked as they grow in years and stature, they not only may be the cause of bringing you with sorrow to the grave, but they will, it is to be feared, become a curse to others, as far as the influence of their evil example extends; and we read in holy writ, that "sin is as the letting out of water," nobody can say when or where it will stop; and it will cause you bitter reflections on a dying pillow to know that you have been the instruments of bringing children into the world, and of having trained them up for the service of the wicked one.

And well would it be if such reflections end in this world, for it is awfully possible that your sad neglect may serve to increase your condemnation, and gnaw your unhappy spirits to all eternity; and, for-aught all human wisdom knows, your children, (now so dear to you,) through your supineness and heedlessness in your attention to their moral conduct, may be eternally lost, and upbraid you with being the cause of their misery for ever.

But, thank God, this need not be the case. You and your children, as has been stated, may yet be a blessing to the world, and especially to where their lot may be cast, and have God's blessing wherever they may go.

That this may be the case, is the devout wish and prayer of your sincere friend and neighbour,

JOSEPH BOURNE.

The Fragment Basket.

CONSCIENCE.—Lord Erskine was distinguished through life for independence of principle, for his scrupulous adherence to truth. He once explained the rules of his conduct, which ought to be deeply engraven on every heart. He said, "It was a first command and counsel of my earliest youth always to do what my conscience told me to be a duty, *and to leave the consequence to God.* I shall carry with me the memory, and I trust the practice of this paternal lesson to the grave. I have hitherto followed it, and have no reason to complain that my obedience to it has been a temporal sacrifice. I have found it, on the contrary, the road to prosperity and wealth; and I shall point out the same path to my children for their pursuit."

HENRY MARTYN.—It is said of Henry Martyn, that returning to Cambridge in the summer of 18—, he passed the season of vacation most profitably. Constrained, happily, to *be much alone,* he employed his solitary hours in frequent communion with his own heart and with that gracious Lord who once blessed Isaac and Nathaniel in their secret devotions, and who did not withhold a blessing from his. "God," he observes, "was pleased to bless the solitude and retirement I enjoyed this summer to my improvement; and not until then had I ever experienced any real pleasure in religion. I was more convinced of sin than ever, more earnest in fleeing to Jesus for refuge, and more desirous of the renewal of my nature." Young men, mark this!

A HINT TO HEARERS.—A few years ago, when making a preaching tour in Yorkshire, Mr. Rowland Hill paid a visit to an old friend, who said to him, "Mr. Hill, it is just *sixty-five* years since I first heard you preach, and I remember your text and part of your sermon." "'Tis more than I do," was

his remark. "You told us," his friend proceeded, "that some people were very squeamish about the delivery of different ministers who preached the same gospel. You said, 'Suppose you were attending to hear a will read, where you expected a legacy to be left you, would you employ the time when it was reading in criticising the manner in which the lawyer read it? No; you would not; you would be giving all ear to hear if anything was left to you, and how much it was. That is the way I would advise you to hear the gospel.'"

GOODNESS, GREATNESS.—Those are the most valuable, that are the most serviceable, and those are the greatest lights, not that have the best gifts, but that humbly and faithfully do the most good with them.

Poetry.

LIFE'S WORK.

ALL around thee, fair with flowers,
Fields of beauty sleeping lie;
All around thee clarion voices
Call to duty stern and high.

Be thou thankful, and rejoice in
All the beauty God has given;
But beware it does not win thee
From the work ordain'd of Heaven.

To remove the wide-spread darkness,
That the light of truth may shine;
And recal the child of error
To Jehovah's holy shrine—

To unbind the iron fetter
Of the maim'd and wretched slave;
To uplift the long-degraded,
Sin's abandon'd victim save—

To encourage suffering virtue,
Lest, despairing, it shall die;
And the light of hope rekindle
In the dark and vacant eye:

Cheerfully of thine abundance
To the sick and poor impart,
And lift up the weight of sorrow
From the crush'd and burthen'd heart.

This, the work ordain'd of Heaven,
This is thine, and this for all—
O be faithful, ever ready
To obey the heavenly call.

Follow every work of mercy
With a trusting, loving heart;
And in all life's earnest labour
Be thou sure to do thy part.

Now, *to-day*, and not to-morrow,
Work, O work with all thy might,
Lest the wretched faint and perish
In the coming stormy night.

Now, TO-DAY, and not to-morrow,
Lest before to-morrow's sun
Thou, too, mournfully departing,
Shall have left thy work undone.

FOR EVER.

YES, in "for ever" dwells a tone,
A thrilling import of its own:
Say, has not man some seat of bliss,
Some rest more durable than this;
Some home from whence a guiding ray
Cheers the poor pilgrim on his way;
Bids faith with eagle-eye aspire,
And hope light up her vestal fire?
Yes, wait the few appointed years,
A scene beyond the tomb appears;
A scene—but ah! what mortal hand
Can sketch the glory of that land?
Eye hath not seen, nor ear nor heart
Heard or conceived a thousandth part.
To death's cold grasp alone 't is given
To lift the veil that hangs o'er heaven.
Yet though so much lies hid from view,
One truth shines clearly, brightly through—
The glory, whatsoe'er it be,
Is link'd to immortality!
Once reach it, child of love divine,
Once enter, 't is for ever thine.
No flight of time prescribes a bound,
No mockery now is in that sound;
No change is there, no sad decay,
No shades of night, 't is one long day;
No seasons in their circle bring
Winter and storms, 't is one sweet spring.
Nor weekly cares, nor worldly pains
The spirit vex; one sabbath reigns.
All, all is fix'd on that blest shore,
And fix'd in joy for evermore!

The Children's Gallery.

A SHORT DISCOURSE FOR CHILDREN.

"And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called to him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."—GEN. xxii. 10—12.

CHILDREN generally love to read and hear stories, and the most striking are those recorded in the Bible. They are both interesting and instructive; so much so, that I question whether there be any to be found to equal them. The one before us is that of Abraham offering up his only son, Isaac, and is a very affecting one.

The sacred historian informs us who Abraham was—namely, the son of Terah, who was a descendant of Shem, and Shem was the son of Noah. You who have read your Bibles know how Abraham was commanded by God to leave his country, the place where he was born, his kindred, relatives, and friends, and go out into a strange country; and that he obeyed, went out, not knowing whither he went; and that he was accompanied with Lot, who, after they had travelled some distance, separated on account of a strife between their herdsmen; that Lot chose the way of the plain, and Abraham journeyed on to Canaan. While Abraham sojourned as a stranger, dwelling in tents, God appeared to him by dreams, visions; promised to bless him, and make him a blessing, &c. Also, that he was a man of extraordinary faith: hence he was called the Father of the Faithful. A man of eminent piety; loved God supremely with all his heart; yea, so much so, that sooner than offend him would part with all he had—his best treasure, his only son, Isaac.

Notice three things respecting the fear of God.

I. All who would have Abraham's God for their God must, like Abraham, fear God. "I know (said the angel) that thou fearest God." Yes, and God knows those who fear him, and those who do not.

1st. What is it to fear God? To fear God is to reverence and obey him; to dissent from evil, and do good; to seek forgiveness of your sins; to be sorrowful for them, and to seek to have the grace, the love of God, shed abroad in your hearts. This is what David meant when he said, "The fear of the Lord is the beginning of wisdom, and to depart from evil that is understanding." "A good understanding have all they who fear God." Children can never be wise and happy till they begin to fear God. God is a very great God; he could easily crush you, kill your body, and make your soul miserable for ever: you must, therefore, fear his wrath. He is a very good God: wishes to bless you, make you happy: you must, therefore, fear to grieve him. God is always looking upon you; you must, therefore, fear to do anything wrong. God is always listening to you; knows all you say: you must, therefore, fear bad words. God is a wise God; knows all your thoughts: you must, therefore, fear bad thoughts: and when they arise in your minds, pray God to deliver you from them.

2nd. Who are those that fear God? Not the wicked. It is said of them, "There is no fear of God before their eyes:" they forget God, mock his word, break his sabbaths, are disobedient to parents and teachers. But those who fear and love God are, like Abraham, good and obedient children. They are taught by the Holy Spirit; are wise, good, safe, and happy; are such as truly love God, the Bible, the sabbath, the people of God; love to hear of heaven and good things; shun wicked company; are good and attentive at school, and love the house of God; can say with the poet,—

"I have been there, and still would go;
'Tis like a little heaven below."

II. All who would be the children

and friends of God as Abraham was, must, like Abraham, be willing to part with whatever God requires.

1st. God requires you to part with sin—all sin; bad company, bad ways, bad thoughts, bad words, bad tempers; all unholy desires; all sinful pleasures; covetousness, pride, anger, malice, evil speaking, and whatever his Word forbids you.

2nd. When and where does God require you to part with sin? Now, and in this world; to-morrow may be too late: "No repentance in the grave," &c. To-morrow you may be in eternity, beyond the reach of mercy; you must, therefore, repent, be sorrowful for and forsake your sins now; you must seek pardon and salvation now; you must pray for a new heart now; you must love and obey Jesus Christ now; you must have a title to heaven here, and a fitness too and that now.

III. All who love and fear God will be happy at death, and happy for ever. If you love and fear God, you will go to heaven when you die. See Abraham and Isaac, and all the great and good men who have ever lived. You will see Lazarus near to Abraham. Lazarus who, when in this world, was so poor that he lay at the rich man's gate, begging the crumbs which fell from his table; but you will see him in heaven rich—richer than the greatest king in this world, brighter than the sun, and, more than all, you will be like him. Jesus Christ will own you for his, crown you with glory, give you a fine mansion, set you near himself, and make you kings and princes unto God and his father for ever.

Application.

1st. I would kindly say to the little boy or girl who reads this, to think of Abraham; what a good and great man he was; how happy; the favourite of heaven; and all because he feared and loved God. Do you, reader, wish to become great? Imitate pious, faithful Abraham.

2nd. If there should be one into whose hands this may fall, who is not a God-fearing person, let me entreat that person to think how sad is his case. God is angry with the wicked every day; and if you should die in this state, you would go to hell—

"Where all is darkness, fire, and chains."

In conclusion, reader, you may see from the whole who are the happiest and best people; on whom rests the smile of heaven—namely, those who fear God. Let your prayer be that such may be your case; that you may become the children of God; for, "if children, heirs, heirs of God, and joint-heirs with Christ Jesus." Amen.

A HAPPY DEATH.

To young Girls.

SUSANNAH LAWRINSON was born on the 6th of March, 1826. She was a scholar in Macclesfield Sunday-school, but owing to her ill health, was prevented from attending regularly. Her last illness was brought on by the bursting of a blood-vessel, which took place about seven weeks before her decease. She was visited by a sick visitor and many kind friends, and, alas! flattered herself that she would get better. She was very reserved, and anxious to recover, promising that she would lead a different life; but they entreated her not to be deceived, for their fear was of there being little hope of her ever enjoying the sweet possession of good health, and that she had better give herself to the Lord Jesus, who is the best physician, and who could, with his divine prerogative fit her for life, and prepare her for death; that she must look to God, and she would find him willing and able to do this, if she would only believe on him, and pray earnestly to him for the pardon of her sins and the renewal of a right heart within her. As they proceeded, she wept very much; and after commending her to God in prayer, they wished her good night. As her visitor continued his visits, he found a very agreeable change taking place, and he inquired, "What do you think of the long-sparing mercy of Christ? and what would have become of your soul if your accident had proved sudden death? Oh, think of your immortal soul, and rest not till your salvation be secure." She was now far advanced in a consumption, and very weak. She said, "I do pray as well as I can, and I feel more resigned

and happy; and I have been longing for an opportunity of telling you my mind, and I feel almost ashamed to tell you, but it is my duty." "I am heartily glad to hear it," said her visitor; "so do not weep, nor be afraid of telling me your experience." She said, "When I was taken ill at first I was afraid of any one coming to see me, and was glad if anything happened that would prevent you from praying or saying anything to me; but now I know I have a wicked heart, and have done wrong." "And now tell me," said her visitor, "what has brought about this desirable change?" "I prayed to God that he would make me a real Christian, and it was the wish of my heart." "Then you feel very differently now to what you did?" "Oh, yes, I do;" and as she wept she said, "I did not like religion once, but now I do." "And do you think that affliction is sent to do good?" "Mine has been blest, for I am now resigned to his will; and though I know but little of Jesus as I ought to do, yet I know that he is my Saviour, for he has manifested himself unto me even to the salvation of my soul. I feel that I am his and he is mine." "Then you are not afraid of dying?" "No, I don't expect to recover, and I have no wish to live here, for the fear of death is taken away." On another occasion he found her still weaker, and unable to say much, yet in broken accents she said, "I have no father, and my mother I can leave to go to Jesus." She afterward fainted, when her distressed mother thought she was dying: but as she partially recovered, gazing at those around her, she ejaculated, "I never expected to be so happy on a sick-bed." They then engaged in prayer, and shortly after, on the 6th of Feb., her spirit took its flight, leaving no doubt of its entrance into that

> . . . "land of pure delights
> Where saints immortal reign."

THE MUSING BOY.

The following conversation took place recently between a little boy about seven years old, the son of a minister, and his afflicted mother, while at home, on a sabbath evening, during the time the rest of the family were at chapel, when a funeral sermon was preached to improve the sudden death of his eldest brother, a fine, healthy, intelligent youth, of whose salvation there were good hopes. After praying, as usual, this little boy read a few psalms selected by his mama. He remarked, "How beautiful and interesting the word of God is. I wish I had a Testament with the book of Psalms." He had been reading one of this description. He leaned forward for some time; his mama thought he was going to sleep, and spoke to him to arouse him. He said he wished she had not disturbed him; he was thinking of something so interesting. His mama said, "What were you thinking of?" He replied, "The little busy bee gathers honey all the day from every opening flower; but we can gather something better than honey." His mama asked, "What can we gather better than honey?" He said, "We can read the word of God, and pray to him, and believe in Jesus Christ." He was then silent for a time, and again said, "When the bee dies, there will be an end of it: but not of us when we die, only our bodies; our souls will live for ever." He was silent for a short time, and then said, "Well, there is the little bird that sits in the tree, perhaps he will be shot the next minute, and there will be an end of him; but there will not be an end of the man that shot him when he dies. Well, there is a man milking a cow, and she will be fed up, and killed, and eaten, and there will be an end of her; but there will not be an end of the man who milked her when he dies. Well, there is a man riding on a horse; that horse will die, and there will be an end of him; but there will not be an end of the man when he dies." All this he said with the greatest seriousness of look and expression. After a short pause, he said, "If I were sure my brother is in heaven; if a man were to come to me and say God had told him so, I would not fret a bit more about his body." He then said, "I remember I was in a passion one day." His mama said, "I fear you have been so many days." He said, "Well, I went to bed; I lay down; but I thought I must ask God to forgive me. I got up and put my elbows on the pillow, and remember some of the words I said." "What were they?" said his mama. He replied, "'O God create in me a new heart, and give me a right spirit,' for Jesus Christ's sake." His mama said, "Did you think that God would hear what you prayed for?" He said, "Yes." She said, "For whose sake, for you are a sinner?" He said, without hesitation, "For Christ's sake."

Reflect, young reader! that your bodies must die, and may die soon; but your souls must live for ever! Seek salvation by faith in Christ without delay; love and serve the Saviour. Perhaps you are sometimes, like this little boy, in a passion, and sin against God. Seek pardon for the sin of passion; seek of God a clean heart and a right spirit, and the acceptance of your person, for Jesus Christ's sake.

Feb., 1847. X. Y. Z.

Cabinet of Things New and Old.

THE FIRE OF HOLINESS.

BY REV. J. T. BARKER, LOUTH.

LEV. vi. 13.

"The fire shall ever be burning upon the altar; it shall never go out."

No strange fire was allowed to be used upon the altar. It was given miraculously from heaven. Nadab and Abihu, the sons of Aaron, were destroyed for presumptuously offering incense with strange fire.

From the altar, the golden candlestick (the emblem of the church) was lighted, and kept continually burning. With coals from the altar the censer was filled, and the incense burned upon them; thus signifying that prayer and praise are only acceptable through the atonement of Christ. When Isaiah was overwhelmed with a sense of his unworthiness to be a prophet and minister of God, his lips were touched with a live coal from the altar, to signify his acceptance through the atoning sacrifice: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged," Isa. vi. 7. It is only the fervour of holiness God will accept,—that holiness which is received and maintained through faith in Christ. He abhors the "strange fire" of sensual passion, fleshly reasonings, pride, self-righteousness, and party zeal, in his worship and service: "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow," Is. l. 11. This holy fire comes down from heaven, kindled and sustained by the Holy Spirit, through faith in Christ. With what care should it be kept brightly burning!

It was the high priest's especial duty to follow the injunction of our text, and to preserve the sacred fire upon the altar. What daily anxiety—what hourly watchfulness was incumbent upon him, lest by any possibility it should go out! This suggests a great practical lesson to all Christian professors. "The fire shall ever be burning upon the altar; it shall never go out:"

I. Upon the altar of the heart. Holiness and the love of God must ever be burning in the heart. Its *glory* is piety. We are children of light and of the day, and must hold no fellowship with the unfruitful works of darkness; but must be adorned with those excellencies wrought by the Spirit of God, and constituting our resemblance to our heavenly Father. Its *living energy* is love—supreme love to God, equal love to man. An abiding and influential motive, imparted by the Spirit of love, fed by communion with Christ and blissful experience of his love, which passeth know-

ledge. A constraining motive, destroying all self-love and swaying the whole man. Its *ardency* is zeal for the glory of God and hatred of all sin, avoiding even the appearance of evil, perfecting holiness in the fear of the Lord. Oh, with what watchfulness should we preserve this heavenly fire! How carefully should we cherish the influences of the Holy Spirit, and avoid what would grieve him! How earnestly should we apply the oil of grace, even those precious and sanctifying truths by which we experience the everlasting love and drawing lovingkindness of God! How constantly should we commune with him in fervent prayer and praise, in devout meditation upon his holy word, until our "heart burn within us," in daily walking with him, in habitually living near him! Should we *then* wax cold, become lukewarm, or lose our "first love?"

Alas how frequently, through our negligence, the fire is almost quenched! Were it wholly quenched, what horror of darkness—what agony of despair would seize us! But the Spirit of God in us keeps it alive. Christ our intercessor pleads for us, that our faith fail not. Yet too often does it decay to a glimmering flame, a mere spark, with only sufficient light to reveal the loathsome evils that are creeping in, and the chilling damp that pervades our faculties—with only sufficient heat to raise a harassing smoke of doubts and fears. Why is this? We have allowed cares like a wild deluge to break in. We have cast earthly desires and impure motives like wet fuel upon the altar. We have admitted the world, which has suffocated the flame with the dust and base imaginations of time and sense. Oh, let us stir up the fire within us! Let us with godly sorrow and zealous repentance remove the suffocating mire and ashes that the world, earth, and corrupt nature have laid upon the altar. Let us substitute the pure truths of the word of God—that truth which is indestructible, and yet ever feeds the life of godliness. By faith let us approach the altar of Christ's atonement, where the fire can never be extinguished or decay. Let us by earnest prayer seek a new baptism of the Holy Ghost and of fire. Then the heart that was cold and cheerless will be filled with joy unspeakable and full of glory. Then all corruptions, unholy desires, and base devices will be consumed. Then the damps of despondency will vanish, and noisome evils be expelled. Then shall we be illustrious in the light of spirituality, the life of love, the warmth of holy zeal. Oh, my dear friends, how energetic ought to be our Christian characters! What power is in the atoning blood of Christ! What effectual working in the influences of the Holy Spirit! What resistless energy in the Divine purposes! How punctual and overflowing in the fulfilment of promises; how uncompromising his precepts! How glorious in holiness, fearful in praises! The kingdom of God cometh not in word only, but also in POWER. Believe in Christ with a more simple, earnest faith. Meditate upon the Scriptures day and night. Commune habitually with the Father of mercies and the Giver of every good. Wait on him in the secret

retirement, in the ordinances of his house, in the fellowship of his people. Avoid the scenes and occupations that tend to quench the fire of holiness. Then shall "our path be that of the just, shining brighter and brighter even unto the perfect day."

II. Upon the domestic altar. How can the blessing of God be expected by a household that lives in the entire neglect of social piety? A home where God is not invoked—a house without the cloud and glory of Divine protection—a family unsanctified by the fear of God—a household living in practical atheism, rebuked by the very heathen. What should prevent any curse from lighting upon it?—"Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name," Jer. x. 25. Parents! Do you desire a godly seed that shall spring up into plants of righteousness, bearing goodly fruit, and not poisonous weeds that shall disseminate a baneful influence? Keep the fire ever burning upon the domestic altar. Do you hope that your offspring will be as "lights in the world"—not meteors, a momentary wonder, but stars shining with well-proportioned lustre and in well-appointed places, fitted in their spheres to be the guide of pilgrims to eternal life? Kindle and cherish them at the domestic altar. Is it your heart's desire and prayer to God that your children should be new creatures, instinct with heavenly sympathies, the children of God as well as yours, born again to an incorruptible inheritance? Oh, remember they must be formed in the congenial bosom of *home*, that home which is all their world, for so important a part of their being. But the cherishing warmth of home must be that of holiness. It is the domestic altar that sanctifies a household and hallows all its joys. There must be perpetual fire on the altar, or your desires must remain unaccomplished.

Family worship is too often conducted in a cold and formal manner. Can such a service have any holy influence? Can we wonder at the prevalence of selfishness, irritation, unrighteousness, roots of bitterness springing up to trouble? There is no heavenly fire to prevent.

Heads of families, reflect upon the injunction of our text. You reply, "God alone giveth grace." Yes; but where is the *altar*, and where is the *fire*, through which that grace is to be supplied? In the world? Alas! you know by sad experience the quenching influence of the world. Where, then? It is from the domestic altar your children are to be quickened—that altar which sanctifies the whole house.

The sabbath is too much misappropriated. The intervals of worship and service are filled with unprofitable discourse instead of edifying converse—converse the sweetest, purest, holiest, and most heavenly that can be held upon earth. Let but domestic piety be more as it should be, the sabbath more honoured, the Scriptures read more impressively, daily prayer and praise more fervent and appropriate; let the spirit of such devotion be maintained through-

out the day, and what happy homes will there be! What vessels richly freighted with blessings will be launched into the world!

An indefinite increase of such homes would speedily regenerate society. Iniquity would hide its head. Oh, heads of households, how would your hearts be wrung with anguish if, when any of your children or dependents become reprobates, you are compelled bitterly to remember that you were never careful to keep the fire ever burning upon the domestic altar: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it," Mal. iii. 10.

III. Upon the altar of Christian profession. We have an altar, whenever we meet as professing Christians, to testify our faith before the world, and to conduct the public ordinances instituted by Christ for his church. That altar is *devotedness*. Here we present "our bodies a living sacrifice, holy, acceptable to God, and our reasonable service," Rom. xii. 1. Here "we offer the sacrifice of praise to God continually;" here "we do good and communicate: for with such sacrifices God is well pleased," Heb. xiii. 15, 16. Here we partake of that altar of which Christ is both the High-priest and sacrifice, and unitedly feed by faith upon his body and blood. The church is a "light set upon a candlestick," in view of the whole world. In ancient times virgins of noble race were consecrated to the duty of maintaining the vestal fire. Such, in a spiritual sense, ought Christians to be. Let us not be like the foolish virgins whose lamps through negligence became extinguished. Let our lamps be trimmed, our lights be burning, our oil in our vessels; and thus let us wait for our Lord," Matt. xxv.

What is the warmth of society? SYMPATHY. Without sympathy friendship would be a mere name, and society held by no bonds but tyranny and self-interest. Ours, my brethren, is the holy sympathy from which all self-love is excluded. It is felt in love SUPREME to God, delight in his worship and service, absorbed in him, the source of bliss and centre of desire; *equal* to man—nay, more, this is of the law—"each esteeming other BETTER than himself." Our brethren have each something of Christ—transformed by his virtue, fashioned in his likeness, vitally united to him whom we love, not only in himself but in the members of his body.

No intellectuality can be substituted, however lofty and sublime its religious sentiments. Intellect without the sympathy of holy fellowship is joyless. Devotedness and holy sympathy are inseparable. This is the fire, glorious, living, ardent, whose illuminating, penetrating, transforming power must regenerate the world—a fire in honour of the Sun of Righteousness, whose beams are healing, and ever to be kept burning to his praise. It is the worship of God in spirit and in truth; it is communion with Christ and his church, one mystical body; but it is a fire of devotedness and sympathy

that also kindles compassion for the souls of perishing sinners: "The spirit and the bride say, come;" responsive to the Saviour's love, the church beseeches men to be reconciled to God. This is the heavenly light, the sweet and fragrant savour, the effectual attraction that draws men to the fellowship of the saints and to the household of God. Oh, with what care should it be kept burning upon the altar!

Remember, my brethren, this CARE must be INDIVIDUAL: the fire is that of the *united* devotedness and sympathies of a church. For any decay in this fire each member is answerable to the whole extent of individual influence. If any professing Christian is absent from ordinances without imperative and justifiable cause the fire is diminished in fervour. If any consecrated worshipper enters the house of God in an unholy, indevout frame of mind, the fire is slackened. If the worship of God be conducted in a cold, formal, listless manner, the fire becomes well nigh extinguished. If members allow known inconsistencies, the Spirit is grieved, and his quickening, consolatory, enkindling influences may be quenched. Oh, my dear brethren, it is WE who as INDIVIDUALS must with reverence and godly fear watch the fire of our profession, so that it "should never go out," nor the "glory depart." It is not the most eloquent discourse nor the most exciting services that can alone PRODUCE a revival. This is entirely PERSONAL work. What fire exists may be stirred for a time, but it is in the closet, in the family, in a cherished sense of responsibility, in heartfelt and devout sympathy with the cause of God, that the flame of a church's piety must be renewed. Were we, both ministers and members, diligently to keep our OWN FIRE burning, and to maintain more zeal for the worship and service of God, we should meet to celebrate and enjoy, not to PRODUCE a revival. What preaching would there then be, with the Holy Ghost sent down from heaven! What animating worship and active service! The glory of the Lord would fill the house where his people are assembled, and the fire would descend anew, causing their oblations to rise acceptably. Then a holy baptism would kindle each and all, and the joyful intelligence swiftly spread through the whole church, "Arise, shine, for OUR LIGHT IS COME, and the glory of the Lord is risen upon us." Amen.

MEMOIR OF GEORGE S——.

THE subject of the following notice was born at Southdean, Roxburghshire, in October, 1776. Of his infancy and early years but little is known. His parents belonged to the class of agricultural labourers, and we have reason to believe that they, like many others of the same lowly calling, adorned the doctrine of God their Saviour by a humble and consistent life of godliness. In early youth George seems to have frequently been the subject of serious impressions, and to have had his mind agitated by the all-important question,

"What must I do to be saved?" It was not, however, till he had attained the years of opening manhood that he was enabled by the grace of God to find rest unto his soul by believing in the Lord Jesus Christ. At this critical stage in his life he was visited, in the providence of God, by a severe illness, from which his recovery was considered hopeless; and, as in the case of many of God's people, it was during this season of affliction that he was brought to a saving knowledge of Him in whose service the whole of his future life was spent. The following account of his conversion—that turning point in the history of human life so important that the person in whose experience it has had no place has lived to no purpose, and had better never been born—was given by himself at a sabbath-morning meeting, of which he was a member. The subject of meditation was the 116th Psalm. When it came to George's turn to make some remarks upon the passage, he briefly commented upon it in the following manner: "'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. He hath heard my voice and supplications, therefore will I call upon him as long as I live.' The sorrows of death compassed me, especially at one period of my life, when I was visited with inflammation, from which neither my father, nor myself, nor any that saw me, ever thought I would recover. All gave me up for dead. At that time, now nearly half a century ago, I well remember the pains, or fears, of hell gat hold upon my mind. I thought I should be lost for ever, having some years before been tempted to think that I had sinned the sin against the Holy Ghost, and therefore sinned unto death. Hence I found grief and trouble. Still, in my despair I thought I would put it to the trial; and, calling upon God, the purport of my prayer was, 'O Lord, I beseech thee, deliver my soul.' Gracious is the Lord, and righteous; even when he forgives sins in Christ by whom his law is magnified, his justice satisfied, and his name glorified. The Lord preserveth the simple, even those who in their despair consider their case hopeless; and thus, though I was tempted to entertain such unworthy thoughts of the grace of God as to suppose that there was mercy for my minister, the Rev. Alexander Shanks, of Jedburgh, and for other godly persons of my acquaintance, but nothing for me but a certain fearful looking for of judgment and fiery indignation to devour the adversaries: yet even then the Lord of compassion helped me, and has ever since helped me, to do and endure his will in my day and generation. Therefore will I love the Lord, and call upon him while I live. And having now been brought through nearly all my work and troubles, I will say to my soul, 'Return unto thy rest, since the Lord, as a token of everlasting good, hath begun to deal bountifully with thee.'"

The greater part of George's early life was spent as a farm-servant, on the Scottish border. As he advanced in years he discontinued the employment to which he had been bred, and took up the trade of travelling merchant, carrying provisions and various useful articles for sale throughout a surrounding district of country; and he soon became well and favourably known to all the people of God in his weekly "rounds." Each night of the week had its stated place of sojourn; and

when following his vocation, he always endeavoured, if possible, to take up his quarters within reach of the house where a weekly prayer-meeting was held. His company for the night was much prized by those who were privileged to enjoy it; and the Christian hospitality and kindness manifested towards him in some cases for a long series of years will not pass unnoticed or unremunerated by him who has promised that even a cup of cold water given to a disciple will not fail of its reward. It was during this period of his life that the writer of this notice became best acquainted with him; and the manner in which he spent his time then, furnishes a striking illustration of the way in which a person that has the inclination will find the means of being both "diligent in business, fervent in spirit, serving the Lord."

On the morning of the sabbath George rose at an early hour, as he was in the habit of doing, indeed, every day of the week. He did not waste the precious hours of the sabbath morning, as many do, in shameful indolence and needless sleep, but sat down at an early hour, often when all around was buried in repose, to the careful and prayerful study of his Bible. At eight he attended a morning fellowship-meeting, and always bore a leading part in the exercises then engaged in. For the sake of some of our readers, it may be worth while to explain, that these *fellowship*-meetings, as they are called, were very general, and much relished by Scottish Christians of the bygone generation, and to the present day are kept up in many parts of the kingdom. As a specimen of the mode in which they are conducted, we may mention the exercises engaged in at one of these religious meetings attended by the writer. After the members have assembled at the appointed hour, one of them, whose turn it is, takes the family Bible and gives out a Psalm, which is sung. He then reads a chapter, in which occurs a verse or passage agreed on at the meeting of last week as the theme of conversation or fellowship at this, and then engages in prayer. After this the verse is again read by itself, and such remarks, explanatory, practical, or experimental, as have suggested themselves while considering the subject during the week, are offered by each in rotation. This done, another member engages in prayer, a few verses of a Psalm are again sung, the subject for next meeting is appointed, and after a little friendly conversation the meeting separates. This may be considered as a fair specimen of the exercises engaged in at these fellowship-meetings; and the benefits connected with such Christian societies will be gratefully acknowledged by all that have been members of them for any length of time. As all controverted subjects and disputed points are carefully avoided, the utmost harmony and brotherly love usually prevail; and a mightiness in the Scriptures and a readiness in prayer and conversation on religious topics is acquired which are of the utmost importance to Christian usefulness.

It is scarcely necessary to remark that George was a constant and devout attendant on the public ordinances of the sanctuary, and a member of the visible church of Christ. Unlike those who consider the sabbath and its services a weariness, he delighted to be conversant with Divine things, and for many years was in the habit of devoting

every Monday to reflecting on and writing out from memory the discourses to which he had listened during the preceding day. On week-days, too, when seated in front of his cart, and travelling from one farm-steading to another, his mind would be actively engaged in meditation, and in composing matter to commit to paper when the hour of leisure should arrive. Often, also, when meditating silently on his bed in the dark nights of winter, he would rise and strike a light, and, collecting his writing materials, return with them to bed, and sit up to write out any profitable train of thought in which he had been engaged. This habit of writing down his thoughts he adopted, for the purpose of promoting his own spiritual improvement and enlarging his acquaintance with Divine truth; and as the result of this, though he had been only two years at school all his life, and that when he was very young, he possessed a well-cultivated mind, richly stored with the precious truths of revelation, and had acquired the power of expressing his ideas with readiness and correctness and of transcribing them with rapidity and precision. It may be said of him, that he possessed the pen of a ready writer, and that the words that he indited concerned the King. As he began to commit his thoughts to paper in 1795, the quantity of manuscript which he left behind him, (all of it, without exception, of a religious nature,) to say nothing of what he either destroyed or distributed among his friends during his life-time, is almost incredible; and it was humorously observed by one of his relatives, that he had written as much as would have loaded his cart. Since his death some of his writings have been printed and circulated in the form of tracts; so that, though dead, in this way he yet speaketh.

He was a regular observant of the Lord's supper, not only in the congregation with which he was connected, but wherever he had it in his power to commemorate his Saviour's dying love. It was his practice in particular for many years to attend the half-yearly dispensation of the supper at Hawick. These high communion occasions he valued as times of spiritual refreshing, and he used to keep a written record of the discourses and addresses delivered on these seasons of solemnity, with an outline of their contents. The following quotation from one of these papers will enable the reader to form an idea of the manner in which his mind was exercised on these occasions. It is taken from a series of questions, proposed with the view of self-examination in the prospect of partaking of the ordinance of the supper:—"Do I know Christ as God's Son, and as my Saviour?—as one appointed by the Father, sanctified and sent into the world to accomplish man's redemption? Do I believe in him as my own Saviour? Do I feel my need of him in all his offices, in his whole character? Do I love him sincerely and supremely? Is he the chief among ten thousand, and altogether suitable in my eyes and befitting my very varied wants? Do I love him more than my nearest relations and dearest friends? and do I know what it is to love friends the better for his sake? Do I give evidence that I love Christ by keeping his commandments? Oh, have I felt his service an easier yoke than the yoke of sin with which our necks are naturally galled? Is his

love constraining in my sweet experience?"

George was firm and decided in his opinion on points of doctrine, for he searched the Scriptures for himself, and from them drew the articles of his creed. This led him to defend what he considered the truth whenever he heard anything advanced that appeared to him prejudicial to its interests. He regarded every part of revelation with the utmost veneration, and felt much aggrieved if he heard any portion of it undervalued or despised. As an instance of this, it may be mentioned that about the year 1830 he carried on a written controversy for many months with a minister from England, in reference to the Song of Solomon, which the latter affected to make light of, treating it as a "*mere love-song.*" This irreverent mode of speaking hurt George's feelings more than if he had received a personal affront; and he entered with his whole heart upon the work of defending this portion of the inspired word, proving that though the carnal mind might turn its sweets into poison, like all the rest of Scripture it was given by inspiration of God, and profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God might be perfect, thoroughly furnished unto every good work. As a proof of the interest which George took in the Song, it may be mentioned that after the controversy referred to he turned the whole book into metre. Indeed, Bible truths, and especially the glad tidings of salvation through the crucified Redeemer, formed the theme of his constant conversation and the habitual subject of his thoughts,—so much so, that few could adopt with more propriety the language of David, "O how I love thy law! It is my study all the day."

He was regular and faithful in visiting the sick, being actuated by a desire to promote the welfare of their souls. On such occasions it was his aim to direct the afflicted to him who alone can deliver in the day of trouble, and fit the spirit for eternity. Many were the prayers he offered up at the bedside of the dying, entreating that God, for Christ's sake, would grant the sufferer the blessings of pardon and peace, and a well-founded hope of life eternal. His moral character, we need scarcely say, was unimpeachable; and he enjoyed the acquaintance and esteem of clergymen and other Christians of all ranks and denominations in his neighbourhood. The profane, indeed, among his neighbours at one period of his life made his habits of piety the butt of their unholy ridicule; but having removed his residence to another town, where practical godliness was more common and better appreciated, he enjoyed for many years before his death the respect and good will of his neighbours of all classes.

George was twice married, and both his first and second wife lived and died in the faith and practice and hope of the gospel. By his first wife he left an only daughter, and by his second two sons,—all of whom are of good character, and in a respectable station in life. He was a kind and faithful husband and father, seeking more especially the spiritual welfare of his family; while, at the same time, he was by no means inattentive to their temporal comfort. Among his manuscripts is a religious catechism, composed by himself for the instruction of his children, and well

adapted to answer the important end in view. May those for whose spiritual welfare he was so anxious follow in his steps, in so far as he followed Christ, and be reunited to him above, where friends shall meet to part no more! He survived his second wife only two years; and he seemed to receive her death as a special warning of the necessity of immediate preparation for his own. Accordingly, he set his house in order, and was ever after like one that is expecting the coming of his Lord. That he anticipated a speedy departure was manifest from the many solemn yet cheerful references to it which he was in the habit of making in common conversation.

Nor was he disappointed in his expectations. In the month of February, 1843, as he was going his accustomed rounds, his cart by some means or other upset and fell upon him, bruising him severely. He was conveyed home in a state of great suffering, and survived only for a fortnight. Although the weight of his affliction was so excessive that he was nearly deprived of the power of speech, he died as he had lived, confiding in the Saviour, and his latter end was peace. Jesus, whom he loved, and in whose service he had spent his life from his youth up, did not forsake him in the time of old age and on the bed of heavy affliction and of death. One of his friends asked him if the Saviour was his comforter in his sufferings; when he eagerly replied, "Oh, yes! I cannot deny that;" implying that he found him true to his covenant promise while passing through the dark valley of the shadow of death, and that he thankfully and joyfully acknowledged his faithful lovingkindness. His age at the time of his death was seventy-six years and four months. "Mark the perfect man, and behold the upright; for the end of that man is peace."

Reader! from the preceding narrative there are two or three important lessons that may be profitably drawn:

First. See the importance of a life of piety, and the necessity of being sincere and in earnest in reference to religion. It is possible for you to be unconcerned about your soul, and even to enjoy a measure of happiness in your unregenerated state. But your unconcern cannot last always; your happiness is a delusion. Until you know God you *cannot* be happy; and even though your security should continue throughout life, and there should be no bands in your death, what a terrible awakening will there be in the eternal world! The malefactor condemned to die may enjoy pleasant dreams when asleep in his dreary cell, and for the time fancy himself happy: so, reader, is it with you, if you are living without God and happy in your sins. Till you repent and believe in the Lord Jesus Christ, you are the enemy of God, however little you may think of it; and how will your heart endure or your hands be strong in the day that he shall deal with you? How bitterly you will lament through all eternity the infatuation and folly of your present unconcern, and vainly wish that you had never been born! Oh, trifle no longer with convictions, but escape for your life; look not behind you, neither stay you in all the plain; escape to the mountain, lest ye be consumed! Jesus is waiting to receive you, and entreating you to come. Believe on him and live.

Secondly. See the importance of being prepared for death. We must all die, and our state at death will determine our condition for ever; for as the tree falls, so it lies. Many imagine that it will be time enough to prepare to die when they grow old. But are they sure that they will ever grow old? Death is not confined to the aged. On the contrary, the greater part die young, and many of all ages either die suddenly, or in such circumstances as render it impossible for them to pay any adequate attention to the affairs of eternity. This, as we have seen, was the case with George S——. Had he lived a life of unconcern, the probability is that he would have died in the same unhappy condition, and have perished for ever! This is the general rule. Death-bed conversions form the exceptions. It is the height of folly and presumption and daring impiety to suppose that we may take our fill of the world, and count upon obtaining mercy on a death-bed, and happiness in eternity. Oh, then, reader, prepare to meet thy God! This very night thy soul *may*—at no very distant period thy soul *must*—be required of thee. Are you ready to die? There is but one way of being ready, and that is by having your sins forgiven, and your soul united to the Saviour by an appropriating and living faith in the efficacy of his all-sufficient sacrifice. Oh, then, be again entreated to come to the Lord Jesus Christ and live!

Thirdly. See the happy death of the righteous. The saint may suffer much bodily pain on a death-bed. It was so with the subject of the foregoing narrative. Many of God's saints have suffered the pains of martyrdom, and through much tribulation have entered into the kingdom of God. But what of this? The trials of life, however many and varied, and the pangs of death, however severe, will only render the rest of the glorified saints in heaven the sweeter: "The sufferings of the present life are not worthy to be compared with the glory that shall follow." What a transition it must be to pass from a state of conflict into a state of undisturbed repose and impregnable safety! To be translated from the tossings of a death-bed to the arms and bosom of a Saviour! "Let me die the death of the righteous, and let my latter end be like his." D. *J.*

Dunbeld, Nov., 1846.

THE BRITISH REFORMATION.

The Reformation under Henry VIII.

BY REV. THOMAS TIMPSON.

WE have already seen how Divine Providence had been disposing events for a reformation. Some of these were political, aided by the revival of learning and the improved art of printing. But now some of the most important events arose from the violent passions of king Henry VIII. This monarch was the second son of Henry VII.; born June 28, 1491, and educated with the design of his occupying the archiepiscopal throne of Canterbury, as a step to the supreme seat of "his holiness," the pretended vicar of Christ, at Rome. But his elder brother, Arthur, dying in 1502, he was created prince of Wales; and five months afterwards he espoused his brother's widow, by dispensation from the pope.

In 1509 Henry VIII. succeeded his father on the throne, devoted to the

papal hierarchy, and superstitiously devout. He heard mass *five* times a day; on hunting days *thrice*, besides vespers in the chamber of the queen. His ministers, chiefly ecclesiastics, were equally zealous for the pope, especially cardinal Wolsey. This great priest was born in 1471; he had been a favourite with Henry VII.; and, attending Henry VIII. to France, in 1513, he was made bishop of Tournay; in 1514 he was elevated to Lincoln; and the same year to the archiepiscopal throne of York. He was created cardinal in 1515, and then made lord-chancellor of England. Wolsey's talents were great, and his influence over his royal master unbounded; so that his favour was sought by the kings of France and Spain, by the emperor of Germany, and by the pope, by whom, in 1519, he was appointed legate.

Cardinal Wolsey was a patron of learning; but Dr. Southey says, "the practices and doctrines of the church he took as he found, and so he would have left them, if a perilous but needful reformation had not commenced when Luther proclaimed the principles of religious liberty, which he had derived from Huss, and Huss himself from Wycliffe."

Ecclesiastical claims now occasioned strange contests. "The investiture of bishops and abbots, which had been originally given by the delivery of the pastoral ring and staff by the kings of England," says bishop Burnet, "were, after some opposition, wrung out of their hands." Still a shadow of this power was retained by the monarch; "but the immunity of ecclesiastical persons occasioned great complaints; for it was ordinary for persons, after the greatest crimes, to get into orders, and then, not only what was past must be forgiven them, but they were not to be questioned for any crime after holy orders given till they were first degraded, and, till that was done, they were the bishop's prisoners."

The abbot of Winchelcomb contended in a book, that "all clergymen, whether of the greater or lower orders, were sacred, and exempted from all temporal punishment by the secular judge, even in criminal cases." Dr. Standish, chief of the king's spiritual court, opposed it for the prerogative of his royal master; and the "temporal lords, with the House of Commons, desired the king to suppress the growing insolence of the clergy;" but they prevailed. Yet they dishonoured themselves by their atrocious conduct in murdering a wealthy Lollard, Richard Hunne, a merchant tailor in London. He was sued, as Burnet states, "in the ecclesiastical court, for the funeral fees pretended to be due for his child, which died at five weeks old. Hunne was advised to sue the priest in a *præmunire*, for bringing the king's subjects before a foreign court—the spiritual court sitting by authority from the legate. This touched the clergy to the quick, that they used all the arts they could to fasten heresy upon him; and understanding that he had a Wycliffe's Bible, upon that he was attacked of heresy, and put into the Lollard's Tower, at Paul's, and examined by Fitzjames, bishop of London. He was found hanged in the prison, by the bishop's chancellor, his sumner, and the bell-ringer. The bishop began a new trial against the dead body of Richard Hunne, for other points of heresy, gathered out of Wycliffe's Bible. When judgment was given, the bishops of

Duresme and Lincoln, with many doctors, both of divinity and the canon law, sat with the bishop of London, so that it was looked on as an act of the whole clergy. On the 20th of December, 1514, his body was burnt at Smithfield."

Bigotry, thus bloody, roused the indignation of the citizens of London, who urged forward an inquest regarding this "complication of cruelties" exercised on one of themselves of good reputation. The bishop and the cardinal laboured to stop the inquiry; "but the thing was so foul and so evident that it could not be done." It was brought into Parliament, and both the bishop's chancellor and sumner were indicted as principals in the murder. Dr. Horsey, the chancellor, absconded, and was shielded by the archbishop of Canterbury in his palace; and the bishop of London influenced the cardinal to move the king in their favour: the murderer was released. The citizens of London were incensed at this procedure; and the corruptions of the clergy were so notorious, and their cruelty so enraged, that the people abhorred them.

Wycliffe's disciples were still found in different parts of the kingdom. "Kent was rigorously searched," says Burnet, "and on the 2nd of May, in the year 1511, *eight* men and *four* women, most of them of Tenterden, appeared before archbishop Warham. Their 'errors,' which they abjured, were some of the essential principles of Protestantism. On the 5th the archbishop enjoined them penance, to wear the badge of a fagot in flames on their clothes during their lives; and in procession, both at the cathedral of Canterbury and at their own parish churches, they should carry a fagot on their shoulders, as a public confession that they deserved burning."—"When, or how," says Burnet, "the sentences were executed, I cannot find; there are no pardons upon record for any of them; and it was the course of the law either to send a pardon or to issue a writ for burning them."—"Great numbers," that prelate adds, "were brought into the tolls by the bishops and their commissaries. If a man had spoken but a light word against any of the constitutions of the church, he was seized by the bishop's officer; and if any taught their children the Lord's Prayer, the Ten Commandments, and the Apostles' Creed, in the vulgar tongue, that was crime enough to bring them to the stake; as it did *six* men and a woman at Coventry, in the Passion week, 1519."

Divine Providence, however, raised up Luther, in 1517, in Germany, to enter the lists with the Pope, denouncing the whole hierarchy as the system of Antichrist, the "Man of Sin," the "Mystery of Iniquity." His boldness astonished all Europe, so that every court and every university entered into the controversy. The king of England, full of vanity, engaged with the German "heretic;" and having procured a treatise to be written, as is believed, by Sir Thomas More and the learned Erasmus, in defence of the "Seven Sacraments of the Church," appended to it his own name as its author! The clergy extolled the work as that of one equal to Solomon; but Luther replied to the royal polemic with the coarseness peculiar to that age, destroying his positions by the testimony of Scripture. Still he was rewarded; for the pope eulogised the work, honouring the king, October 11, 1521, with the title of "Defender of

the Faith," a title still used as a bright jewel in the British crown.

Luther's example and writings encouraged many in England to despise the papal decrees, studying the word of God. The noblest of these was William Tyndale, born about the year 1500. He was expelled the university of Oxford for teaching the new doctrine to his fellow students. After studying at Cambridge, he was tutor to Sir John Welch's family; but hearing one say, "We had better be without God's laws than the pope's," he said, "I defy the pope, and all his laws;" adding, "If God spare my life, ere many years I will make boys and ploughmen know more than priests do now of the holy Scriptures." Tyndale kept his word; for, failing to obtain literary employment of the bishop of London, in 1522, and being aided with money by Humphrey Monmouth, a noble citizen, he visited Luther, and settled at Antwerp, where, in 1526, he published the New Testament in English. *Fifteen hundred* copies soon circulated in England, with many of the works of Luther; and, as Fox states, "it cannot be spoken what a door of light they opened to the eye of the whole English nation."

Sir Thomas More, then lord chancellor, wrote against the Testament; and Tunstal, bishop of London, told the people, in a sermon at Paul's-cross, to deter them from reading it, that "two thousand texts in it were wrongly translated." He bought up, also, all the copies of it that he could, and imprisoned those whom he found retaining it. Tyndale was aided in his divine labours by John Frith, William Roye, and John Rogers, afterwards martyrs for Christ, and by Myles Coverdale. Tyndale proceeded, diligently revising his New Testament, and translating the Old Testament, which was finished by Rogers and Coverdale; and this whole Bible was published in 1535, with a dedication to Henry VIII., subscribed by "Myles Coverdale." But while this was in preparation, the English prelates and Sir Thomas More having formed an atrocious plan, hired one Henry Phillips to destroy this man of God. Violating his hospitality, he treacherously procured the imprisonment of Tyndale, and after eighteen months' imprisonment he was strangled, and then burnt, in 1536, in Filford Castle, Antwerp. Tyndale's dying prayer was worthy of his Christian profession: "O Lord, open the eyes of the king of England!"

This "Apostle of England," as he has been justly called, left thus the greatest treasure to the British empire. Great Britain and America, therefore, are indebted to Tyndal for the English version of the holy Scriptures. His writings testify and evince his religious principles to have been those of the modern Nonconformists, Henry, Watts, and Doddridge.

Divine truth now made great progress in England, and many suffered as martyrs for Christ. Though most instructive, we must pass over the confessions of the martyrs, Thomas Bilney, a preacher, burnt at Norwich, November 19, 1531; of James Bainham, a lawyer, burnt in Smithfield, in 1532; and of John Frith, a famous scholar, burnt at Smithfield, July 4, 1533.

Henry VIII. had devoted his royal power in support of the pope; but now a crisis was brought about in England, hastened by the lust of the king, and

by the ambition of cardinal Wolsey. That proud priest aspired to the papal throne. Charles v. promised to aid him; but, to serve his own policy, disappointed him; and the cardinal, in revenge, encouraged the scruples of Henry as to the legality of his marriage with his brother's widow, the emperor's aunt, who had been his faithful wife eighteen years since his accession to the throne. The king's passion for Anne Boleyn prompted him to seek a divorce. Henry was impatient; but his holiness feared the emperor, and delayed to gratify the king. "A strong symptom of the king's growing determination," as Sir James Mackintosh states, "appeared in June, 1530, in a letter to the pope, from *two* archbishops, *two* dukes, *two* marquesses, *thirteen* earls, *five* bishops, *twenty-five* barons, *twenty-two* mitred abbots, and *eleven* knights and doctors, beseeching his holiness to bring the king's suit to a speedy determination." Wolsey now fell into disgrace as a traitor; but before his trial he died with grief, in 1530, exclaiming, "Oh that I had served God as faithfully as I have my king, then he would not have forsaken me in my old age!"

Dr. Thomas Cranmer, a convert to the doctrines of Luther, suggested to ask the foreign universities, by an appeal to the word of God, "whether it were lawful for a man to marry his brother's wife?" The king was overjoyed: he sent for Cranmer to be the royal chaplain; and the universities decided according to Henry's dearest wishes. Cranmer, as a reward, was made archbishop of Canterbury, in March, 1533. He pronounced the divorce May 23rd, and confirmed the king's marriage with Anne Boleyn; it having taken place in the preceding November!

"Several preparations had been made for these bold measures," as stated by Sir James Mackintosh. "Wolsey had exercised the legantine power so long, that the greatest part of the clergy had done acts which subjected them to the same heavy penalties, under the ancient statutes, which had crushed the cardinal. No clergyman was secure. The attorney-general appears to have proceeded against the bishops in the court of king's bench; and the conviction of the prelates would determine the fate of the clergy. After this demonstration of authority, the convocation agreed to petition the king to pardon their fault. The province of Canterbury bought this mercy at the price of 100,000*l.*; that of York contributed only 18,000*l.* Occasion was then taken to introduce a new title among those by which the petitioners addressed the king, who was petitioned as *Protector of the Clergy* and SUPREME HEAD OF THE CHURCH OF ENGLAND. This new title, full of undefined but vast claims, soon crept from the petitions of the convocation into the heart of Acts of Parliament. By a series of statutes passed in the year 1533 and 1534, the Church of England was withdrawn from obedience to the see of Rome. Appeals to Rome were prohibited under the penalties of *præmunire:* a purely domestic election and consecration of prelates was established; all pecuniary contributions imposed by the bishop of Rome, 'called the pope,' were abolished; and all lawful powers for licensing and dispensing were transferred to Canterbury."

"The king would not be so satisfied

with the payment of the money," says Dr. Fuller, "except also they would acknowledge him to be SUPREME HEAD OF THE CHURCH. This was hard meat, and would not hardly go down amongst them." The pope's *headship* was, however, practically rejected by the offended king; and the statute of 1534 addresses him, "Your majesty is supreme head of the Church of England, as the prelates and clergy of your realm, representing the said church in their synod and convocation, have recognised." The "Act of Supremacy," in 1535, carried the matter to its extreme height, fixing a new rule of obedience, to which the blood of many Nonconformists was offered in sacrifice; — that statute "concerning the king's majesty to be Supreme Head upon earth of the Church of England," granted him "full power to correct and amend errors, heresies, abuses, &c., which by any ecclesiastical jurisdiction might be reformed or redressed."

Popery had received a mortal blow in England by the printing of the Scriptures; and now it was politically smitten; but its hierarchy remained unchanged, except that the king was substituted for the pope as its visible head. Thus he so provoked that antichristian high-priest, that he issued his terrible bulls, calling the monarch of England a *deceiver*, a *scorner*, a *heretic*, a *schismatic*, a *shameless adulterer*, a *public homicide*, a *murderer*, a *church-robber*, a *rebel*, a *felon*; exciting his subjects to rise in rebellion against him, and requiring of Christians to seize his people and sell them for slaves! But Henry set "his holiness" at defiance, despising his rashness; and the prelates generally took the oath, engaging their obedience to this self-constituted "Pope of England." Fisher, bishop of Rochester, and Sir Thomas More, lord chancellor, men of great reputation, but devoted papists, and persecutors of the Nonconformists, declined the oath, and suffered death as traitors,—martyrs to the pope of Rome. Sir Thomas More was beheaded July 7, 1535, lamented as one of the greatest men in Europe.

Two parties now prevailed at court—the *Reformers* and the *Nonconformists*. The Reformers supported scriptural preachers. "Their chief encouragement," as Burnet states, "was from the queen, who reigned in the king's heart as absolutely as he did over his subjects. She took Shaxton and Latimer to be her chaplains, and promoted them to the bishoprics of Salisbury and Worcester, and used her most effectual endeavours with the king to promote the Reformation. Next to her, Cranmer, archbishop of Canterbury, was a favourer of it. Above him was Cromwell, (now lord chancellor,) who was made the king's vicegerent in ecclesiastical matters, as the first act of the king's supremacy." At the head of the other party "was the duke of Norfolk, who, though he was the queen's uncle, yet was her mortal enemy. His great friend was Gardiner, bishop of Winchester: he despised Cranmer, and hated all reformation. They had a great party in the court, and almost all the churchmen were on their side." The king's prejudices were flattered by the court clergy, who represented that his book against Luther was written by the special aid of the Holy Spirit, and that any alteration would favour the German Nonconformists; but policy led him to embark with the princes of Germany against the pope and the

emperor, Charles v. This favoured the reforms sought by Cromwell and Cranmer.

Cromwell appointed a commission to visit the monasteries, which, Burnet states, "were all extremely addicted to idolatry and superstition. But the lewdness of the confessors of the nunneries, and the dissoluteness of the abbots, the monks and friars, are not fit to be spoken of. The report of this visitation is lost; but I have seen an extract of it concerning *one hundred and forty-four* houses that contain abominations equal to any in Sodom."

In the convocation, the two archbishops were opposed, and about an equal number of the bishops on each side. A *protestation* was presented by the *lower house* of convocation; but, as Dr. Fuller states, "Conformity with popery, which the whole project was designed to secure, failed; for Cromwell declared, that it was the *king's pleasure* that the rites and ceremonies of the Church should be reformed by the rules of Scripture." Cromwell and Cranmer having the king's dread authority to enforce their propositions, moved that a petition should be presented to the king to allow a translation of the Bible. Opposition was made, but the Reformers prevailed, assuring the king that no step would so effectually establish his supremacy against the usurpation of the pope. Scriptural knowledge was advancing in England; for, besides the New Testament of Tyndal, his whole Bible was printed in folio, as the last page states, October 4th, 1535; it was finished by Myles Coverdale, and dedicated to Henry VIII. Lord Cromwell, by his "injunctions" in 1536, ordered this Bible to be set up in all the churches. Such was the demand for the word of God, that two new editions of the Bible, in quarto, "newly oversene and correcte" by Coverdale, were set to be "sett forth with the king's moost gracious license." Cromwell, in 1538, obtained letters patent for five years to print Bibles; and Cranmer having drawn up a "Prologue," "Exhortation," and "Calendar," an edition was printed at Paris, Coverdale being engaged to superintend the work. The French king granted permission; but the papal inquisitors seized the printed copies, and committed them to the flames. Cromwell then purchased the printing apparatus, and the work was done in 1538, by Grafton, a printer, in London. Cromwell presented this Bible to the king, who granted his royal warrant, allowing all his loving subjects, at their own house, to read the Scriptures. For this, the Archbishop wrote Cromwell a letter of thanks, as he saw this day the light of reformation rise in England.

Inquiry was now made concerning *rites, sacraments*, and *orders*, as those of Rome were rejected by the Reformers on the continent. "Seventeen questions," on these subjects, were submitted to the prelates and chief divines in 1538. Archbishop Cranmer answered the first, *What a sacrament is by Scripture*, "The Scriptures showeth not what a sacrament is;" and the Archbishop of York wrote, "In Scripture we neither find definition nor description of a sacrament." In answer to the *tenth* question, *Whether bishops or priests were first? and if the priests were first, then the priests made the bishops*, Cranmer wrote, "The bishops and priests were made at one time, and were not two things, but both one office in the beginning of Christ's religion." In

a paper signed by Cromwell, the two archbishops, *eleven* bishops, and a great number of the most eminent divines, entitled, "A Declaration of the Functions and Divine Institutions of Bishops and Priests," it is affirmed, "The truth is, that in the New Testament there is no mention made of any degrees or distinctions in orders, but only of deacons or ministers, and of priests, (presbyters, elders,) or bishops." Still no alteration was made in the numerous orders of the Church hierarchy.

King Henry was all his life a believer in the "real presence of Christ in the sacrament," the popish doctrine of Transubstantiation; and those who denied this could find in him no favour. Much blood was shed of those who rejected this opinion of the king. John Lambert, a famous divine, was accused on this point, and Cranmer's arguments were vainly urged to convince him of error. He appealed to the king, and was brought to trial in Westminster Hall. Henry himself presided; and, on demanding whether he would live or die, Lambert meekly replied, that "he committed his soul to God, and submitted his body to the king's clemency." Cromwell, as the king's vicegerent, at the royal command read the fatal sentence, "declaring him an incorrigible heretic, and condemning him to be burnt, which was soon after executed in Smithfield, in a barbarous manner; for when his legs and thighs were burnt to the stumps, there not being fire enough to consume the rest of him, suddenly two of the officers raised up his body on their halberds, he being yet alive, and crying out, 'None but Christ! None but Christ!'"

Henry, as supreme head of the church, commanded to be drawn up some "Articles of Religion," which were approved by Parliament; and "An Act for Abolishing Diversity of Opinion in certain Articles concerning the Christian Religion," received the royal assent June 28, 1539. They were—"1. That in the sacrament of the altar, after the consecration, there remained no substance of bread and wine; but under these forms the natural body and blood of Christ were present. 2. That communion in both kinds was not necessary to salvation to all persons by the law of God; but that both the flesh and blood of Christ were together in each of the kinds. 3. That priests, after the full order of priesthood, might not marry by the law of God. 4. That vows of chastity ought to be observed by the law of God. 5. That the use of private masses ought to be continued. 6. That auricular confession was expedient and necessary, and ought to be retained by the church."

Any man speaking or writing against the first article, incurred the penalty of being *burnt to death*. Such was this *first* "Act of Uniformity" in England. Commissions were issued to all archbishops and bishops to enforce this BLOODY STATUTE, as it was called. Shaxton and Latimer resigned their bishoprics, and were thrown into prison. "Within a very little time," says Burnet, "*five hundred* persons were put in prison, and involved in the breach of this statute; but on the representation of Cromwell and Cranmer, they were afterwards pardoned."

Popery seemed now to prevail; for Henry and the popish prelates laboured to ruin Cromwell and Cranmer. The king disliked his new queen, Anne of Cleves, whose marriage Cromwell had promoted; and he lost favour with the

capricious monarch, who gave him as a victim to the bigotry of his enemies. The bill of attainder charges him with "heresy and treason." Burnet states, "No bribery or cheating of the king could be fastened on him: he had got the New Testament in Latin by heart, and he prayed on the scaffold to God through Christ." This truly great man was beheaded July 28, 1540; and with his death all progress was stayed in the work of reformation. Two days after his death, Dr. Barnes, Mr. Gerard, and Mr. Jerome, famous preachers, were "attainted of heresy," and condemned to be burnt. Three others, Abel, Fetherstone, and Powel, for denying the king's supremacy, and owning that of the pope, were carried to the place of execution in Smithfield. One Protestant was coupled with a Papist, and dragged to the stake on the same hurdle, which the Papists resented with the most spiteful malice. The Reformers boldly declared their firm belief in the Scriptures, and behaved as devout and faithful martyrs for Christ.

Several things were yet done which aided the Reformation. A declaration of Christian doctrine, "corrected with the king's own hand," was published. It contained many of the absurdities of Popery, besides *transubstantiation* and the *seven sacraments*. This work was republished several times, under the titles of, "The Bishop's Book," "A Necessary Erudition of a Christian Man," and "The Institution of a Christian Man." It was useful in advancing evangelical truth, making its appeals to Scripture.

To gratify the king, bishop Bonner, in 1541, caused six Bibles to be chained in St. Paul's, London, that all persons might have access to them; and crowds assembled to hear thus the reading of the word of God. As head of the church, Henry, in 1544, caused the translating of prayers for the processions and litanies into the English tongue. This was sent to the archbishop of Canterbury on the 11th of June, with an order for its being used over his province. It was hoped that all the offices would be put into the vulgar tongue; but here seemed to be the last favourable move; for the enemies of the gospel prevailed with the capricious king. Their bloody policy was partially successful. They commenced with Lady Anne Askew, the most accomplished lady of the court, and confident of Catherine, the *sixth* and favourite queen of Henry. The narrative of her sufferings is most deeply affecting, while it reflects eternal infamy on the lord chancellor, Wriothesley, bishop Bonner, and Rich, one of his creatures. She was martyred in June, 1546. Bishop Gardiner had prevailed on the king to sign articles of impeachment against the queen! but that blood-thirsty prelate was defeated in his treachery and villany. Cranmer was devoted to destruction, and Henry yielded to his being apprehended; but he also was mercifully preserved from his enemies.

Scotland did not remain unblest: the rays of the "Sun of righteousness" beamed on that northern region. The writings of the Reformers had been circulated in that country. Patrick Hamilton, nearly related to the king, had been converted. He visited Luther in Germany, and preached the gospel on his return. But he fell a victim to popish bigotry and malice, and died a martyr for Christ in 1541. Others

also sealed the truth with their blood; the most famous of whom was George Wishart, who died in the flames, in 1545, for the pure gospel of Christ.

Divine Providence having accomplished many of its wise designs by Henry VIII., that monarch was called to the righteous tribunal January 28, 1547. His character has been drawn by many little to his honour. Dr. Fuller speaks moderately; yet he says of him, "All the virtues and vices of all his predecessors from the conquest, seem in him fully represented, both to their kind and degree,—learning, wisdom, valour, magnificence, cruelty, avarice, fury, and lust." *Two* of his queens he beheaded, the victims of his capricious cruelty; *two* more he divorced; *one* died during his life; and the *last* survived him.

British Christians, however, cannot but reflect upon this reign with lively gratitude to God for *three* inestimable blessings: *first*, the subversion of the papal usurpation; *second*, the establishment of the sovereign authority of Parliament; and the *third*, the restoration to the people of the holy Scriptures. Sir James Mackintosh wisely remarks, regarding the reign of Henry VIII., "The immense revolutions of his time, in property, in religion, and in the inheritance of the crown, never could have been effected without the concurrence of Parliament." This, therefore, indicates the gracious providence of God to Britain

The Letter Box.

CLAIMS OF CROMWELL.

To the Young Men of England.

YOUNG ENGLISHMEN!—The duties of patriotism require that you should be thoroughly read in the true history of your native country. The popular histories are strongly marked by concealment, perversion, and falsehood; in proof of which we appeal to every account that has been given of the character and deeds of Cromwell. You are uniformly told in all popular narratives that he was an Independent, an enthusiast, a hypocrite, a tyrant, a man who murdered his king, destroyed religion, and all but ruined his country. One of the first deeds of the royalists, after the Restoration, was to disinter his body, to hang it on the gibbet at Tyburn, and pitch it into a hole dug beneath the gallows. The tables are at length turning; men of letters and lovers of truth have begun in turn to play the part of resurrectionists among the faithful records of other days, and the result of each successive discovery is, to exalt the Protector and to depress his foes. Those who have betaken themselves to this noble task are not men of an inferior order, but of the first class, both as to talents and fame. The volumes of Thomas Carlyle produced an extraordinary sensation; and still greater, in the religious world. will be the effect of the appearance of the

volume of Dr. D'Aubigné, just issued by Oliver and Boyd, significantly entitled

THE PROTECTOR: A VINDICATION.

It must be reserved for the WITNESS to go more at length into the merits of the work; but we must here avow the inexpressible satisfaction it has given us to find the great historian of the Reformation consecrating his talents and resources to this glorious enterprise. A foreigner, far removed from the mists of British prejudice and the strife of political parties, deeply skilled in the work of estimating character and balancing evidence, it may be presumed has peculiar and extraordinary advantages: no man ever attempted the task under circumstances so favourable to a just conclusion. We cannot withhold the paragraphs which close the volume:

"Much has been said of Cromwell's ambition. *This* made him take up arms, *this* made him become Protector, *this* agitated him during the discussion on the kingship! The ambition of one man! . . . . and is this all that man can see in his life? It is a paltry manner of viewing history. In truth it was a very different thing, and very different thoughts which filled Oliver's bosom. It was not *a feather in his cap* that occupied his mind: he was fighting the great battle against the papacy and royalty of the Middle Ages,—the greatest that history has had to describe since the establishment of Christianity and the struggle of the Reformation.

"The result of this battle was the deliverance of the present age and of ages yet to come. Without Cromwell, humanly speaking, liberty would have been lost not only to England, but to Europe. Even Hume in one place ascribes this immense and glorious result to the Puritans. We must add, that the defeat of liberty would have been the defeat of the gospel.

"In the seventeenth century there were but two men—Louis XIV. and Oliver Cromwell; the former representing absolutism and Roman Catholicism; the latter, Evangelical Christianity and liberty. There were certainly in that age other important personages; and who will not recall to mind the generous Gustavus Adolphus? But the two chief figures are Louis and Oliver. Between them—between their systems, if not between their persons,—the struggle was fought; and the victory, although slow and long disputed, particularly in France, remained with Oliver. They are the representatives of two principles,—of two worlds. The two gigantic figures are each raised on a lofty pedestal; and their shadows fall not on their own age, but extend over all future times.

. . . . . .

"I have been in England; I have seen in her great manufacturing cities the miracles of that activity which covers the whole world with the productions of a petty island in Europe. In the ports of London, of Liverpool, and other places, I have gazed upon those floating isles, those thousands of masts which bear afar over every sea the riches and power of the nation. I have admired in Scotland a simple, energetic, and active people, ready to sacrifice everything rather than abandon Christ and his word. I have been present at the debates of the Parliament of the three kingdoms, and I have admired that eloquence which, not content with words, goes right to the heart of the matter, and impels the nation onwards in its great destinies. I have found everywhere, from the lower classes of the people to the exalted stations of nobles and princes, an enthusiastic love of liberty. I have wandered through those halls from which are conveyed to the four quarters of the world Bibles printed in every known language. I have prayed in the churches, and at the religious meetings have been transported by the powerful eloquence of the speakers and the

acclamations of the audience. I have found in the families a morality comparatively greater than in other countries; and pious customs, both private and public, more generally prevalent. I have been struck with admiration at beholding the people of these islands encompassing the globe, bearing everywhere civilization and Christianity, commanding in the most distant seas, and filling the earth with the power and the word of God.

"At the sight of such prosperity and greatness, I said, 'Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds. O God, thou art terrible out of thy holy places! the God of Israel is he that giveth strength and power unto his people. . . . . Blessed be God!' This is the work of the Reformation;—it is Protestantism and the evangelical faith which have so greatly exalted this nation, and given it such influence.

"But God works by instruments; and if there is any one man who, in times past, has contributed more than another, more than all others, to the wonders of the present day, that man is Oliver Cromwell. The existing greatness of England is but the realization of the plan he had conceived.

"If that enthusiasm for the gospel; if that opposition to Popery,—those two distinctive characteristics of his mind, which Cromwell has imprinted on the people of Great Britain, should ever cease in England;—if a fatal fall should ever interrupt the Christian course of that nation;—and if Rome, which has already ruined so many kingdoms, should receive the homage of Old England . . . .

"Then, should I at any future period revisit her shores, I should find her glory extinct, and her power humbled to the dust.

"But this melancholy presentiment will never be realised. Great Britain will be faithful to the path which God, in Oliver's day, traced out for her. She will remain 'a city set upon a hill, which cannot be hid,' and which scatters over the world light, civilization, and faith.

"Calling these things to mind, as I composed this sketch, I obeyed the dictates of my conscience. 'Out of the abundance of the heart the mouth speaketh.' 'I believed, and therefore have I spoken.'"

Descendants of the Puritans! Posterity of the Independents! think of these things and be encouraged! Cromwell was an Independent! Hold up your heads, and walk as men of a noble line!

*** *For this volume we wish a place in every School and Congregational Library throughout the empire.*

DISSENT PROSCRIBED BY A CLERGYMAN.

We invite the attention of all candid men to the following. We agree with our correspondent that the matter to which it refers "demands exposure to the light." It supplies matter for very ample comment; but for the present we abstain, and leave it to the meditation of our readers.

To the Editor.

Shepherd's Green, Henley-on-Thames, June, 1847.

Sir,—May I be permitted to forward for your consideration the enclosed correspondence relative to an affair which has recently occurred in my own neighbourhood, and in which I am personally interested?

The spiritual domination, and the arbitrary influence exercised over the mental freedom of the Poor, and to which the incident therein narrated refers, demand *exposure to the light.* I live, sir, under the very shadow of the parish church, and, with deep concern, I am constrained to term its influence emphatically "a shadow;" for the people around it are truly "sh-

ting in darkness and in the shadow of death." The combined energies of the Rector and Curate thereof, together with those of the wealthy, have produced that fear of man which renders all appeal to the conscience well-nigh fruitless. I long (not from sectarian motives, I can truly affirm) to see this mental thraldom burst asunder, and the people enjoying that freedom wherewith Christ makes his people free.

I could, sir, but for sympathy for your patience, and consideration for the value of your time, give you a striking sketch of the unjust usurpation of power during my residence here for nearly seven years. I will but touch upon one or two leading characteristics of this *growing* evil. Learning we were tract-distributors, my neighbours were forbidden to receive them on pain of their displeasure.

The "*ecclesiastical*" removal of an excellent and single-hearted evangelical curate,* and the consequent neglect of the parishioners, induced me to open my house for the simple preaching of the gospel. On the day of the annual presentation of the gifts of clothing, the poor were individually strictly denied the right of conscience, and those found disobedient to the mandate were threatened with loss of future favours.

Some more noble than others thought for themselves, and entered the banned room, and were convicted. The threat was fulfilled, and the culprits punished accordingly.

The spirit of the poor, consequent upon this spiritual sovereignty, is so cowed, that upon the entrance of the visiting curate the tracts are hurriedly secreted. I could enlarge, but forbear; I am aware these facts are not solitary, or the evil they disclose confined to one locality. It is spreading fast, silently, stealthily, but extensively. Pure and undefiled religion is usurped by forms, and the liberty of conscience, for which the noble army of martyrs writhed upon the stake and the rack, is shackled. The genius of Popery, in the coercive spirit of the establishment, is palpable, and equally destructive in its tendency.

* This gentleman was but a temporary supply during the absence, by affliction, of the rector of the parish, who died.

Forgive me, dear sir, and believe me yours, with the deepest respect,

W. S. P. HENDERSON.

DEAR SIR,—I cannot think you can be cognizant of a circumstance which has lately transpired at Shepherd's Green, or will you permit me, with much respect, to solicit your attention to a brief statement?

Hannah Green, a little girl whose parents live close by, was one of the pupils in the school connected with the parish church. For some misconduct on her part, the nature of which I am ignorant of, she was forbidden to continue her attendance at the said school. Finding that she was wholly unoccupied, and aware of the evil tendency of indolence and ignorance, I wrote to Miss Furnell, now of Reading, on her behalf. This lady generously and solely supports a village school for the education of a large number of children of the poorer class, and partially clothes them.

Miss Furnell most kindly responded to my application, and admitted the girl.

The Rev. Mr. Horne (your curate,) visited Hannah's parents, and *after rebuking them for receiving tracts* which we are accustomed to circulate, which he asserted contained pernicious doctrine, insisted upon the instant removal of their daughter from Peppard School. This has, through the Rev. Mr. Horne's influence, and the fear of the parents, been accomplished.

Now, respected sir, I would appeal to your sense of *right* and justice, whether this—may I term it unjust and arbitrary mode of coercing the minds of freedom of the poor—is to be allowed. If I had contributed in the remotest degree to allure any child or adult, either from the church school or parish church, such unchristian opposition might be looked for; but no one in the parish can affirm I ever attempted to instil into their minds aught of ecclesiastical principles. On the contrary, I have simply endeavoured to fix their thoughts upon the simple plan of salvation, irrespective of all allusion to sectarian points. If the Rev. Mr. Horne will oblige me by pointing out any tract

which we circulate containing sentiments injurious in their tendency, I will cease from its distribution.

Cordially thanking you, reverend sir, for the courtesy you have hitherto manifested, I remain, yours very respectfully, W. S. P. HENDERSON.

Rev. W. M. Kinsey.

Grey's Rectory, Henley, Oxon, Tuesday, June 15, 1847.

THE Rector of Greys has, much to his surprise, received, this morning, a communication from Mr. Henderson, commenting upon the spiritual ministrations of the curate of the parish, in which Mr. Henderson, *as a Dissenter*, can have no "locus standi,"—*can have no right to "thrust his sickle into the harvest" of the Established Church.* Mr. Henderson's unasked-for and unauthorised interference, in any way, with the parishioners of Greys, is pregnant with "*spiritual mischief.*"

Shepherd's Green, June 16, 1847.

REVEREND SIR,—Pardon me if I cannot avoid contrasting the Christian courtesy of a former correspondence with which you favoured me with the tenour of the present. A calm, Christian desire for simple justice was the sole motive which induced me to address you with reference to "the spiritual ministrations" of the curate of the parish. I conceived where those ministrations were at variance with consideration for the mental freedom of others, I had a right to protest against them.

You, sir, assert, as a Dissenter, I have no "*locus standi*" in the parish. Permit me, with all respect, to ask by what argument this position can be maintained? Am *I* not a parishioner? Is not my residence built upon the soil, and my existence supported (instrumentally) by the air of the parish of Greys? Do I not pay the ordinary rates for the maintenance and well-being of the parish? Do I not contribute to the support of the parish church of Rotherfield Greys by the payment of *rates levied on all*, irrespectively, by an Establishment from the principles of which, I, though in Christian love to its members, conscientiously differ?

These facts, as I take it, give me a firm and incontrovertible claim to that "*locus standi*" which you, sir, would withhold.

Dissenters desire to bear in mind and imitate the conduct of the Bereans, who searched for themselves in the word of God, whether the sentiments promulgated by their public teachers were in accordance with those sacred oracles. Hence, sir, our "schism," as it is termed, from the Establishment.

You further, reverend sir, maintain, "as a Dissenter, I can have no right to thrust my sickle into the harvest" of the Established Church. Alas, sir, for the harvest! In looking round this and other places, there is abundant cause for the daily presentation of the prayer given us by the Redeemer, "Pray ye, therefore, the Lord of the harvest that he would send forth more labourers into the harvest." I should rejoice greatly did I witness the harvest of converted souls as results of the efforts of either Church or Dissent. But where are the signs even of the fields being white to the harvest? Where are the instances of men being "born again of the Spirit?" Where the observance of the sabbath? Where the stemming the tide of open profligacy which we are compelled to witness? Who can, who would, with love for the best interests of the people, forbid scriptural efforts being put forth by whomsoever wishing to labour in the vineyard of the Lord and not of parties? My Bible nowhere tells me that such and such sects are the sole spiritual advisers of their fellow-man. The parable of the Samaritan is far more diffusive in its benevolent interpretation of the question, "Who is my neighbour?"

But I conclude, not wishing to annoy you, sir, with unpalatable truth. I have replied, not for controversy, but to endeavour, in all humility thus to refute, in conscious rectitude of purpose, the aspersion, that my "unasked for and unauthorised interference in any way with the parishioners is pregnant with spiritual mischief." I remain, reverend sir, yours respectfully,

W. S. P. HENDERSON.

Rev. W. M. Kinsey.

N.B. *This letter was returned unopened!*

The Fragment Basket.

USEFUL RESOLUTIONS.—The follow- g brief resolutions were formed by a ung man before he entered college, d produced a character known and vered widely, and whose death was ncerely lamented:

"For the future direction of my life, resolve:

"1. That I will make religion my ief concernment.

"2. That I will never be afraid or hamed to speak in defence of re- ion.

"3. That I will make it my daily actice to read some part of the holy riptures, that I may become ac- ainted with the will of God, and be ickened, and comforted, and qualified serve Christ and promote the in- rests of his kingdom in the world.

"4. That I will every day reflect on death and eternity.

"5. That I will daily pray to God secret.

"6. That upon all proper occasions will reprove vice and discountenance and to the utmost encourage virtue d religion.

"7. That I will dispute only for ht, or to communicate it.

"8. That I will receive light wher- er and however offered.

"9. That I will give up no principle fore I am convinced of its absurdity bad consequences.

"10. That I will never be ashamed confess a fault to an equal or to an ferior.

"11. That I will make it a rule to no action, at any time or place, of ich action I should not be willing to a witness against myself hereafter."

LABORIOUS TRIFLING.—There is a ad of laborious trifling which unfits e mind for anything valuable—it ads to a wide field which is barren d waste. "I once knew a shepherd," ys an Italian author, "who used to vert himself in his solitude with toss- g up eggs and catching them again thout breaking them; in which he d arrived to so great a degree of per- ction, that he would keep up four at a time for several minutes together, playing in the air and falling into his hands by turns. I think I never saw greater severity than in this man's face; for by his wonderful perseverance and application he had contracted the seriousness and gravity of a privy-counsellor; and I could not but reflect within myself, that the same assiduity and attention, had they been rightly applied, might have made him a greater mathematician than Archimedes." I have known a boy—and such cases are not rare—spend time enough in learning to read with the book bottom upwards, which he did with great fluency, to have made him acquainted with all the minutiæ of the Latin grammar. This is not merely time wasted, but it is cultivating a taste for out-of-the-way things and useless acquirements. It is no small part of education and of study to know what you do, and what you do not, wish to know.

SCRAPS OF KNOWLEDGE.—Be in the habit of learning something from every man whom you meet. The observance or neglect of this rule will make a wonderful difference in your character long before the time you are forty years old. All act upon it more or less, but few do it as a matter of habit and calculation. Sir Walter Scott gives us to understand that he never met with any man, let his calling be what it might, even the most stupid fellow that ever rubbed down a horse, from whom he could not by a few moment's conversation learn something which he did not before know, and which was valuable to him. This will account for the fact that he seemed to have an intuitive knowledge of everything. Old-fashioned economists tell you never to pass an old nail or an old horse-shoe, or buckle, or even a pin, without picking it up; because, although you may not want it now, you will find a use for it some time or other. I say the same to you with regard to knowledge. However useless it may appear to you at the moment, seize upon all that is fairly within your reach.

Poetry.

"PEACE; BE STILL."

THE ocean is fair when its azure vest
Is tinged with the gold of the glowing west;
When the moonbeam trembles upon its wave,
And the winds are asleep in some coral cave:—
'T is quiet and clear—a picture given
Of the heart that is blest with the peace of heaven.

But how alter'd the scene when the winds are high,
And the waves whirl up to the frowning sky,
And, swollen with fury, the masts o'erleap,
Then thunder and dash on the trembling steep:—
'T is troubled and dark, like the storm-fraught soul,
Where the billows of frenzied passion roll.

But there dwelleth in glory, above yon sky,
A Being too bright for mortal eye;
And he ruleth in heaven, and earth, and sea,
And his power is felt by all that be:
The ocean is held in his hollow hand,
And its storms are hush'd at his command.

And eternity vast is his mighty throne,
And infinity's depths are his alone,
And the "heaven of heavens" is his dwelling bright;
Yet he stoops to earth from that boundless height,
And enters the contrite sinner's breast,
And cheers the heart with grief oppress,
And speaks to the tide of human ill,
And the troubled spirit, "Peace; be still."

Prescot, 1847. H. JENNINGS.

The Children's Gallery.

AN EVIL OMEN.

To the Sabbath-school Teachers of England.

AT an early period of our career we had occasion to animadvert with sorrow upon certain Musical Exhibitions, on Lord's-day, at Stockport; and, therefore, it may well be supposed we look with feelings of extreme pain on similar displays among our own people. A hand-bill has just reached us, announcing two sermons on the 20th of June, by one of our most excellent ministers, from a distance, in aid of the Sunday-school of a certain chapel, when "a selection of sacred music" was to "be performed by the Choral Society," which, according to our correspondent, "holds its weekly meetings at a common public-house." In the morning, at half-past ten o'clock, the service was to open with an Anthem! Before sermon, another Anthem! After collection,—

RECITATIVE, AIR, and CHORUS—(*Messiah*)—HANDEL.

Thus closed the display of the morning; the evening service opened with a CHORUS! After reading, came a SOLO! Before sermon a SEMICHORUS and CHORUS! After collection,—

RECITATIVE and CHORUS (*Creation*) HAYDN.

So began and so ended a day of the Lord Jesus,—a day, we hope, which will be long remembered, and remembered only with bitterness, by those whose misguided zeal led to the grievous desecration. If such is the beginning, what will be the end? Where such monstrous medleys can be endured in God's house, and on God's day, the fact demonstrates that the work of declension is far advanced. Life, there, is being swallowed up of death! There the power of godliness is giving place

to the form! The glory of the Lord is departing from all such places, and the temple of God is sinking into the temple of Apollo! Surely the time is come for all right-minded men to set their faces as a flint against all such desecrations of God's house and holy day. Enlargement on this awful state of things is most desirable, but our space forbids. To say all in a word, *Sabbaths so polluted cannot be seasons of devotion; a ministry invested with such accompaniments cannot be an instrument of salvation!* Such occasions never were, never will be marked by the conversion of lost souls! They only serve the deadly double purpose of quenching the Spirit of God in the church, and further hardening the heart of the world!

A WORD OF ENCOURAGEMENT.

TEACHERS,—Most of you have heard of Mr. Cobden, and know that he is a very enlightened, energetic, and practical man. He often enunciates a great principle from which many classes may profit. The following we consider as peculiarly applicable to Sunday-school teachers:

"*Great truths, no matter whether religious, political, or philosophical, are only* PROPAGATED BY INDIVIDUAL EXERTIONS."

John the Baptist, Jesus Christ, Paul, and all the Apostles, laboured individually, and the result has been a change on the face of the globe. So did Wesley, so did Whitfield, in England, and mark the issue! Robert Bruce, king of Scotland, supplies a fine illustration. Calderwood, the historian, says, "His favourers were few, and his successe bad in the beginning. Yitt did he never despaire, when in a manner all the worlde despaired. Peece by peece he recovered the castells and strenths, till at lenth, after the victorie of Bannockburne, where he putt king Edward II. to flight, he came to full and peaceable possession of the hail kingdome."

Go on, dear and valued friends, never despair! In due time truth will triumph among the youth of our land, and you will exult in the success of your holy labours.

SOMETHING FOR LADS.

"BEWARE," said Elihu, "*lest he take thee away with a stroke!*" Since the days of Annanias and Saphira God hath often done so, as a warning to the wicked. An awful instance lately occurred at Liverpool, where a Mr. John Donnelly, of Newry, dropped down dead in Ranelagh-street with a carpet-bag in his hand containing £2,989 in cash. The deceased was fleeing from his creditors, and intended to sail for America in the Cambria on the following day. One of his creditors applied to Mr. Rushton, in the police-court, and asked whether the money found upon the deceased would be distributed amongst the creditors. Mr. Rushton replied, that the £2,989 had been deposited by Mr. Eowling in the Bank of England, and that the creditors of the deceased would certainly have that amount distributed among them at the proper time. Mr. Superintendent Brown announced that the son of the deceased had arrived in Liverpool on the morning of that day.

What a lesson! What an exposure! What a disgrace! What a judgment!

Reader! do no deed which might not safely and honourably be your last deed. Enter no place where it would be infamous to be found a dead man! Be this your standing motto:

"THOU, GOD, SEEST ME!"

THE VULTURE AND HER CHILDREN."

"MY children," said the old vulture, "you will the less want my instructions, because you have had my practice before your eyes; you have seen me snatch from the farm the household fowl, you have seen me seize the leveret in the bush, and the kid in the pasture; you know how to fix your talons, and how to balance your flight when you are laden with your prey. But you remember the taste of more delicio-

food; I have often regaled you with the flesh of man." "Tell us," said the young vultures, "where man may be found, and how he may be known; his flesh is surely the natural food of a vulture. Why have you never brought a man in your talons to the nest?" "He is too bulky," said the mother; "when we find a man, we can only tear away his flesh, and leave his bones upon the ground." "Since man is so big," said the young ones, "how do you kill him? You are afraid of the wolf and the bear; by what power are vultures superior to man? Is man more defenceless than a sheep?" "We have not the strength of man," returned the mother, "and I am sometimes in doubt whether we have the subtlety; and the vultures would seldom feed upon his flesh had not nature, that devoted him to our uses, infused into him a strange ferocity, which I have never observed in any other creature that feeds upon the earth. Two herds of men will often meet, and shake the earth with noise, and fill the air with fire. When you hear noise, and see fire, with flashes along the ground, hasten to the place with your swiftest wing, for men are then destroying one another; you will then find the ground smoking with blood and covered with carcases, of which many are dismembered and mangled for the convenience of the vultures." "But when men have killed their prey," said the pupils, "why do they not eat it? When the wolf has killed a sheep, he suffers not the vulture to touch it till he is satisfied himself. Is not man another kind of wolf?" "Man," said the mother, "is the only beast who kills that which he does not devour, and this quality makes him so much a benefactor to our species." "If man kill our prey, and lay it in our way," said the young ones, "what need shall we have of labouring for it ourselves?" "Because man will sometimes," replied the mother, "remain for a long time quiet in his den. The old vultures will tell you when you are to watch his motions. When you see men in great numbers moving close together like a flock of storks, you may conclude that they are hunting, and that you will soon revel in human blood." But still," said the young one, "I would gladly know the reason of this mutual slaughter. I could never kill what I could not eat." "My child," said the mother, "this is a question which I cannot answer, though I am reckoned the most subtle bird of the mountain. When I was young, I used frequently to visit the eyrie of an old vulture who dwelt upon the Carpathian rocks; he made many observations; he knew the places that afforded prey round his habitation as far in every direction as the strongest wing can fly between the rising and setting of the summer sun; he had fed year after year on the entrails of men. His opinion was, that men had only the appearance of animal life, being really vegetables with the power of motion: and that as the boughs of an oak are dashed together by the storm, that swine may fatten upon the falling acorns, so men are, by some unaccountable power, driven one against another, till they lose their motion, that vultures may be fed. Others think they have observed something of contrivance and policy among these mischievous beings; and those that hover most closely around them, pretend that there is in every herd one that gives directions to the rest, and seems to be more eminently delighted with a wide carnage. What it is that entitles him to such pre-eminence we know not; he is seldom the biggest or the swiftest, but he shows by his eagerness and diligence that he is more than any of the others a friend to the vulture."

THE GOURD AND THE PALM-TREE.

A GOURD wound itself around a lofty palm, and in a few weeks climbed to its very top.

"How old mayest thou be?" asked the new comer.

"About a hundred years" was the answer.

"A hundred years! and no taller! Only look, I have grown as tall as you in fewer days than you can count years."

"I know that well," replied the palm. "every summer of my life a gourd has climbed up round me, as proud as thou art, and as short-lived as thou wilt be."

Cabinet of Things New and Old.

DANGERS OF INDECISION.

To all who are halting between two opinions we offer affectionate salutation. An earnest desire for your salvation has induced us to address to you a few remarks upon the position you now occupy in reference to eternal realities. You are undecided as to whether you shall still travel on in the broad road, or enter the narrow one—as to whether you shall pursue the pleasures and favours of the world, or seek eternal joys and the friendship of Christ. If you be in this case, to you we would submit,—1st. That to be undecided is unwise. 2nd. It is unsafe. And, 3rd. It is unjust.

1st. *It is unwise.* Wisdom consists in a right understanding of truths, and a correct application of them. Now, if this be a correct definition of wisdom as applied to matters of religion, it will be an easy task to show that indecision is unwise. The very fact that you are undecided shows that you are discontented with the world, its pleasures, and its end—that you have cast something like a longing eye towards religion, its joys and glorious issue. It bespeaks that you feel in some measure that you are a guilty and hell-deserving sinner; that you have thought of Christ as "the Lamb of God that taketh away the sins of the world;" and seeing that you do not apply the knowledge you have thus acquired, are you not unwise? Would you not think it unwise of a slave who endured all the hardships of his unhappy situation to hesitate whether to accept his freedom? You are as unwise; for you are the bondsmen of Satan. yet you hesitate whether to accept the freedom offered you by Christ! Would you not think it folly for a starving man to refuse or hesitate about accepting proper food? Your condition shows that you feel your want, and yet you will still be undecided whether to accept the gospel manna or not. Tell me, then, ye halting, hesitating, undecided ones, are ye not pre-eminently unwise in thus continuing in a state with which you are dissatisfied, knowing of a condition which will supply your wants and make you happy? But indecision is not only unwise, it is,

2nd. *Unsafe.* Hear the voice of Christ, "He who is not with me is against me:" and again, "He that believeth not shall be damned." There is, then, no middle path between the broad and narrow roads; and if you, friends, are undecided, you are subjects of God's displeasure, and live beneath the curse. Be not deceived, out of Christ you are as unsafe as the man who never heard the gospel,—as he who says, "I will not have Christ to reign over me." You are as unsafe as the drowning man who hesitates to grasp the proffered rope, although there is no safety without he does,—as unsafe as the shipwrecked mariner who is undecided as to whether he will enter the life-boat. If he do not, the next billow may sink

him to the bottom of the deep. As unsafe as these, did we say! Ay, more so; for it is only the brittle thread of life that keeps you out of hell! And think of what this life is—"it is as a vapour"—"as the grass of the field, which to-day is, and to-morrow is cut down;" and if you be cut down while undecided, that indecision will for ever be banished by the awful command, "Depart, ye cursed," of an offended Judge! How unsafe, then, is it to be thus undecided! But to be undecided is,

3rd. *Unjust.* It is unjust to Christ, as you will see if you think of what Christ has done for you. He from eternity sat upon the throne of universal dominion, swaying his sceptre o'er all creation, dwelling in the midst of unapproachable light, infinity, and immortality, and worshipped by the hosts of heaven; but "for us men and our salvation" he shrouded that divinity in a veil of our humanity. He suffered while on earth for us; for from his flight, while yet an infant, from the persecutions of Herod, to the moment when, amid the untold and mysterious agonies of the cross, he cried, "It is finished," did he suffer penury and want, insult and persecution; and seeing that Christ thus condescended to suffer and die for you, is it not unjust in you not to be decided for him? To be undecided is unjust—because unwise—to yourselves, for by it you risk the salvation of your souls; by it you refuse to have your consciences sprinkled by the peace-speaking blood of Christ; by it you banish from your minds that "peace that passeth all understanding;" by it you banish that hope which is able to bear you up in the day of trouble, and in the article of death to point to eternal joys. How unjust to yourselves, then, to continue undecided for Christ. Think what you will surely bring upon yourselves by pursuing this course of indecision! The consequences of it are truly awful. You will be banished the presence of God, and "cast into the lake that burneth with fire and brimstone," there to exist for ever! Ages as they roll will but sharpen your pains, centuries augment your miseries, and millions of years increase your torment, and render more unbearable the fire that cannot be quenched, and the worm which shall never die! Seeing that you, by being undecided, expose yourselves to eternal torments, is it not unjust to yourselves to be thus undecided? Surely by continuing in this state, "you wrong your own souls." O beloved friends, let us now entreat you to be decided for Christ! Believe in the efficacy of his atoning blood, and rely on that, and that alone, for salvation. Surrender to him your hearts and affections; dedicate to him your lives, your all! Witness a good profession of him before all men, and then at death it shall be yours to enter that "rest that remaineth for the people of God."

F——n. C. W.

CHURCH-FELLOWSHIP.

An Address to new Members on Admission.

BY REV. JAMES RICHARDS.

In addressing such as "come out from among" the world to make a more distinct and scriptural profession of Christianity, we would remind them of the fact, that the character they profess and the position they assume are even yet "peculiar," and such as should and *must* "separate" them, to a certain degree, from the ordinary mass of nominal Christians.

We remark, by way of illustration, that

I. They are supposed

1. To have understood and *felt* the *exceeding heinousness of sin*, as the greatest evil in the universe, and the source of every other—of sickness, suffering, and death—the occasion of the incarnation, sufferings, and death of Christ, and of the preparation of an awful and eternal hell;—to themselves of the deepest anxiety and alarm, the profoundest humiliation, the liveliest sorrow, the most acute remorse, and the most thorough repentance. All these emotions, in a greater or lesser degree, are combined in every instance of genuine conversion.

2. To have reposed a humble but firm dependence on the *atoning sacrifice of the Lord Jesus Christ* for everlasting salvation, to the entire exclusion of all real or supposed excellence in themselves, whether produced or acquired,—of repentance, faith, or holiness,—and to be "looking for the mercy of our Lord Jesus Christ unto eternal life."

3. To have experienced the *regenerating grace of the Holy Spirit* creating an aversion to all sin, and a relish for all that is connected with the character, purposes, gospel, worship, service, and kingdom of Christ; and to have devoted themselves sincerely, gratefully, and cordially to his service for ever.

4. As professors of Congregational principles, to believe in and desire *the independence of the churches of Christ* of all extraneous legislative interference and control, and, at the same time, the fraternal unity of all real Christians, regarding Christ as the great and sole head of the church; yet to combine with these convictions and desires a due regard to pastoral authority, and a scriptural "subjection one to another," 1 Pet. v. 5.

II. They may expect peculiar privileges:

1. *Communion with the church of Christ;* by which we mean affectionate Christian intercourse. This, so far as circumstances may admit and a sound judgment approve, forms one of the chief advantages of Christian fellowship. It is both astonishing and grievous to think how this privilege is disregarded and even despised by many professors of religion. The estimation in which it was held by Jehovah manifestly appears in the inspired record of the ancient church, Matt. iii. 16. The unity, purity, and efficiency of churches would be materially advanced by its more general cultivation.

2. *Sympathy* amid the ever-varying scenes and circumstances of the Christian pilgrimage. To "rejoice with them that rejoice, and weep with them that weep," Rom. xii. 15, is the especial duty and peculiar characteristic of real Christians. Nor, in the absence of this,

can the Christian character be sustained; for "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John, iv. 20.

Aid in times of temporal or spiritual exigency. This, too, is a privilege belonging to the members of churches—a privilege not more to those that receive than to those that impart; for that "it is more blessed to give than to receive," Acts xx. 35, is the declaration of the Lord Jesus himself.

III. They are expected to encourage the church and their pastor, and to fulfil their own obligations, by

1. *A conscientious attendance on the ordinances of religion and the meetings of the church.* This is an obvious and admitted duty, yet it is sadly neglected, in a forgetfulness of the sacred maxim, "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay," Eccles. v. 5.

2. By their efforts, conjointly with the church, to aid in the support of gospel ordinances and the diffusion of gospel truth by the various means now employed for this purpose, particularly

1. *By preaching*, where the possession of suitable ability—and this recognised and called forth by the church—is manifested. It is as unscriptural and absurd to suppose that *every* Christian is called to *preach*, as that every one is called to *rule* in the church. Yet, doubtless, many might be advantageously thus employed who are at present either too diffident, or too fond of ease, or too little spiritual and devoted to God; or,

2. By *teaching*, either in sabbath or evening-schools, according to the ability given by the Lord, and improved by diligent cultivation; or,

3. By the distribution of *religious tracts*, at suitable times, connected with affectionate invitations to those who neglect public worship to attend the house of God. *This latter duty is lamentably and criminally neglected by the immense majority of professing Christians:* or by,

4. *Pecuniary contributions*, according to their ability, especially to the *regular weekly fund*, for meeting those deficiencies that may arise in connexion with the various institutions of the church.

5. By their aiding *these several institutions* according to their knowledge and ability, especially those that have reference to the salvation of the world.

6. By their *constant and fervent prayers*, both in private and in public, and also (where practicable) in their families, for the purity, stability, and extension of the church, by the blessing of God on his word and ordinances. *That member of a church who willingly neglects either family or social prayer, furnishes sufficient reason for serious doubt as to his conversion to God.*

IV. They will find it necessary,

1. *To cultivate private communion with God.* Without this they cannot continue to enjoy spiritual life.

"Long as they live should Christians pray;
For only while they pray they live."

Especially should they try to secure the *earliest hour of the morning*, both of the sabbath and the week-day, for this purpose. Then the mind is comparatively free from excitement and care. Then should they seek to steep their souls in heaven before they descend to enter on the business of earth, that thus they may be "in the fear of the Lord all the day long," Prov. xxiii. 17.

2. *To study the sacred Scriptures re-*

ularly and *systematically*. Some portion of Scripture, however short, should e read *every* day. Time should be ound, *or made*, for the judicious study f the *whole Bible*. It is also well to ide a fragment of God's word in the eart on rising in the morning, that t may abide there and influence the hole man through the entire day. he "Penny Christian Almanac" is dmirably adapted to this purpose.

3. To watch always, both against all in, and all the *occasions* of sin, whether n public or in private, in the house or n business, at home or abroad. He ho watches not against the occasions f sin will soon have occasion to repent f his neglect.

4. To *attend all the ordinances of religion*, both on the Lord's day and on ther days, so far as may consist with *due* attention to domestic and secular uties. Neither of these may be safely eglected. Their wisdom will consist n a judicious arrangement of their ime, and a diligent regard to both, hat so they may "not offer to God he duty stained with the blood of another."

5. To be very careful as to the *associations and friendships* they form, so as o "have no fellowship with the unruitful works of darkness," Eph. v. 11 —a prohibition almost impossible to be beyed by the members of many of the *enefit-clubs and lodges* of the present lay, and which are occasions of intemerance, frivolity, and endless mischiefs o the members of Christian churches; ut to be scripturally "separate" from he world. Above all should they be hus solicitous as to that relation which s to *continue through life*; and as believers in Christ are forbidden to marry except "in the Lord," 1 Cor. vii. 39, they should be watchful against any injudicious attachment which might embarrass their future course, and impede, suspend, or terminate their usefulness.

N.B. This admirable address may be had separate, of C. A. Bartlett, 33, Paternoster-row.—ED. CH. P. M.

HINTS TO PARENTS.

Why are so many children of professing Christians unconverted?

THIS is a question of vast importance; but notwithstanding its magnitude, it is no uncommon thing in our day to witness the dissipation and wantonness of the children of professing Christians. We need not wander far for awful examples of this description. Alas! they are, it is to be feared, too numerous: it therefore behoves us, as parents, to search out the cause of such lamentable departures from the living God—to watch well our conduct in the presence of our children—and to closely inspect our walk and profession as followers of a meek and lowly Saviour, in order that we may, if possible, discover any inconsistencies in our outward deportment which may operate as a stumbling-block in the way of the conversion of our children. We must bear in mind that we are to be as lights in the world—as a city set upon a hill, which cannot be hid: "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven." Oh, let us look well to it that our walk is circumspect, and our conduct irreproachable. We are commanded to "train up our children in the way they should go;" but how can this be effectually carried out, if we are not ourselves

cleansed from every impurity both of flesh and spirit?

A good example is of paramount importance. All our moral and religious culture, all our precepts and injunctions, will be as sounding brass and tinkling cymbals, unless our example be unblamable, and our tempers and dispositions changed by the mighty power of the Spirit of God. In addition to this, we must bear in mind that our children are our fac-similes—strict observers of our words, and correct imitators of our actions—watching our tempers, dispositions, and behaviour, and minutely copying our example, whether it be good or bad. What an important thought, that whatever we do or say in their presence is written down in their memories, and, as it were, deposited in the soil of human nature to germinate and mature, and which may bring forth fruit either to the praise and glory of God, or the destruction of the soul for ever.

Our example, however, be it ever so holy, will, after all, be of no avail in the discharge of our parental duties, unless it co-operate with instruction and precept. These must precede and accompany example. If we wish to perform our duties with fidelity and success, we must use diligent prayer to God that he would assist us. If we depend on our own strength we shall fail: we must pray to God for strength and wisdom, and he will grant it unto us. Let us diligently search the word of God; we shall there find numerous precepts all fraught with eternal interest. In conjunction with these valuable precepts, let us teach them that there is one God, one Redeemer, one Holy Spirit—that these three are one; that God must be loved and obeyed; that their salvation depends on the merits and shed blood of the *Redeemer*; that they must believe on that Redeemer; that the *Holy Spirit* must bear witness with their spirits, that they are born again of God; and, finally, that they must go on from one degree of perfection to another, until they arrive at the full stature of Christians in Christ Jesus. But there are other precepts which are grievously neglected by professing Christians in the present day. We seem to think, that if we set a good example, pray before and with our children at the family altar, take them to a place of worship on the sabbath, teach them to keep the ten commandments and to preserve the sabbath day holy, that we have done all that is needful to bring about their soul's salvation. Alas, how futile and superficial is such reasoning! If we would cultivate the mind, inform the judgment, mould the character, and "teach the young idea how to shoot," we must make religion *the business of life*. We must take our children into private, and pray with and for them. We must take them to the house of God in the week-day—to the class-meeting, prayer-meetings, and other profitable means; and so habituate them to do that which is good, that when they become old they may not depart from it. And rest assured, if these means are prayerfully and indefatigably employed, the blessing of God will crown our efforts. May God give both the writer and reader his assistance and grace!

But as children are by nature prone to that which is evil, and notwithstanding the good example and injunctions of a pious father or mother are, to all human appearance, unexceptionable, still we see some children striving in

every possible way to frustrate their wishes. Some are seen absenting themselves from the worship of God's house and mixing with bad company, profaning the sabbath-day while their parents are found worshipping God. How is this to be accounted for? A few words will suffice. There is with many a want of *parental restraint*. Eli was, doubtless, a good man, but he restrained not his sons: what was the consequence? Why, his sons polluted the temple, followed the devices and desires of their own evil propensities, and brought on themselves and their parent a premature and awful end. And here be it observed, a proper command and parental restraint are widely different from that tyrannical authority which we see used by some parents. If we would win the hearts of our children, we must use correction in love—affectionately appeal to their reason, at the same time acting with firmness; for firmness is indispensable.

If the proper training of our children were more strictly attended to, there would be tens of thousands more in the church militant converted to God than there are; and the holy influence and pious example of these youthful disciples of the Lord Jesus would be instrumental in reclaiming thousands more from the error of their ways, until we should witness such a glorious outpouring of the Spirit of God as would evangelize and deluge the world with righteousness, and usher in the dawn of the millennium, when all shall know the Lord, from the least unto the greatest. May God hasten the happy period! To this end let us be instant in season and out of season to bring our children to a saving knowledge of the truth. If we have been remiss in our duties towards them, let us implore the mercy of God; let us besiege the throne of God's heavenly grace for forgiveness; and "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." May the Holy Spirit seal these truths on the heart of every reader!

A PARENT.

REPENTANCE.

"SOME people," said the heavenly-minded Philip Henry, "do not like to hear much about repentance; but I think it so necessary, that, if I were to die in the pulpit, I should wish to die preaching repentance; and, if out of the pulpit, practising it." Repentance is indispensable as well to the possession of religion as of salvation. Religion *begins* in repentance. But what is repentance? It is not remorse. It is not regret. It is not depression. It is not apprehension. It is not reformation. It is not even "godly sorrow." These may be—are, probably—its accompaniments; but neither one nor all of them constitute the thing itself. Repentance is simply a change of mind leading to a change of conduct; or, in other words, repentance is to have the heart broken *for* sin and *from* sin. So the prodigal repented. Poor, sad, dissolute youth! methinks I see him, the very reverse of what he once was—impoverished, destitute, contemned. But he had "come to himself;" and, broken-hearted, was now returning to his father's house. "Who is yon *vagabond* coming up the road?" was the inquiry at the gate. He advanced with tardy step and heavy heart, recognising in the inquirer his once happy, but, on his account, deeply distressed father. "Oh,

it's my son!" exclaimed the father, in a tone of mingled surprise and delight, throwing open the gate, running to meet, falling on his neck, and kissing him! The unexpected, fond reception only deepened the repentance of the delinquent. Hear him: "Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son; make"—feeling choked his utterance; nor could he proceed, else he had preferred that *premeditated* request, "make me as one of thy hired servants." But the sincere confession, pious confession, and flowing tears, at once bespoke the humility and vouched for the submissiveness of the service, if required. *So* the publican repented. Oh, the self-loathing, the deep sense of unworthiness which pervaded his soul! —a perfect contrast to the self-sufficient, self-justifying, presumptuous Pharisee, boldly advancing to the altar. But this publican *dared* not approach, nor even *look* upon it. For, "standing afar off"—Oh, the agony of his perturbed spirit!—but it was the agony of penitential grief—"he smote upon his breast," crying—*more* he could not have said, and *less* his convictions would not permit him to say—"God be merciful to me a sinner!" *So*, too, the woman that was a sinner, that *felt* herself such, repented. Ah! the long-wished, the long-looked-for hour had come at last, in which she anointed the Saviour with "very precious ointment," —but, for such a purpose, not too precious—in the purchase of which she expended her *all*. But *how* was the ceremony performed? She *stood*—her very position saying, "Speak, Lord, for thy servant heareth"—she stood *behind*, feeling herself too unworthy to stand *before* him. His dignified head she had fain anointed, but that was too great an honour. She therefore anointed his *feet*. But no sooner was the ceremony proceeded with than her tears fell. Nor could she refrain. Ah! methinks, those tears said,

"But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away—
'T is all that I can do."

And she wiped them with "the hairs of head"—her *glory!*—perhaps, formerly, her *pride!* But she said, or seemed to say,

"All the vain things that charm me most
I sacrifice them to his blood."

And "the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Reader! have *you* made the same sacrifice? "Except *ye* repent, ye shall likewise perish"—not amid the ruins of an earthly Siloam, but in your own guilty blood, amid

". . the wreck of matter and the crash of worlds!"

"And who shall dwell with everlasting burnings?" "The answer is nigh thee, even in thy mouth"—*thyself*, if impenitent. Repent, therefore, and believe the gospel!

Bingley. W. A.

THE BRITISH REFORMATION.

The Reformation under Edward VI.

BY REV. THOMAS TIMPSON.

KING EDWARD VI., at the death of his royal father, Henry VIII., was only nine years and three months old. He was, however, as all parties testify, a child of superior understanding, which had been improved with the utmost care. His tutors favoured the Protestant reformation, and the young prince was

made familiar with the Scriptures; their saving doctrines had also been rendered precious to him by the grace of the Spirit of God; so that he possessed the knowledge of a matured Christian.

King Henry's executors were nearly all Protestants, the chief of whom were the duke of Somerset, lord protector of the young monarch, and archbishop Cranmer; and these having the government in their hands, resolved on carrying forward a reformation in religion. Bishop Latimer and others, who had been imprisoned for their nonconformity in the late reign, were released. Cranmer's influence in the convocation of the clergy secured a majority of votes, because, as bishop Burnet states, that most of "the popish bishops were ignorant and weak men, who understood religion little, and valued it less; and so, although they liked the old superstition best, because it encouraged ignorance most, and that was the only sure support of their power and wealth, yet they resolved to swim with the stream."

King Henry's "bloody statute" was repealed; communion in both kinds in the Lord's supper was allowed; images were commanded to be removed out of the churches; the marriage of priests was rendered lawful; tradition was declared of no authority in religion; Lent was affirmed to be only a political institution; the Liturgy was appointed to be newly modelled; a catechism for the young was ordered to be composed; and new canons were to be framed for the clergy. Though Cranmer was regarded as a Protestant at heart, during the late reign "he had been held in awful subjection by king Henry," so that he yielded in almost everything to his royal master's will. "Though willingly he had done no ill," as Dr. Fuller remarks, "and privately many good offices for the Protestants, yet his cowardly compliance hitherto with Popery against his own conscience cannot be excused." Recently, however, the archbishop, Latimer, and Ridley, had relinquished the popish doctrine of transubstantiation, and become zealous in promoting measures of reform in the church. King Edward, therefore, as "supreme head of the Church of England," employed his prerogative in remodelling the church; and this power was the real basis of the ecclesiastical reformation in England.

Religion being in a most deplorable state, as the priests were unable to preach, twelve homilies were composed, chiefly by Cranmer, to be read in the churches for the edification of the people. They contain much gospel truth, but with a large mixture of popish errors. A committee of divines was appointed to draw up a new liturgy; and all preaching was prohibited, "that the people might occupy themselves with due prayer and patient hearing of the godly homilies, so to be more ready to receive a most quiet, godly, and uniform order. The breakers of this proclamation were to be *imprisoned*." At length the new liturgy was completed —translated principally from the several popish mass-books then used in England. Bishop Burnet says, that "in compiling the offices, they began with the morning and evening prayers. These were put in the same form they are now, only there was no confession nor absolution, the office beginning with the Lord's prayer. In the communion service the ten commandments were not said as they are now; but in all

other things it was very near what it is now. All that had been in the order of the communion formerly was put into it; the offertory was to be made of bread, and wine mixed with water. Then was said the prayer for the whole of Christ's church, in which they give thanks to God for his wonderful grace declared in his saints, in the blessed virgin, the patriarchs, apostles, prophets, and martyrs; and they commend the saints departed to God's mercy and grace, that, at the day of resurrection, we with them might be set on Christ's right hand."

Offices also were drawn up for the administering of baptism and of confirmation: in baptism the child was to be dipped thrice, or sprinkled on the face. Priestly surplices, copes, and other vestments, having been abused for pomp in Popery, were generally offensive to the Protestants; but, after much disputing, they were retained; the chief reasons for which are thus stated by bishop Burnet: "The clergy were then extremely poor generally, so that they could scarcely afford themselves decent clothes: the people, also, running from the other extreme of submitting too much to the clergy, were now as much inclined to despise them, and to make light of their holy function; so that, if they should officiate in their own garments, it might make their divine offices grow also into contempt. And therefore it was resolved to continue the use of them."

This new Liturgy, nearly the same as the present "Common Prayer and Forms of Administration of Sacraments," was declared to have been compiled "by the aid of the Holy Ghost." It was laid before Parliament in 1548, which enacted that it should be established as the form of public worship in the Church of England. *Eight bishops* and several peers protested against the Act, which declared, "that all ministers in any cathedral or parish churches, or other places, within his majesty's dominions, shall, from and after the day of Pentecost next ensuing, be bound to use the *matins, even songs*, celebration of the sacraments, and all other common and open prayer, in such order and form as is mentioned in the said book. And it is ordained that, if any manner of parson, vicar, or any other minister, who should say or sing common prayer, or shall use wilfully and obstinately any other rite, ceremony, order, form, or manner of mass, matins, or even songs, administration of the sacraments, or other open prayer than is set forth in the said book, or shall speak anything in derogation of the said book, or shall speak anything therein contained, and shall be lawfully convicted thereof, he shall forfeit to the king, for the *first offence*, one whole year's profit of one of his benefices, and suffer imprisonment for the space of six months; for the *second offence*, he shall suffer imprisonment for *one whole year*, and be deprived, *ipso facto*, for ever from all spiritual promotions; and, for the *third offence*, he shall suffer imprisonment *during his life!*"

Penalties and pains, thus terrible, enforced a conformity to this first *Protestant* Prayer-book, with its creeds, rites, and ceremonies; but whatever may be claimed for the new liturgy, as superior to the popish mass-books, purged from the grosser superstitions, the mode of securing the observance of its institutions, it must be admitted, was utterly at variance with every

principle of Christianity; and if it were by any admitted, that the book itself had been compiled under the direction of the Holy Spirit, the threatenings were regarded by many as prompted by the spirit of evil. But as neither the creeds nor the common prayers of that liturgy could be found in the New Testament, as enjoined by Christ or his apostles; and how well soever the pious king or his ministers might intend, such an enactment was directly opposed to the main principles of Protestantism,—the exclusive sufficiency of the Scriptures, with the duty of every man to read them for his own instruction.

Nonconformists were numerous; the catholic bishops, Bonner and Gardiner, were apprehended, and thrown into prison; and some were put to death. In 1549, as Burnet states, "there were many Anabaptists in several parts of England. They were generally Germans, whom the revolutions there had forced to change their seats. On the 12th of April, there was a complaint brought to the council, that, with the strangers that were come into England, some of that persuasion had come over, and were disseminating their errors, and making proselytes; so a commission was ordered for the archbishop of Canterbury, the bishops of Ely, Worcester, Westminster, Chichester, Lincoln, and Rochester, Sir William Petre, Sir Thomas Smith, Dr. Cox, Dr. May, and some others, three of them being a *quorum*, to examine and search after all Anabaptists, heretics, or contemners of the common prayer. They were to endeavour to reclaim them, to enjoin them penance, and give absolution; or, if they were obstinate, to excommunicate and imprison them, and to deliver them over to the secular power to be further proceeded against. Some tradesmen in London were brought before the commissioners in May, and were persuaded to abjure their former opinions."

Many Nonconformists suffered grievously in this persecution, the most distinguished of whom was a female, who was burned to death, May 2, 1550. Her character has been traduced by party writers, and it is difficult to ascertain her real opinions; but her case may be given from Dr. Southey, a high-churchman, who says: "There was one more remarkable victim, Joan Bocher, a Kentish woman, of good education, and therefore of good birth, and of respectable rank in life, for she had frequented the court, and had been intimate with Anne Askew. In an evil hour was she accused of maintaining a fanatic and long-forgotten notion concerning our Saviour, that, though born of the Virgin, he partook of humanity only in appearance, having but an apparent and not a real body. And for this she was condemned to die! 'It is a goodly matter to consider your ignorance,' said the undaunted woman to those who sat in judgment on her. 'Not long ago you burnt Anne Askew for a piece of bread, and yet came yourselves soon after to believe and profess the same doctrine for which you burnt her! And now, forsooth, you will needs burn me for a piece of flesh; and, in the end, you will come to believe this also, when ye have read the Scriptures, and understand them!' This ought to have stricken Cranmer with compunction. The council called upon Cranmer to obtain a warrant for her execution. It is the saddest passage in Cranmer's life—the

him to the bottom of the deep. As unsafe as these, did we say! Ay, more so; for it is only the brittle thread of life that keeps you out of hell! And think of what this life is—"it is as a vapour"—"as the grass of the field, which to-day is, and to-morrow is cut down;" and if you be cut down while undecided, that indecision will for ever be banished by the awful command, "Depart, ye cursed," of an offended Judge! How unsafe, then, is it to be thus undecided! But to be undecided is,

3rd. *Unjust.* It is unjust to Christ, as you will see if you think of what Christ has done for you. He from eternity sat upon the throne of universal dominion, swaying his sceptre o'er all creation, dwelling in the midst of unapproachable light, infinity, and immortality, and worshipped by the hosts of heaven; but "for us men and our salvation" he shrouded that divinity in a veil of our humanity. He suffered while on earth for us; for from his flight, while yet an infant, from the persecutions of Herod, to the moment when, amid the untold and mysterious agonies of the cross, he cried, "It is finished," did he suffer penury and want, insult and persecution; and seeing that Christ thus condescended to suffer and die for you, is it not unjust in you not to be decided for him? To be undecided is unjust—because unwise—to yourselves, for by it you risk the salvation of your souls; by it you refuse to have your consciences sprinkled by the peace-speaking blood of Christ; by it you banish from your minds that "peace that passeth all understanding;" by it you banish that hope which is able to bear you up in the day of trouble, and in the article of death to point to eternal joys. How unjust to yourselves, then, to continue undecided for Christ. Think what you will surely bring upon yourselves by pursuing this course of indecision! The consequences of it are truly awful. You will be banished the presence of God, and "cast into the lake that burneth with fire and brimstone," there to exist for ever! Ages as they roll will but sharpen your pains, centuries augment your miseries, and millions of years increase your torment, and render more unbearable the fire that cannot be quenched, and the worm which shall never die! Seeing that you, by being undecided, expose yourselves to eternal torments, is it not unjust to yourselves to be thus undecided? Surely by continuing in this state, "you wrong your own souls." O beloved friends, let us now entreat you to be decided for Christ! Believe in the efficacy of his atoning blood, and rely on that, and that alone, for salvation. Surrender to him your hearts and affections; dedicate to him your lives, your all! Witness a good profession of him before all men, and then at death it shall be yours to enter that "rest that remaineth for the people of God."

F——n. C. W.

CHURCH-FELLOWSHIP.

An Address to new Members on Admission.

BY REV. JAMES RICHARDS.

In addressing such as "come out from among" the world to make a more distinct and scriptural profession of Christianity, we would remind them of the fact, that the character they profess and the position they assume are even yet "peculiar," and such as should and *must* "separate" them, to a certain degree, from the ordinary mass of nominal Christians.

We remark, by way of illustration, that

I. They are supposed

1. To have understood and *felt* the *exceeding heinousness of sin*, as the greatest evil in the universe, and the source of every other—of sickness, suffering, and death—the occasion of the incarnation, sufferings, and death of Christ, and of the preparation of an awful and eternal hell;—to themselves of the deepest anxiety and alarm, the profoundest humiliation, the liveliest sorrow, the most acute remorse, and the most thorough repentance. All these emotions, in a greater or lesser degree, are combined in every instance of genuine conversion.

2. To have reposed a humble but firm dependence on the *atoning sacrifice of the Lord Jesus Christ* for everlasting salvation, to the entire exclusion of all real or supposed excellence in themselves, whether produced or acquired,—of repentance, faith, or holiness,—and to be "looking for the mercy of our Lord Jesus Christ unto eternal life."

3. To have experienced the *regenerating grace of the Holy Spirit* creating an aversion to all sin, and a relish for all that is connected with the character, purposes, gospel, worship, service, and kingdom of Christ; and to have devoted themselves sincerely, gratefully, and cordially to his service for ever.

4. As professors of Congregational principles, to believe in and desire *the independence of the churches of Christ* of all extraneous legislative interference and control, and, at the same time, the fraternal unity of all real Christians, regarding Christ as the great and sole head of the church; yet to combine with these convictions and desires a due regard to pastoral authority, and a scriptural "subjection one to another," 1 Pet. v. 5.

II. They may expect peculiar privileges:

1. *Communion with the church of Christ*; by which we mean affectionate Christian intercourse. This, so far as circumstances may admit and a sound judgment approve, forms one of the chief advantages of Christian fellowship. It is both astonishing and grievous to think how this privilege is disregarded and even despised by many professors of religion. The estimation in which it was held by Jehovah manifestly appears in the inspired record of the ancient church, Matt. iii. 16. The unity, purity, and efficiency of churches would be materially advanced by its more general cultivation.

2. *Sympathy* amid the ever-varying scenes and circumstances of the Christian pilgrimage. To "rejoice with them that rejoice, and weep with them that weep," Rom. xii. 15, is the especial duty and peculiar characteristic of real Christians. Nor, in the absence of this,

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honoured and invested,—in other words, what church shall, by law, be constituted the establishment. In illustration of these general principles, we may observe that the British legislature has determined that the establishment shall be in England an episcopal, and in Scotland a presbyterian body; and that it is obvious that there is in the one country an episcopal and in the other a presbyterian *church*, which can be conceived to exist, and would exist, if all the Acts of Parliament respecting them were abrogated, and all state favours recalled, and even all ecclesiastical endowments and edifices swept away. A legislature has not the power, properly speaking, of modifying the belief and institutions of a church; for it is always in the power of the church to prevent it by just declining the price offered for its submission; but a legislature *has* the power of determining who shall enjoy what it has to give: it can select any church whatever, and make it the establishment, or it can determine to have no establishment at all. BINNEY'S *Dissent not Schism.*

The Letter Box.

THE BLIND GUIDE.

To Church of England Parents.

FRIENDS,—The Bishop of Landaff recently issued a Circular Letter to his Clergy, on the subject of Confirmation, which no spiritually-minded and well-instructed man among you can read without the deepest sorrow. After certain statements on the subject of baptism, for which there is not the slightest foundation in the word of God, he thus propounds the doctrine or rite of Confirmation:

That the baptised infant was gradually instructed in the doctrine of the gospel, and when duly qualified was *brought to the bishop for the completion of his baptismal rite*, is also an unquestionable truth. This public recognition of his spiritual incorporation with the church was accompanied by solemn imposition of hands, and a prayer for the Divine blessing upon each individual.

"Unquestionable truth!"—an unquestionable error! This proposition is entirely unsupported by the Scriptures of truth, and as such we reject it, notwithstanding the bishop feels bound to "teach and testify" against us in his next proposition:

That this rite should now be set at nought, and even derided, (as I have known it to be by some Dissenters,) is unaccountable in any professed Christians. I have heard them charge the doctrine with absurdity, that any man's salvation should depend upon such a ceremony. The same objection might be urged against every external ordinance. We do not teach that without this ordinance there can be no salvation; but we do teach and testify against all such gainsayers, that they *put their own salvation in peril when they offend any one of these little ones who believe in Christ;* when, without any authority but that of each man's private conceit or fancy, they wilfully contravene the authority of all Christian churches, and undermine the faith and disturb the conscience of a single brother for whom Christ died.

Although the bishop feels constrained to grant that Confirmation is not necessary to "any man's salvation," yet it seems the Dissenter "puts his own salvation in peril" by uttering a syllable against it! And this is Episcopal logic, is it? The ab-

surdity of this jumble of false assertions is too glaring to merit a moment's further notice.

The bishop gives his clergy the following counsel, which has long distinguished the Romish school: *Dogmatise, but do not argue!* Tell your parishioners to believe what you *say*, and *because* you say it; and to ask no questions. Hear his lordship:

In maintaining the *necessity of baptism as a means of regeneration, I would by all means advise you to avoid those subtle controversies respecting the precise meaning of regeneration*, with which some have perplexed themselves, have erred concerning the faith, and have distracted the peace of the church, without any tendency to edification. The Liturgy calls all the baptised *regenerate, i.e.* in a state of grace: so St. Paul calls the Christian converts *sanctified — purified — temples of the Holy Ghost:* epithets applied even to those who incur his reproof. *Baptism is the commencement of spiritual life*—a life which grows with our growth. We cannot presume to say at what moment the saving influence of the Spirit fully operates, nor how far it may be resisted, or quenched, or recovered within us. It is enough to know that *without baptism we have no right to reckon upon it*; nor even then, without the concurrence, as for as we are able, of our own prayers and endeavours to be in communion with the Spirit. Peremptory definitions of such points are presumptuous and dangerous, and have no tendency to improve the mind or to increase spiritual knowledge.

Such is this chief pastor's gross perversion of the word of God! Such is the miserable popish garbage with which this Spiritual Lord feeds his clergy, and teaches them to feed you and poison your offspring! If they teach as they are taught, woe to the children of the diocese of Landaff! Hapless land where such Bishops abound!

It was with feelings of inexpressible pain we read, in the same organ which contained the bishop's letter, the following, with respect to the colonies:

We have now twenty-two colonial sees and dioceses; viz., Antigua, Barbadoes, Bombay, Calcutta, Gibraltar, Guiana, Jamaica, Madras, Montreal, Newfoundland, New Zealand, Nova Scotia, Quebec, Tasmania, Toronto, Sydney, Newcastle, Adelaide, Melbourne, Cape Town, Colombo, and Fredericton. This is a goodly and a godly array; but it is the *forerunner only, we trust and believe, of a far larger distribution of spiritual aid to our vast colonial empire.* The field for labour is boundless; our duty, as a Christian State, to cultivate it, imperative. Until recently, this duty was but feebly and partially recognised; but we are beginning to understand it better; and we look forward to its future performance with confidence. The impulse which has been given will have a natural tendency to develop its own energies.

No enlightened Christian can read such a statement as this without emotion when he reflects that this *corps* of colonial bishops are, nearly to a man, members of the same school as the bishop of Landaff. Truly the religious aspect of our Colonies is becoming every hour more and more alarming. Puseyism, Methodism, and Popery are in company and in harmony, everywhere taking possession of the field; and while they unitedly eat the bread of the State, they bind themselves to do its work. Thus false systems flourish and pre-occupy the ground, thereby increasing incalculably the difficulties of planting, propagating, and sustaining the simple and pure religion of the Son of God. The time is come for all denominations of

Evangelical Dissenters to concentrate their most intense and best-directed efforts on the Colonies. We hope that these considerations will have their full weight with the Independents of England, and lead them to take a proper interest in that most laudable institution—THE COLONIAL MISSIONARY SOCIETY.

CHURCH OF ENGLAND PARENTS! How long will you cling to a system so injurious to the interests of Christ's kingdom, and so fraught with destruction to the souls of men?

TRUTH AND CHARITY.

CONFIRMATION, TRUE AND FALSE.

To Young Church of England People.

YOUNG FRIENDS,—Have you read the preceding article, *The Blind Guide?* It most deeply concerns you. Your clergy have published many little books on Confirmation; all, or nearly all, of which I have read. They are for the most part full of error—and even the best of them are not to be relied on. The thing as practised among you is without the slightest foundation in the word of God, and attended with a world of mischief. The archbishop of Canterbury lately held a "Confirmation service" at Dover, which led one of the Dover ministers, the Rev. W. Leask, to publish a tract, entitled "*Confirmation: the True and the False.*" I very much wish that you would get one and read it. It is a most correct and scriptural view of the subject. The following passages are specimens:

It is fallacious. One of those things which "the church hath thought good to order," the assumption being that "the church" has power to enact laws, men who acknowledge no religious authority but the revelations of God are not surprised that it should prove deceptive. The New Testament idea of a church is abandoned, in these prelatic institutes. In the prefix to the Articles, entitled "His Majesty's Declaration," the following sentences occur: "Being by God's ordinance, according to our just title, Defender of the Faith, and supreme Governor of the Church, within these our dominions, we hold it most agreeable to this our kingly office, and our own religious zeal, to conserve and maintain the church committed to our charge, in unity of true religion, and in the bond of peace; and not to suffer unnecessary disputations, altercations, or questions to be raised, which may nourish faction both in the church and the commonwealth. We have, therefore, upon mature deliberation, and with the advice of so many of our bishops as might conveniently be called together, thought fit to make this declaration following," &c. This is the idea of the Episcopal Church which obtains throughout the Book of Common Prayer. "The church" is a regal and prelatic confederation; for although the nineteenth Article defines the phrase scripturally enough, yet it is well known that "orders" and "ceremonies" appeal for their validity not to the body of "faithful men" named in that article, but to the right royal declaration of his majesty and "so many of our bishops as might conveniently be called together," These constitute "the church" which "thinks good to order" certain religious ceremonies, and to create religious functionaries. Among the creations of this kind are godfathers and godmothers. Of course it is not even pretended, so far as I know, that these personages are mentioned by the apostles. Nevertheless the day of confirmation is to them a day of release from a fearfully responsible vow. It is then assumed that they have performed the promise to which they pledged themselves at the baptism of those who are about to be confirmed

The assumption is utterly erroneous. For in addition to the well-known fact that not one in a thousand of these sponsors ever makes any attempt to fulfil his promises, there is the grand fact, that those baptismal engagements cannot be performed. The thing is impossible. Those vows for others never were paid, and never will be paid by any human being. The constitution of the human mind declares it to be an impossibility. The idea of one human being becoming responsible for the religious convictions, faith, and moral conduct of another, strikes me as appalling. I cannot think of it without a mental recoil. To become responsible for the national debt of England were a trifle compared to it. I cannot be accountable for the spiritual state of my own child for an hour, albeit he is constantly under my eye and the object of my prayerful solicitude; shall I, however, venture to vow that the child of another man shall "renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that he will not follow, nor be led by them?" Shall I further have the hardihood to promise that the child of my friend or neighbour shall believe in all the sentiments of the creed, "and obediently keep God's holy commandments, and walk in the same all the days of his life?" Is it replied, that the children are irresponsible? Then it is absurd to become accountable for them. But the reply is invalid; for responsibility runs parallel with the increase of information and with the power to discern between good and evil; and as the duties of the sponsor cease not until confirmation, which takes place generally when the child is about fifteen years of age, it follows that the reply touching irresponsibility is vain. Is it palliated as a mere form? We answer, it is one of the most pernicious forms that ever "the church thought good" to institute. The *popular* belief is that the godfathers and godmothers are accountable for the *sins* of their godchildren. This is the plain fact. It is lamentable that such gross ignorance should be found in our midst at this day; but such is the notion of those myriads who look upon the established church of this land as a great institution provided by the conjoint influence of the crown and mitre for the purpose of making men Christians. The scriptural idea of Christianity is utterly unknown to the parties to whom I allude—attachment and obedience to "the church" being in their opinion the sum and substance of true religion. Nor do we blame, but pity. So they are taught in, it is to be feared, the great majority of instances. In proportion as men multiply orders and ceremonies, they depart from the sublime simplicity of the New Testament model, and hide the saving truth by envelopes on which royalty places its broad seal, perpetuating fallacy and misleading the multitude. I have no hope of reformation, until the ecclesiastical corporation shall be driven from its secular strongholds and taught to seek refuge on the foundation of the apostles and prophets; nevertheless for the sake of millions I wish it would add the ceremony of confirmation to those which it says, in the preface to the Book of Common Prayer, were "not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God," deemed "worthy to be cut away and clean rejected."

It is superstitious. It conveys the idea that certain mechanical rites can confer grace, and that there is religious virtue in a manual touch. I cannot suppose, my hearers, that any of you are so ill-instructed in the nature of that change which the human spirit must undergo before it can become a subject of Christ's kingdom, as to render it necessary to remind you that grace cannot be imparted thus. The book of the kingdom is in your hands. Read it, study it, pray over it, believe it, prize it, walk by it. But it is required of me to justify the allegation, that the ceremony under review is superstitious. Everything called religious which tends to fix the mind on the *external* rather than on the *internal*, partakes of the nature of superstition. Everything which leaves the impression, that what a man *does* is more im-

portant that whan he *is*, or which creates the idea that what is done *to* a man is of more value than what is done *in* him, is auxiliary to superstition. And not only is every religious ceremony not prescribed in the holy Scriptures superstitious, but the intensity of its superstition is in the ratio of its pomp and grandeur. The remarkable simplicity of the Christian institutes, is to my mind an argument for their divinity. How strikingly do they contrast with Pagan rites, and Popish ceremonies! Those were appointed by the all-wise Saviour for man the thinker, man the spiritual, man the immortal! His understanding, his soul, his destiny, are appealed to, The means allowed as the media through which this appeal is to be conveyed, are of the slightest possible texture. The soul of man in its present incarnate state, must of course be influenced through the senses; but the apparatus by the agency of which this influence is carried to the inner man, are of such a character as to disclaim the least efficient power: "We preach Christ crucified." What more simple than man speaking to man? "We preach Christ crucified." What more glorious than the subject of his speech? We invite, we urge, we entreat, we beseech, we pray. Our voice falls upon the ear; we get no further; our work is done! It may be, however, that the truth we utter finds a passage to the soul of one of our hearers, and he is convinced of sin, of righteousness, and of judgment; is regenerated, becomes a new creature, a disciple and subject of Christ, and an heir of the kingdom. *Who* did this? "My Spirit, saith the Lord!" We have selected preaching as the most obvious specimen of Christ's ordinances; for what is true of it is true of the rest; they are simple, unostentatious, entirely subordinate to the will and power of the Holy Spirit, and, it ought to be added, they are very few in number. But as it was the tendency of heathenism to multiply gods, so it is the tendency of erroneous forms of Christianity to multiply ceremonies. Now look at the ceremony of confirmation. There is the great congregation, earnest, eager, *to see*. There are hundreds of young people of both sexes, impatiently restless for the honour of kneeling before the bishop and feeling on their heads the gentle pressure of his sacred hand. There are the gowned officials, from the beadle upwards through the gradations of the ecclesiastical scale; and there, the observed of all observers, stands the man whose many lordly and prelatic titles need not be named, but which I take the liberty of thinking are more accordant with the dire corruptions of apostate Rome than with the professions of a reformed Protestant church. The scene is, indeed, imposing, and a stranger might well put the question, "What mean ye by this service?" The answer is, it is ordered that "so soon as children are come to a competent age, and can say, in their mother tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other questions of the short catechism, they shall be brought to the bishop to be confirmed; and every one shall have a godfather, or a godmother, as a witness of their confirmation." The slightest reflection must convince any intelligent man that all this is ritual, ceremonial, mechanical. The only qualification required in the candidate for confirmation, are competency of age and an act of memory! The competency of age is of course arbitrary; it depends on the will of the church; and memory is retentive or feeble according to the mental constitution; indeed it is a power which the beasts of the earth possess in common with man; be this, however, as it may, it is clear that neither of the two qualifications has anything to do with the spiritual state of the candidate—and yet this confirmation is his introduction to the Lord's table! The use of harsh language is foreign to my habits, yet I should not correctly express my convictions on this matter if I did not term it fearful profanation. Through the door of confirmation the youth walks from the world to the table of the Lord. Has he examined himself whether he be in the faith? Has he passed from death unto life? Is he a new creature? There is no evidence of this required. He may be renewed in the spirit of his mind,

but it is not essential to confirmation, though confirmation is prerequisite to communion! He *may* be the slave of the vilest passions and an enemy of God and his Christ, but if he can repeat the Creed, the Ten Commandments, the Lord's Prayer, and the short catechism, the bishop, in his hearing, gives thanks to the heart-searching God for regenerating him by water and the Holy Ghost, and for forgiving all his sins; and then laying his hand on the head of the kneeling candidate for confirmation, he assures him—again addressing God—that the rite is apostolic and a sign of "the favour and gracious goodness" of the Divine Majesty towards him. The poor deluded boy believes all this—he never felt the regenerating power of the Holy Ghost—he never valued the favour of God—he never trembled under conscious guilt—he never enjoyed the peace of pardon—but he believes that all the bishop has said to the Holy One of Israel regarding him must be true, and as he has been pressed by what he deems the more than human hand of the chief dignitary of the Established Church, there can be no mistake about it; his soul must be safe, though he knows it not; he must be the subject of grace, though ignorant of the meaning of the word; and as he has now permission to go to the sacrament, if he so wills, he must be a good Christian!

Now, dear young Friends! what say you to these teachings? Are not they very much unlike those you are accustomed to? Do you not see how sadly you have been deluded? Do, then, read the word of God for yourselves, and exercise your own judgment in the matter, while you look up humbly to Almighty God for the teaching of his Spirit, who will lead you into the truth!

Your sincere well-wisher,

A TRUE CHURCHMAN.

N.B. This most valuable Tract may be had of Snow, London.

THE ENGLISH FARMER.

We have been very much pleased and interested by the following characteristic letter, which, had it reached us in time, should have appeared in August; but still it is not even yet too late to be useful. We wish as much as possible to encourage this class of correspondents. The directness, simplicity, and manly sense of the pious English countryman always commends his communication to us, and is greatly adapted to the PENNY MAGAZINE. The first article in this number is by one of the same class, a Baptist, who circulates *eighteen* copies of the PENNY:

SIR,—Wishing glorious success to your labours in the circulation of your useful Periodicals, the CHRISTIAN WITNESS and the PENNY—which I always feel beneficial to my own mind, and heartily wish they could be read by every inhabitant of our land and of the world. I have taken the PENNY ever since its commencement, and now circulate *eight* besides. I have witnessed from time to time exhortations to almost all descriptions of persons, and have been truly edified this month by the piece entitled "Kind Counsels to Heads of Families," being especially suitable to my situation in life, having five children to labour for and care for; but I have thought there is one class to which I have never seen any particular advice given—I mean the farmers of our nation, who, sad to relate, by far the greater part are neglectors of religion altogether, or are satisfied with a mere form, and thus care but very little, if at all, about the souls of their labourers and servants; and some even dare any of them to enter a Dissenting place of worship! And are these the men under whom I must ere long place my children? But, blessed be God, they are not all of this description. Oh, no! There are some, (and I hope the number is increasing,) who are

found uniting with the people of God, though mostly of the lower classes of society; and I have the high honour of labouring under one of this description, and who is very anxious for the conversion of all his servants and labourers, and seeks it by preaching the gospel to them, and exhorting them from time to time.

But that which I have more especially upon my mind at present, and which has long been a subject on which I have thought a great deal, is the season of harvest which is now fast approaching again, when every farmer is anxiously desirous of securing the produce of the land as soon as possible, and every labourer is anxious to reap down the fields, in order to gain that remuneration for his labour which is to support himself and family. But, alas! how sad to relate, that at this season, when we are beholding more of the goodness of God in the bounties of his providence than at any other season, the *Lord should be almost forgotten!* and the difference between the professors of religion and the unconverted is hardly visible, and thus much injury is often done to the soul, whether master or servant; and I am persuaded that if the following practice were carried out by every professing Christian farmer in our highly favoured nation, it might produce some good effect by setting a good example before the world, and testifying thereby that they are separated in their customs and practices from the world at large, and I believe the honour and glory of God would be greatly promoted.

When we were about to commence harvest last year, we were all collected together in the open field, when our master exhorted every one to do his work in a proper manner, and then suitable pay should be given; and then exhorted us all to think of the goodness of God in once more bringing to perfection the precious fruits of the earth—of which there was a most extraordinary crop, especially the wheat; and then prayed earnestly to God to strengthen us for our labour, and give suitable weather for the ingathering of the precious fruits of the earth, and make us all more grateful to God for his goodness, and finally prepare us all for the great harvest of souls: and then, instead of giving to each one a quantity of ale, commonly called *Whetting the Sickle*, a few pounds of mutton was given to each family. And when we look around and view the kind hand of God stretched forth again to supply the returning wants of his creatures in causing the earth to bring forth abundantly; and when we behold the harvest season nearly approached, surely it becomes us to devote ourselves afresh to the God of all our mercies, and endeavour to stir up one another to love and to good works, and then we may confidently expect the Divine blessing to rest on all our labours. Let Christians arouse themselves afresh, and seek by every means, and at all times, to prove themselves to be on the Lord's side; and thus Zion shall prosper on the right hand and on the left, and the wickedness of the wicked shall come to an end, and God, even our own God, shall bless us, and all the ends of the earth shall fear him!

If you shall deem this worthy of a place in your August number, it may perhaps stimulate some to follow the example given. Please, sir, to excuse all imperfections therein, as I am no professed writer for the press; nor would I have undertaken the matter, but seeing that your worthy writers had not touched upon the point. Believe me, dear Sir, to be your most obedient and well-wishing servant,

JAMES DENNIS.

Preston, July 10, 1847.

The Fragment Basket.

TEMPER.—No one has a temper naturally so good that it does not need attention and cultivation; and no one has a temper so bad but that by proper culture it may become pleasant. One of the best-disciplined tempers ever

seen was that of a gentleman who was naturally quick, irritable, rash, and violent; but by having the care of the sick, and especially of deranged persons, he so completely mastered himself, that he was never known to be thrown off his guard. The difference in the happiness which is received or bestowed by the man who guards his temper and that by the man who does not is immense. No one can have an idea of the benefits to be derived from a constant supervision and cultivation of the temper till he try them. Success on this point will certainly follow exertion. It is one mark of a great as well as of a good man to have a command over the temper.

EXERCISE OF CONSCIENCE.—Only fix the impression on the mind so that it will be abiding, that we are accountable to God for all that we accomplish, and the amount of effort and success will be almost unmeasured. Connect the immeasurable demands of eternity with every effort to conquer sin, to subdue your appetites and passions, and thus make the soul and body more disciplined instruments of doing good, together with every noble resolution and every exertion, whether it be for life or for a moment, and you will not do small things; you will not walk through life unfelt, unknown, and you will not go down to the grave unwept. Every unholy desire that you conquer; every thought that you treasure up for future use; every moment that you seize as it flies, and stamp with something good, which it may carry to the judgment-seat; every influence which you exert upon the world for the honour of God or the good of man,—all, all is not only connected with the approbation of God and the rewards of eternal ages, but all aids you to strike for higher and nobler efforts still, till you are enabled to achieve what will astonish even yourself. Think over the long list of those men who have lived and acted under the direct and continued influence of a conscience which chained every exertion and every thought directly to the throne of God. Go, stand at the grave of one of these men, and you will go away musing and heart-smitten, to think that he finished his work, and did it so soon, and went home to his rest in the morning of life, while you have never even contemplated doing but little good. The stone over the dust of such an one will soon crumble away; but the light which surrounds that grave will grow brighter and brighter, till seen the earth over, because his faculties were under the continued direction and control of *conscience*.

THE PATH OF LIFE is beset with temptations. This is a part of our moral discipline. We must meet them every day; we cannot go round them, nor go past them, without being solicited by them; and nothing but a conscience increasingly tender will enable us to meet and overcome them. For example: you will every week, if not every day, find seasons when you will be tempted to be idle, to waste your time. There is no motive at hand which will arouse you. The fragments of time are scattered all along your path. Nothing but a *cultivated* conscience will enable you to save them; but this will.

Poetry.

THE HAPPIEST TIME.

WHEN are we happiest? When the light of morn
Wakes the young roses from their crimson rest;
When cheerful sounds upon the wind are borne,
Till man resumes his work with blither zest;
While the bright waters leap from rock to glen:
Are we the happiest then?

Alas! those roses! they will fade away,
And thunder tempests will deform the sky;

And summer heats bid the spring buds decay,
And the clear, sparkling fountain may be dry;
And nothing beautiful adorn the scene,
To tell what it hath been.

When are we happiest? In the crowded hall,
When fortune smiles and flatterers bend the knee?
How soon, how very soon such pleasures pall!
How fast must falsehood's rainbow colouring flee!
Its poison flowerets bear the sting of care:
We are not happy there.

Are we the happiest when the evening hearth
Is circled with its crown of living flowers;
When goeth round the laugh of artless mirth,
And when affection from her bright urn showers
Her richest balm on the dilating heart?
Bliss, is it there thou art?

Oh, no, not there. It would be happiness
Almost like heaven's, if it might always be;
Those brows without one shading of distress,
And wanting nothing but eternity;
But they are things of earth and pass away—
They must, they must decay!

Those voices must grow tremulous with years;
Those smiling brows must wear a tinge of gloom;
Those sparkling eyes be quench'd in bitter tears,
And at the last close darkly in the tomb:
If happiness depends on them alone,
How quickly it is gone!

When are we happiest, then? Oh, when resign'd
To whatsoe'er our cup of life may brim;
When we can know ourselves but weak and blind,
Creatures of earth, and trust alone in Him
Who giveth in His mercy joy or pain;
Oh, we are happiest then!

M. A. BROWNE.

The Children's Gallery.

MR. JOHN BAINES.

To Young Men.

THE subject of this notice was a son of Mr. Baines, a respectable and pious tradesman of Hallaton, Leicestershire, who still survives him. He was born in the above village, from which he never removed, until removed by death, except for a few months to superintend the business of a brother, who was at the time unwell.

Being the child of pious parents, his early religious advantages were greater than many are privileged to enjoy; but it was not until about his nineteenth year that he became decided for God. An occasional sermon, delivered at Hallaton, by the late Mr. Chater, of Kibworth, from Matt. xi. 29, 30, "Take my yoke upon you," &c., was one means of his conversion. He did not immediately obtain peace with God, but was for some time the subject of great dis-

tress. The prayerful perusal of Rom. viii. gave him clearer views of the way of mercy than he before entertained, and led him to rejoice in Christ his Saviour. During the period just referred to, he would often spend hours together, in private, pleading with God for mercy; and the habit of retiring for secret prayer and reading the Scriptures formed at that time was persevered in through life. He did not apprise his friends of the anguish of spirit he was enduring; but several circumstances tended to assure them that he was feeling very differently on the subject of religion. His prayers in private were frequently overheard, and the fervour with which he pleaded led his friends to conclude that he was earnestly and anxiously seeking the Lord. Hence, when some one remarked that he appeared to take less interest in business than formerly, his father replied, "John has left his water-pot behind, but he will soon return and fetch it," alluding to the woman of Samaria; and so it proved, for after he had obtained peace and joy by confiding in the merits of his Saviour, he became as marked for his diligence in business as he did for his fervour of spirit. He endeavoured to serve the Lord in things secular as well as in things religious.

From his youth his hearing was defective and his health greatly impaired, which disqualified him for usefulness in some of the ways for which, otherwise, his eminent piety and extensive acquaintance with the Scriptures would have fitted him: but he was ever ready to do what he could; and he would often say to his minister, when any proposition was made for the promotion of the cause of the Redeemer in the neighbourhood, "Well, anything I can do, I shall feel a pleasure in doing."

Allusion has been made to his love for secret devotion. He was also strongly attached to the public ordinances of religion. To him the sabbath was a delight; and the regularity of his attendance at the week-evening services proved that they were opportunities he prized. He also desired that others might share in the privileges he enjoyed. Hence he would walk on sabbath afternoons to a neighbouring village, that he might encourage the inhabitants by his example to attend the services conducted there; and, in the absence of the minister, he would read a short sermon, and endeavour to render the opportunity a profitable one. On one occasion, when returning with a friend from a village service, he said, "I feel that to me the command applies, 'Go ye out into all the world, and preach the gospel to every creature;' and if I have not abilities for preaching, I must aid by my property them who can preach." Money was viewed by him as a talent, for the use of which he was accountable to God; hence, as a contributor, he was liberal, but always unostentatious, and frequently his contributions were anonymous. For years past he had been in the habit of devoting a certain portion of his income to the cause of God. Towards the maintenance of public worship in his own village he gave largely; and to the writer of this he once gave his reasons for so doing: "First," he said, "the cause needs it; and, secondly, perhaps others may be influenced by my example." In his removal the church has sustained a great loss, and the minister has been deprived of one of his best friends.

For many years he performed some of the duties usually attended to by deacons. This he did to ease them whose time was more occupied than his own; but lately, in consequence of the illness of a deacon, which seemed likely to remove him from us, our friend was called by the suffrages of his brethren to the office. He was not long permitted to enjoy the honour, for scarcely had four weeks elapsed before he left the church below for the church above; and he whose indisposition seemed to render the choice of another deacon expedient, still remains to mingle the sympathetic tear with the tears of the widow and the fatherless.

The last illness of Mr. J. Baines was of short duration. On Thursday evening, Nov. 12th, he was at chapel, and appeared to be no worse than usual. The subject of discourse was, "the Christian's confidence in the prospect of death." Little did any who were then present suppose that the subject

would so soon receive a confirmation in his experience. On the following Saturday, while engaged in business, he was taken unwell, and was obliged to be removed to his home. Through the night and during the following day the symptoms were extremely distressing, but his mind was tranquil. Being exceedingly weak, and suffering from shortness of breath, he could not converse with his friends; nor was he able to read his much-loved Bible. He remarked to his anxious wife that the sabbath had been rather a gloomy day. The writer found him on Monday evening greatly altered, and felt apprehensive that the affliction would prove unto death. He spoke to him of the design of affliction, and of the source of the Christian's comfort and support; when he said, "All is right;" implying that he was in the Lord's hands, and felt not at all anxious respecting the issue of the affliction. On Tuesday evening he appeared to be a little relieved, and conversed freely with the writer for some time. Among other particulars, he referred to his past religious experience, and stated that for many years he had not had a doubt of his acceptance in the Beloved. Reference was made to the pleasures of Christian intercourse; when he remarked, "In consequence of my deafness, I have not had so much intercourse with living Christians as many; but perhaps this circumstance has led me to study more closely the experience of departed Christians, which has been a great benefit to me." When prayer was proposed, he said to the person, "Yes, do; that is what I delight in: but shall we not have a portion out of the treasury first?" meaning the word of God. Wednesday found him much weaker in body, and at times perfectly unconscious of all that was passing about him. When able to recognise his relatives and friends who were about his bed, he indicated his gratitude for their attention, and said something that was calculated to console them. A brother, who had arrived from a distance, said to him, "You know whom you have believed?" "Yes," said he; "and am persuaded"— The sentence he could not finish, but he was understood to mean, "and am persuaded that He is able to keep that I have committed to him against that day." The next day, which was the last he spent on earth, he appeared for several hours so revived that some of his friends began to entertain hopes that the crisis was past, and that he would recover; but their hopes were disappointed. To a member of the church, who saw him in the morning, and who had said to him, "I hope, dear sir, if I should never see you again on earth, I shall meet you in heaven;" he replied, "At that we must both aim." With some relatives, who had been prevented from seeing him before during his illness, he conversed much in the course of the day, as he did also with his beloved wife; but towards evening he relapsed to rally no more, and gradually sunk, until early in the morning of Friday, the 20th, when he finished his course with joy.

Thus ended the days of one who for more than twenty years had been a consistent and useful member of the church of Christ, leaving behind him many who will mourn his loss, and who may yet profit from his example. The event of his death was improved on the sabbath evening after the funeral, from John xi. 11, "Our friend Lazarus sleepeth," to a large, attentive, and deeply-affected congregation.

K. W.

THE DEATH OF AGGY.

A Pastor's Letter to Evelyn, her Sister.

July 15, 1847.

MY DEAR EVELYN,—I have thought about you very much lately. You loved dear Aggy very greatly, and I know you feel very sorry now that she is taken from you. I want to tell you something that will not *quite* remove this sorrow, but it will soothe it, and make you so glad that Aggy is so happy.

I have seen you and dear Agnes on a sabbath-day all in white, and beautifully you looked; but your dear sister looks more beautifully now than ever she did when on earth. The Bible tells us that in heaven she is clothed with "white robes," and these robes are so dazzling and so lovely that even the angels admire them.

Sometimes little girls have beautiful flowers to adorn their brows; but dear

Aggy has a crown, and it is more brilliant, and shines with a greater lustre than any crown that was ever seen in this world. Could you see her, you would be so struck with her appearance that you would almost wish to join her, and with her to

"Walk the golden streets."

You and dear Aggy used to play music together. I once heard you, and remember being much pleased with the skill which you manifested. But, my dear Evelyn, what music can be compared with that which dear Agnes now unites in before the throne of God? There she has a golden harp: and oh, with what joy she strikes its strings and celebrates redeeming love. She has scarcely recovered from the wonder and the rapture which filled her mind on her being admitted to the society of angels and of perfected saints. How thankful she is now that she learned to know Christ when in "this present evil world." One part of her song now is, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever!"

My dear Evelyn, you and dear Aggy used occasionally to go out into the country and to visit the gardens; but what a lovely country is that in which Agnes now roams:

"There everlasting spring abides,
And never withering flowers!"

There "a pure river of water of life, clear as crystal, proceeds out of the throne of God and of the Lamb." There, "on either side of the river, is the tree of life, and it bears twelve manner of fruits, and yields her fruit every month." There the most delicious walks and the most perfect bliss are to be found. There one holy angel and another holy angel, one pious saint and another pious saint, walk with Agnes, and tell her of the glories of paradise and of the love of God:

Sweet fields beyond the swelling flood
Stand dressed in living green."

Well, now, my dear Evelyn, though you are so sorry, on the one hand, at losing dear Aggy, ought you not to be glad, on the other, that she is so happy? Surely you ought. Now, you must inquire, "Shall *I* ever get to heaven? Shall *I* join Agnes there?" Yes, my dear Evelyn, you will if you turn from every evil way, and trust in Christ for salvation; but you must pray earnestly for the Spirit of God to help you. Ask mamma, and she will tell you what "a new heart" and trust in Christ mean.

I remain, my dear Evelyn,
Your affectionate uncle,
Bury. J. K.

THE BIRTH-DAY; OR, A FATHER'S ANSWER TO HIS SON ON BEING ASKED WHEN HIS BIRTH-DAY WOULD COME.

WILLIAM said his mother promised him that when his birth-day came, he should have a few of his young friends to tea. The day arrived, and his companions came to spend the evening with him. After tea it was proposed, "How shall we spend the evening?" One young friend suggested a game at Blind Man's Buff: another thought it would be better to take a walk; but Mary said, "If you will hearken to me, I say that we sit around the table and tell stories;" and added, "I think I can tell you one that will be very interesting and profitable." To her they all agreed.

Mary commenced by saying, "We all know that this is William's birth-day; but I have *two* birth-days to keep every year." They were all astonished, and said, "Oh, we are sure that is n't true!" "Well," she said, "I will tell you how it is:

"I went to a sabbath-school; and my dear teacher used constantly to tell me that I was a sinful child, and must perish if I did not believe in Jesus Christ as my Saviour. She often used to pray with me, as well as tell me about it; and on one sabbath, especially after she had been praying and telling me about my wicked heart, I was so unhappy because I felt myself a sinner. I tried to drive away these thoughts and feelings that made me feel so miserable, but could not; the more I tried to forget them, the more I remembered them, that they made me so unhappy that I did not know what to do. I longed for the sabbath to come round to tell my teacher; and she said, 'If you will believe what Jesus says, then you will be happy.' 'Teacher,' I said, 'what is it?' 'My dear,' teacher replied, 'Jesus says, "Come unto me all ye that labour and are heavy laden, and I will give you rest;" "My blood cleanseth from all sin;" "I died, the just for the unjust." "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."' I felt that I could and did believe through God helping me; and I obtained peace through believing, and could not help singing,

'Come, let us join our cheerful songs,
With angels round the throne,' &c.

My father and mother said, 'Why, Mary, how is it you are so cheerful?' 'Oh!' I said, 'if you only knew, father and mother, what made me so happy, you would be happy too.' 'Why, what is it, my child?' 'My sins are pardoned, through believing in Jesus!' I now had

other thoughts, and feelings, and desires; disliked everything that was wrong, and wished to do what was right: and now, for the first time, understood what Jesus meant when he said to Nicodemus, 'Marvel not that I said unto thee, ye must be born again.' Thus has God, through a sabbath-school, made me a 'new creature in Christ Jesus;' I am 'born again'—*twice born*; so that I have *two* birth-days—*one* when born into the world, and *one* when I received a 'new heart and a right spirit.' Now, let me ask each of you, whether you can say you are 'born after the Spirit,' as well as 'after the flesh?'"

They were all so much interested and pleased with Mary's account of being 'born again,' that they determined to ask God to give them each *two* birth-days. And now, my dear son, you also must ask God to give you *two* birth-days.

J. D.

THE USEFUL LITTLE GIRL; OR, "MAY I PRAY, FATHER?"

Some time since I was urging upon the young persons who attended my sabbath afternoon Female Bible-class the importance and absolute necessity of prayer. This I illustrated by one or two interesting facts. A girl of about eleven years of age paid on that occasion very marked attention. What was she thinking about? Her history will prove that she was then planning some method by which to introduce the daily worship of God into the family of which she was a member. After the services of the sabbath, and when all were about to retire to rest, Elizabeth said to her father, "May we sing a hymn before we go to bed, father?" "Yes, if you like," said the father. Having sung a hymn, she said again, "If *you* please, father, I'll read a chapter in the Bible." "Well," said the father, "I have no objection." The chapter was read—Elizabeth made one more effort—her heart was full—her courage almost failed her—her voice faltered—deep emotion was seen in her looks, when she turned again to her father, and beseechingly said, "*May I pray, father?*" "Oh," replied the father in an angry tone, "it's of no use talking; you can't pray." Elizabeth modestly rejoined, "I'll *try*, father, if you'll let me." The request was granted. For the first time this family bent the knee at the domestic altar, while Elizabeth, a pious Sunday-school child, poured forth her earnest and artless supplications for her father and mother and two sisters. The father and mother are now both decidedly pious, adorning their Christian profession in all things. Elizabeth still continues to officiate at the domestic altar along with her father, who in return offers his daily prayers for that dear child who brought to her home so great blessings from the highly valued Bible-class. Go, dear child, and try to do likewise.

The name of the child is Elizabeth Dennis; her father is a dairyman. He and his wife are both valued members of the church. The substance of the above I sent to the Home Missionary Society, and it was inserted in the *Home Missionary Magazine*. I and others have thought it deserving of a more extensive circulation than that medium afforded, and should feel obliged if you can find room in the "Children's Gallery," or elsewhere, in your widely-read Magazines.

John Bartlet.

Sturminster Marshall, near Wimborne, Dorset, March 31, 1847.

TO MY CHILD.

I love to gaze upon thy cheek
Of roseate hue, my child;
I love to mark thy quick blue eye,
So sparkling and so wild;
To twine those sunny locks of thine,
And kiss thy forehead fair,
And see thy little hands held up
In sweet and guileless prayer.

Yes! bright and beautiful thou art,
And playful as the fawn
That bounds with footsteps light as air
Across the dewy lawn;
And when the day is over,
And thy pleasant gambols done,
Thou'lt calmly sink to rest, nor think
Of ills beyond that sun.

Thou dream'st not of a mother's care,
Her anxious hopes, my boy;
Thy skies are ever clear—thy thoughts
Are full of mirth and joy;
And, nestled in a parent's arms,
Or seated on her knee,
List'ning to oft-told childish tales,
What's all the world to thee?

Moments of thoughtless innocence,
Why do ye fly so fast?
Leaving the weary heart to feel
Life's sweetest hours are past!
And flinging o'er the fairy land
That bloom'd when we were near
With light and loveliness, the mist
Of trouble, doubt, and fear.

Ay! rove in all thine artlessness
Along the verdant mead,
And gather wild flowers springing thick
Beneath thine infant tread,
And take thy fill of blameless glee,
For soon 't will pass away;—
I, too, will leave my cares awhile
To watch thy merry play.

Cabinet of Things New and Old.

ON KEEPING THE SABBATH.

The celeorated Wilberforce ascribes his continuance for so long a time, under such a pressure of cares and labours, in no small degree to his conscientious and habitual observance of the sabbath. "O what a blessed day," he says, "is the sabbath, which allows us a precious interval wherein to pause, to come out from the thickets of worldly concerns, and give ourselves up to heavenly and spiritual objects. *Observation and my own experience have convinced me that there is a special blessing* on a right employment of these intervals. One of their prime objects, in my judgment, is, to strengthen our impressions of invisible things, and to induce a habit of living much under their influence." "O what a blessing is Sunday, interposed between the waves of worldly business, like the Divine path of the Israelites through Jordan." "Blessed be God who hath appointed the sabbath, and interposed these seasons of recollection." "It is a blessed thing to have the Sunday devoted to God." "There is nothing in which I would recommend you to be more strictly conscientious than in keeping the sabbath holy. By this I mean not only abstaining from all unbecoming sports, and common business, but from consuming time in *frivolous conversation*, paying or receiving visits, which, among relations, often leads to a sad waste of this precious day. I can truly declare, that to me *the sabbath has been invaluable.*"

In writing to his friend, he says: "I am strongly impressed by the recollection of your endeavour to prevail upon the lawyers to give up Sunday consultations, in which poor Romilly would not concur." What became of this same poor Romilly,* who would not consent, even at the solicitation of his friend, to give up Sunday consultations? He lost his reason, and terminated his own life. Four years afterwards Castlereagh came to the same untimely end. When Wilberforce heard of it, he exclaimed: "Poor fellow! He was certainly deranged; the effect, probably, of continued wear of mind. The strong impression on my mind is, that it is the effect of the *non-observance* of the sabbath; both as to abstracting from politics and from the constant recurring of the same reflections, and as correcting the false views of worldly things and bringing them down to their true diminutiveness.

"Poor Castlereagh! He was the last man in the world who appeared to be likely to be carried away into the commission of such an act; so cool, so self-possessed." "It is curious to hear the newspapers speaking of incessant application to business; forgetting that by the weekly admission of a day of rest, which our Maker has

* Sir Samuel Romilly, Solicitor-General of England during the administration of Fox, who terminated his life November 2, 1818.

enjoined, our faculties would be preserved from this constant strain." Being reminded again, by the death of Castlereagh, of the case of Sir Samuel Romilly, he said: "If he had suffered his mind to enjoy such occasional remission, it is highly probable that the strings of life would never have snapped from over-tension. Alas! alas! poor fellow!"

A distinguished merchant, long accustomed to extensive observation and experience, and who had gained an uncommon knowledge of men, said: "When I see one of my apprentices or clerks riding out on the sabbath, on Monday I dismiss him. Such an one cannot be trusted."

Facts echo the declaration, "Such an one cannot be trusted." He is naturally no worse than others; but he casts off fear, lays himself open to the assaults of the adversary, and rejects the means of Divine protection. He ventures unarmed into the camp of the enemy, and is made a demonstration to the world of the great truth, that "he that trusteth to his own heart is a fool." Not a man in Christendom, whatever his character or standing, can knowingly and presumptuously trample on the sabbath, devoting it to worldly business, travelling, pleasure, or amusement, and not debase his character, increase his wickedness, and augment the danger that he will be abandoned of God, and given up to final impenitency and ruin.

A father, whose son was addicted to riding out for pleasure on the sabbath, was told that, if he did not stop it, his son would be ruined. He did not stop it, but sometimes set the example of riding out on pleasure himself. His son became a man, was placed in a responsible situation, and intrusted with a large amount of property. Soon he was a defaulter, and absconded. In a different part of the country he obtained another responsible situation, and was again intrusted with a large amount of property. Of that he defrauded the owner, and fled again. He was apprehended, tried, convicted, and sent to prison. After years spent in solitude and labour, he wrote a letter to his father, and, after recounting his course of crime, he added, "*That was the effect of breaking the sabbath when I was a boy.*"

A man who ridiculed the idea that God makes a difference in his providence between those who yield visible obedience to his laws and those who do not, had been engaged, on a certain sabbath, in gathering his crops into his barn. The next week he had occasion to take fire out into his field in order to burn some brush. He left it, as he supposed, safely, and went into dinner. The wind took the fire and carried it into his barn-yard, which was filled with combustibles, and before he was aware of it the flames were bursting out of his barn. He arose in amazement, saw that all was lost, and fixing his eye on the curling flames, stood speechless. Then raising his finger, and pointing to the rising column of fire, he said, with solemn emphasis, "That is the finger of God."

THE SLEEPER.

"Awake thou that sleepest, and arise from the dead."—EPH. v. 14.

WHEN I think of unconverted persons dropping into hell from time to time, and others following fast, if infinite mercy prevent not, this makes me forget censures. I rather find myself disposed to weep, and cry out with the Prophet, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" MISERABLE SOULS *that are out of Christ!* let me lament over you a little. If you die in *this* state, there will be no further lamentation made for you throughout eternity. Poor aged sinners! your gray hairs are going down with sorrow to the bottomless pit; and so hard are your hearts, you have little or no concern about it. Your thoughts are fixed on a present world, where you are not to live any long time; and you have no concern that your souls are to burn for ever in hell. My heart bleeds for you. O that the Lord would pull you back from the brink of that fiery furnace on which you are tottering! And you, young men and young women, alas! in spite of your beauty, and spirit, and gaiety, if death seizes upon you while *unconverted*, you also must be cast into the lake of fire. All the lovely qualities your Creator has bestowed upon you, if you want *grace*, will not save you. And you, too, who are yet but children, I cannot look upon you without tenderness. The thought of your damnation is intolerable; yet, if you die *unconverted*, it must be, though all the world should cry out against it. Woe is me that I can think of this without tears. Dear young ones, cry to Jesus Christ to save you. He is a *merciful Saviour*. O look to him, and say—Son of God, save my precious soul from hell. If you cannot pray, will you weep to him? It may be he will hear you. He said, "Suffer little children to come to me; forbid them not, for of such is the kingdom of heaven." Lord Jesus receive them graciously. And if you, who are their parents, will not join with me in prayers and endeavours to keep these dear lambs out of hell, you are cruel, hellishly cruel. The Lord forgive you and open your eyes? When I look back on what I have written, it is poor and meaningless on such a subject. Such multitudes of my brothers and my sisters going into hell, never to get out again! Break, break, hard heart! Do not think my words strange, you who read these lines, but weep with me, if you are men, and not stones. Let all the creatures of God who may have any compassion, mourn for the irrecoverable ruin of such multitudes of poor mankind. O thou who didst weep over Jerusalem, thou alone canst give us comfort in this overwhelming calamity. We have none to save us but thee. Blessings and praises be multiplied upon our glorious, dear, dear Deliverer without end!

Christless souls, flee to this GREAT DELIVERER *now.*

TOO LATE!

I HAD risen rather early on a dark morning in November, 18—, when a person gave a rap at the window, saying, "Have you heard that Mr. C—— is dead?" "Dead!" I exclaimed. "Yes, he was taken off very suddenly in the night." My heart seemed to sink within me as I hastened, with hurried steps, to tell my parents. It was a solemn moment. Often had death ravaged our family circle, and one and another had we laid in the silent grave; but never, I think, had we so felt that it is, indeed, a solemn thing to die, as when we heard of the death of our poor neighbour. The last words we heard him utter seemed to sound in our ears; and, as we looked at each other, we said, "Now it is *too late*, poor C—— will never become a pilgrim." His sad tale is soon told. Ponder it, reader, I beseech you. Mr. C—— resided at B——. He was in humble circumstances, and had rather a numerous family. He had an enlightened conscience, and yet lived "without God and without hope in the world." He was sufficiently mindful of the interests of his children to send them to a sabbath-school; and was much pleased with the little books they brought home so often as rewards. But the book he most delighted to read was the "Pilgrim's Progress." Often have we heard him say, "I wish I were a pilgrim." "*I must become a pilgrim.*" Still he delayed. Years glided by, but found Mr. C—— no nearer the kingdom of heaven; nay, he became worse. His besetting sin was drunkenness; and it was fearfully gaining the mastery over him. On the afternoon preceding his death he appeared unusually serious and thoughtful. As he sat in our house and spoke of his troubles, and the darkness of his future prospects, I pitied him much. He felt remorse because his conduct had plunged his family into difficulty. He looked back upon his past life, and was self-condemned. There appeared no refuge for him; no kind Saviour smiled upon him in that dark hour. I said to him, "Ah, Mr. C——, you have not yet become a pilgrim." "No, J——," replied he, with much feeling, "I have not; but if I can but get over *Tuesday*, I will set out; I am determined to begin." Alas! little did he think that Tuesday would be too late. He knew not that the awful mandate had gone forth: "Thou fool, this night thy soul shall be required of thee." He retired to rest in his usual health. A little before twelve o'clock his wife was disturbed by hearing a kind of rattling in his throat. She spoke to him; but he answered her not. Being a little alarmed, she arose and procured a light. All was still; for the clay tenement of her husband lay stretched before her—the soul had entered upon a boundless eternity!

Reader, are you a pilgrim to Zion? or, are you, like this poor man, halting between heaven and hell? You may not like to think about death and eternity; yet there are times when you cannot shake off the thoughts of them. It may be they have followed you

into the secrecy of the chamber; and in the stillness of night you have asked, "What will become of me when I die?" "Whither am I going?" and a tear has, perhaps, dropped upon the pillow as you said, "I will become a pilgrim." But you have not yet. And dare you, with this midnight scene before you, close your eyes another night, an enemy of Jesus, without one cry for mercy? How awful to be aroused from the sweet repose of sleep, to stand before the tribunal of God! Are you *sure* this will not be your case? O, reader, awake, awake! you may be standing upon the brink of eternity unforgiven, unsaved. Awful condition! That gracious, almighty God, who has spared you until now, is not willing that you should perish; for he hath given to us eternal life, and this life is in his Son. "Believe in the Lord Jesus Christ." Believe *now!*

J. C.

BEWARE HOW YOU PRAY.

BEWARE! for God answers prayer in wrath as well as mercy—to the destruction as well as salvation of men. In proof of this I give the following facts:

"A merchant of ——, who had been in a sabbath-school, engaged in a lucrative trade, was convinced by the Spirit of God that he was an heir of hell, but might, by repentance and faith in Jesus Christ, become an heir of heaven. The 'god of this world' tempted him with much earthly gain, and God offered him durable riches and righteousness. He was fully convinced, as he said, that the riches of earth and the riches of heaven were set before him, and that he could not obtain both, but might have his choice. He glanced at heaven's durable riches, and then settled his covetous gaze upon earth's glittering gold. He paused, feeling that his choice was for eternity; but strangely, madly said, 'Give me my portion here!' His prayer was answered, his riches were multiplied. 'But,' said he, 'I know that to gain the world I have lost my soul!'"

Beware, then, how you pray! If you are so contemptuous of Christ's blood-bought inheritance, as to ask, in preference to it, the perishable treasures of earth, God in his anger may grant your request. Beware, also, lest your deceitful heart barter away heaven for earth, while you cherish the hope that both are yours. You may not be as conscious of your doings as the merchant named, and yet may as effectually seal your damnation!

That my note of alarm is not sounded without cause, is further proved by Mr. ——, of G——, in ——. I give his history as related to me by deacon T——, who visited him on his dying bed, and urged on his acceptance Jesus Christ and his free salvation. To the deacon's kind importunities he replied substantially as follows:

"About twenty years ago, just before I left the Sunday-school, I was convinced of sin; and so pungent were my convictions, that life seemed insupportable. Instead of going, as urged by the word and Spirit of God, to Him who gives rest to the weary and heavy laden, I retired to a grove, knelt before God; but instead of pleading for his reconciled favour, prayed that he would unburden my soul by taking his Holy Spirit from me. My prayer was answered. For I had no sooner risen from my knees, than my sense of sin and fear of hell were gone. From that day to this I have had no anxiety about my eternal state. In that grove I prayed away the Spirit of God, and he will never return to offer me pardon and eternal life through the blood of Christ. I know that I shall soon be in hell. Nothing can save me. My doom is sealed. And yet I am quite indifferent to the future."

Thus given over to hardness of heart and blindness of eyes, in answer to his

blasphemous prayer, he died, according to his own word, "in hell to lift up his eyes, being in torments." Oh, then, beware how you pray! Beware, even, of a *secret* desire that the Spirit should depart from you; for that secret impious prayer may provoke the Searcher of hearts to give you also over to hardness of heart and blindness of mind, that you may be damned. X. Y. Z.

*** This Mr. —— seems to have been not merely a sinner, but a madman. Such prayers are as little the prayers of reason as of faith.—EDITOR.

COMFORT IN AFFLICTION.

On conversing with her I soon found she was rejoicing in the Lord. I felt greatly interested with her statements of the happiness she enjoys in her affliction; and asked how long, and by what means, she was brought to know the Lord? She said, in answer to my question, "I have known the Lord between two and three years; before that time I was as ignorant of true religion as any heathen. My family were church people, but not Christians, and I was like them. I went to church when it suited me, and went pleasuring at other times; till, at the time I have named, I saw a bill announcing a sermon to young people, to be preached at a chapel in Hackney-road. I felt a strong desire to go, and proposed it to a companion, who agreed to accompany me. We went, and the word was blessed to my soul. The subject was the prodigal son. The preacher first described how we often waste our substance by frequenting theatres and other places of amusement; and I said to myself, 'That's just what I have done.' But when he came to speak of the matter in a spiritual sense, I was filled with alarm; I saw I had ruined myself by sin; I went home in horror of mind, and continued so for some weeks. I could not eat or sleep, and was unfit for anything, so much was I affected with a sight of my sins. My parents and friends, who knew of the cause, insisted, at last, that I should go to *a doctor*. I then told them doctors would do me no good; but they did not sympathise with me; indeed, I know now they *could* not.

"But at length it pleased the Lord to enable me to believe in Christ, and hope my sins would be forgiven for his sake. Since that time I have enjoyed peace with God; and though my affliction is great, and I have had to endure much persecution from my family, yet I am happy in the Lord; I know all shall work together for my good. I can truly say, 'For me to live is Christ, and to die will be gain.' I have very little hope of getting better of my complaint; the doctors give none: but none of these things move me."

I read the Scriptures, and conversed with her on the things of God for some time, which appeared greatly to refresh her spirit, as it did my own. I left with saying to myself, I have never witnessed a more striking case of the power of the truth to sustain the soul under great affliction and trial.

I have seen her once since, and find her in the same happy state of mind. Speaking of the peacefulness of her spirit, and her unshaken confidence in the Lord, she said, "I have a thought cross my mind sometimes, whether I ought to be so full of confidence as I am." I told her it was the privilege of the children of God to rejoice in him. I read several passages of the word to strengthen her in her present peaceful state, and to show her that it is in accordance with God's plan of mercy, that when his people's afflictions abound, their consolations should abound also; that when they are in health they are to labour for his glory, and when they are laid aside, by his Providence he will comfort them. "I have served him very imperfectly," she replied; "but from my conversion I desired to be engaged in something for his glory who had done so much for me. Accordingly, I commenced sabbath-school teacher, and continued till my voice was quite gone. Indeed, my friends in the school persuaded me to give up before, but I could not; I loved my class, and they loved me." After some further pleasing conversation I left; reflecting how glorious a proof I had witnessed of the truth, "My grace is sufficient for you."

J. H.

A VOICE TO THE LIVING.

DURING one of the summer months of this year, a female had occasion to leave her native town to go to one a few miles distant. As she felt a little fearful she had taken a wrong turn, she resolved to retrace her steps, that she might make inquiries at a little cottage she had just passed. A rugged ascent, covered with stones and fragments of brick, led to the gate of the garden in which the little dwelling was situated. As she was turning round the corner of the building in order to find the door, she met a woman in plain but neat clothing. "Am I in the right road for ——?" inquired the visiter. She was answered in the affirmative. "You appear to have a pleasant house." "Yes," said the woman, "but it is cold in winter." "But it is possible for you to have a better home than this. Do you read the Testament, and attend the house of God?" "Yes," was the reply. "Then you have heard something of the Saviour's love in dying to save us. You and I are sinners," she continued, "but Jesus is able and willing to save us; and if we trust in what he has done and suffered for us, we shall have a happy home above. But we ought to think of these things *now*, for we may die soon, and then it will be too late—*for ever* too late!" "That is true," said the woman; "for a few weeks ago my husband left home one morning to go to B——, but he never returned; for about four o'clock in the afternoon of the same day he was taken ill in one of the streets. They carried him into a house, and there he died at about ten the same night." "What was the matter with him?" "It was an apoplectic fit," said the widow.

Can the reader say, "I am *sure* that sudden death does not await me."

C. A. S. E.

REV. W. H. COOPER.

THE late Rev. William Hawels Cooper, of Dublin, was personally known to many of our readers, and by all such he was generally beloved. To few men did poor Ireland owe more in connection with the Gospel than to him. No other man in the sister kingdom had so many temptations to remove both to Scotland and to England, but, faithful to his first love, he spurned them, and continued ploughing on the rock, and labouring on amid briars and thorns. In the midst of his days he finished his laborious career. On the occasion of his death, the Rev. Dr. Nolan, of Manchester, was chosen to improve the sorrowful event, which, under circumstances not a little disadvantageous, he has done in a very eloquent and highly appropriate sermon since published, and from which we give the following truthful and animated sketch of the departed. The discourse in full may be had of Hamilton and Co.:

"Our departed friend had a course of great usefulness. He died at the early age of forty-nine years, in the maturity of life, when men generally are full of vigour. "His sun went down while it was yet day." But nevertheless he had done much. Few lived so much in so short a space. His course was one of incessant activity—never secular—always devoted in some way to the cause of Christ. As a preacher, we have already to some extent described him in describing your loss; but this is the proper place to say, that during the whole of his ministerial career, his word, like the word of Stephen, was attended by the Holy Ghost. Great numbers in the aggregate owe their salvation to his instrumentality, and many have already met him within the confines of the celestial kingdom, who went before him into the joy of their Lord. When a mere youth, soon after he left our university, and during his sojourn under the roof of a devoted English minister, to whose care he was committed, his occasional preaching began to attract attention. The ardour of his manner, the animation of his thought, his deep seriousness, united

with his juvenile appearance, commanded a very general interest: the plain villagers of Essex felt that the stripling was no common person, and eagerly sought opportunities of hearing him. When afterwards he became an inmate of the Hoxton Theological Seminary, his occasional sermons produced a similar effect in the towns around the metropolis, and in London crowds eagerly hung upon his lips. These services were not in vain; many in London, and the towns in its vicinity, refer the birth of their hopes and joys to his discourses. During his visits to his home in this city, while engaged in his studies at Hoxton, much impression was made by his sermons in his father's pulpit; and to those not a few have referred their conversion. His labours were at that time blessed to many young people, especially among those who frequented Plunket-street Meeting-house. At the close of his theological studies, he settled in this city; and many will remember his discourses in Thomas's-lane, when the congregation, he gathered around him, for a time occupied a place convenient to them there. From that experiment sprung the interest of this chapel. Here many were gathered to the fold of Christ, many have been edified and built up in their holy faith, many of other religious denominations received here the blessed impulse which has moved their heavenward course; and not a few, won to Jesus by his means, are now living to preach what they learned from his lips. That his success was not greater is to be accounted for by the peculiar circumstances of this country, and the limited denominational influence of the congregational body. That under these discouragements, and the additional difficulties of raising a new congregation, he effected so much, is to be attributed, under God, to the varied and happy qualifications which as a preacher of the Gospel he possessed. His opinions were strictly evangelical, and his preaching, as might be expected, corresponded. He gloried in the cross of Christ. His preaching humbled the sinner by just views of his depravity, condemnation, and helplessness; emptied man of all self-reliance; and pointed out the atonement, righteousness, and intercession of Christ as the only, the all-sufficient remedy for sinners. He did not, however, confine himself to the great fundamental doctrines of the Gospel: he gave them their place, their relative place; but he was a scribe well-instructed in the mysteries of the kingdom, and brought forth things new and old. He brake the bread of life faithfully, giving to each his due portion. He had a mind well furnished with theological lore, he was an erudite Biblical critic, and partook of much of his father's happy facility of exposition. A diversified literary attainment enriched his illustration. His logical and metaphysical acumen gave an acute and discriminating perception of the cogency of an argument, and the value of evidence. His classic taste, and classic reading, preserved for him a dignified and pure style, while it made his language copious and felicitous. His composition was never ornate, seldom ambitious, always chaste, and generally eloquent. He despised mere meretricious ornament, or affectation of research, while his genius poured its light along the whole current of his address, and his learning supplied it with volume and power. As a preacher, he had a well-balanced mind—no faculty so predominating as to set little value upon the rest, but, as in the virtues of his character, there was grace for grace, one quality ornamenting and aiding another, conducing to more varied beauty and complete strength: just as in a studied and graceful costume, one colour brings out another, chastening or heightening its effect, so that tone and keeping may characterise the whole. Add to all this, a fancy free and discursive, an imagination active and often brilliant, prompt power of repartee in debate, aptness to teach in colloquial instruction or public address, and you will have before you a faint image, but still some fair idea, of the man. We need not wonder with such a character, and with such rarely combined talents, that W. H. Cooper should be justly esteemed by his people and his friends, the first preacher of his own denomination in Ireland, and equalled by not

nany of any other. During his ministry in Zion Chapel, his occasional abours elsewhere were numerous and effective. His annual visit to London kept him before the eye of the friends of the Redeemer in that great city. The influence derived from his father's popularity and usefulness, gave him a wider door of utterance, and aided the willingness of his reception. He did justice to his name, and to the cause he espoused, and was a good minister of Jesus Christ, nourished up in the word and doctrine whereunto he had attained—a man of God thoroughly furnished unto every good word and work.

"One feature of his usefulness was, perhaps, dearer to his heart than any other—the training of young men for the Christian ministry. For this work he was peculiarly qualified. His literary curiosity made it his delight to pursue every fresh accession to the domain of letters. His classic turn of mind adapted him not only to luxuriate himself in the elegancies of classic literature, but disposed him to woo his younger brethren into the same path: as the parent bird teaches its newly fledged charge to spread its wings and follow, so did he tempt the feeble in faculty, or the deficient in taste, to a nobler ambition, and to follow him where he with ease could soar. We know that it is not possible absolutely to create a taste for literature: like the eye which receives the light and the images of material beauty with it, so must the faculty within the soul have its being in nature, to see and to delight in the genius of other men, or to produce congenial works; but sluggish, indeed, must the perception of these things have been, which his intercourse would not improve. Having had the privilege for several years of being his pupil, I can bear this testimony, that never have I seen the genius of the man to such advantage as in the midst of his pupils. I have heard him from this pulpit; I have heard him from the platforms of London and of Manchester: but in the spontaneous bursts of eloquence with which frequently his students were favoured and surprised, unfettered by misgivings that his audience did not sympathise with him, he surpassed his public performances to a degree of which only they can judge who had similar opportunities of comparison. I believe I only speak the opinion of such of his students as themselves continued to cultivate literary habits in riper years, when I thus speak. Just in proportion as they were themselves in love with letters, did they value the literary qualifications of their tutor; and in proportion as their position and usefulness became important, did they refer with pleasure and gratitude to him. He was as painstaking as he was able; as anxious for the progress of his students, as he was jealous for their renown. He felt a manly and just satisfaction as they rose in public favour, or were worthy of it. The success of any was a solace to him in years of trouble; and often, both by letter and in the intercourse of friendship, have I perused or heard the gush of his gratitude that he could point to some such. Perhaps this was the species of public utility which lay nearest his heart, perhaps it lay too near his heart. But, surely, the object was worthy of the solicitude; and if some yet survive him to preach the Gospel, which his instructions so much contributed to fit them for preaching, he has not laboured wholly in vain in this most difficult and beloved department of his benevolent pursuits. He was also a vigilant guardian of their conduct; his position was regarded by him in this respect as a solemn covenant with the Church of God; it was his desire, that in their riper years none should have to upbraid him that any relaxation of proper discipline on his part had withdrawn from their youth the benefit of experience and wisdom. Thus he felt. It was with him a sacred feeling, and he was true to it. How consoling the thought that so useful a life was his; that in this, and in other departments, his perseverance, talent, and conscientiousness surmounted so many obstructions. If he did not accomplish all he attempted, it was because he dared so much, and his benevolence comprised so much, and his hinderances were beyond human subjugation. Well do I remember when, with the pastoral

charge of a comparatively new interest, he was also the resident tutor of a theological institution, the editor of a periodical, the secretary of a religious society expending thousands upon the evangelization of Ireland, the superintendent of the Scripture agency of the Countess of Huntingdon, and his pen and his preaching at the same time ready in various ways for various works. We cannot wonder if such heavy labours upon his early manhood brought premature decay. Alas! little did we then think that these cares were gradually opening his grave. Thus usefully he lived. Thank God for it! It is a noble, if a brief history! Let us not refuse the consolation it imparts."

"IT IS FINISHED."

"IT is finished!" said the spotless Lamb of God, as he poured out his life-blood for sinners. "It is finished!" the atonement is made, which nothing else could or can make, from the beginning to the end of time.

The supper of the Passover did faintly shadow this in anticipation. The supper of the cross, by reason of greater light, casts a deeper shade to commemorate the same. In neither case was there, or can there be, a real atonement, but by involving the blasphemous doctrine of transubstantiation and the abominable idolatries of the mass.

"It is finished," said our dying Saviour when "he gave up the ghost." How many errors of the most deadly nature have crept into the church, by perverting this fundamental truth sealed by the blood of Christ! The Jews, by reason of their carnal hearts, departed from the faith of Abraham, and depended for salvation on the outward ceremonies of the law, believing that their sacrifices of themselves atoned for sin. How widely spread among the Romanists is a similar opinion, that the sacrifices of the Christian altar atone for sin! Yes, not only in the Roman church, but in some who pretend to have rejected her errors, the same dreadful perversion of the truth seems to prevail. And will not God visit his Gentile church, as he did Jerusalem of old, for this sin? The Jews for this sin were rejected of God, and ever since have become outcasts from the Divine favour. They leaned on that false principle, that broken reed, that dangerous superstition, in believing that their sacrifices and ritual solemnities atoned for sin; and in consequence of this they rejected their true Messiah, and were and are still rejected of him. In this condition of excitement they will remain until they repent and believe the Gospel, which unto Abraham was "preached before," and for this reason was called the "everlasting Gospel;" viz., that by the blood of the "Lamb of God, slain from the foundation of the world, and once for all poured out upon the cross, is the atonement made and sinful man justified." Till they believe in this true foundation of all true religion, they remain in their sins.

The same may be said of those who believe in the false atonement set forth by the Romish mass in the decrees of the Council of Trent. By these decrees that whole communion was thrown into a condition similar to that of the Jews; both the one and the other held and still hold that the sacrifice itself and the ritual solemnity do atone for sin.

THE POWER OF HOLINESS.

THIS absence of earnest and devoted consecration, on the part of believers, is a most fatal hinderance to the success of the Gospel. It chills and frustrates prayer, palsies the arm of exertion, dries up the stream of benevolence, shields the impenitent, as with triple steel, against conviction, and closing the ear of God, arrests the descent of his all-conquering Spirit.

There is a moral omnipotence in holiness. Argument may be resisted. Persuasion and entreaty may be scorned. The appeals of the pulpit, set forth with all the vigour of logic, and in all the glow of eloquence, may be evaded, or disregarded. But the exhibition of exalted piety has a might which nothing can withstand. It is truth embodied. It is the Gospel, burning in the hearts, beaming from the eyes, breathing from the lips, and preaching

from the lives of its votaries. No sophistry can elude it. No conscience can ward it off. No bosom wears a mail that can brave the energy of its attack. It speaks in all languages, in all climes, and to all phases of our nature. It is universal—invincible; and, clad in immortal panoply, goes on from victory to victory.

Let Zion, through all her departments, but reach this elevated point, and how rapid and triumphant would be her progress! With what overpowering demonstration would her tidings be attended! What numerous and overflowing channels would pour into her treasury the requisite means; and what hosts of her consecrated sons would stand forth, to publish on every shore the mandates of her King! And how richly would the showers of Divine influence be shed down, quickening into life the seed which she scatters, filling the desolate wastes with verdure and joy, and changing this blighted earth into the garden of the Lord!

RELIGION IN ENGLAND IN 1678.

THE lamentation of John Howe over the state of religion in his day, may meet the experience of our country now. He says:

"It is too sadly plain that there is a great withdrawment of the Spirit of God from us. We know not how to speak living sense to souls, how to get within you. Our words die in our mouths, or drop and die between us and you. We even faint when we speak; long experienced unsuccessfulness makes us despond; we speak not as persons that hope to prevail, that expect to make you serious, heavenly, mindful of God, and to walk more like Christians. The methods of alluring and convincing souls, even which some of us have known, are lost amongst us in a great part."

And yet there were eminent preachers in that age. There were men who were not only men, and learned divines, but men of eloquence and zeal, Such were Flavel, and Bates, and Baxter. John Howe himself was one of the most learned, fluent, evangelical, and zealous preachers of his day. These, also, were the men to whom it was given not only to believe in Christ, but also to suffer for his sake. They were men who left honourable and comfortable situations in the Church of England, rather than conform to unscriptural ordinances of men. But yet they seemed to labour in vain. Was it, however, in vain? And when, since their day, preachers seem sometimes to accomplish nothing, may they not take encouragement from this case, that they are doing their proper work, and God will bring about the best results, though they see nothing encouraging.

F.

MORAL COURAGE.

HAVE the courage to discharge a debt while you have got the money in your pocket.

Have the courage to speak your mind when it is necessary you should do so, and to hold your tongue when it is better that you should be silent.

Have the courage to set down every penny you spend, and add it up weekly.

Have the courage to pass your host's lackey at the door without giving him a shilling, when you know that you cannot afford it; and, what is more, that the man has not earned it.

Have the courage to adhere to a first resolution, when you cannot change it for a better; and to abandon it at the eleventh hour upon conviction.

Have the courage to acknowledge your age to a day, and to compare it with the average life of man.

Have the courage to make a will, and, what is more, a just one.

Have the courage to place a poor man at your table, although a rich one be present, and to show equal courtesy to both; and to deny your house to those whose qualities you condemn, whatever be their character and station.

Have the courage to dance with ugly people if you dance at all.

Have the courage to avoid accommodation bills, however badly you want money; and to decline pecuniary assistance from your dearest friend, if confident that his money will be lost.

Have the courage to show your preference for honesty, in whatever guise

it appears; and your contempt for vice surrounded by attractions.

Have the courage to thrust your legs down beneath the sheets in cold weather; and to shave every day before breakfast.

Have the courage to pass the bottle without filling your own glass, and to laugh at those who urge you to the contrary.

LITTLE JOHN.

THUS writes an author, in his Diary of a Tour through Southern India:

"On arriving at my esteemed friend's, the chaplain's house, I found it likely to become, ere long, the house of sorrow and mourning from the following melancholy occurrence:—On the 10th of October last, his only son, John, was playing with a little dog belonging to his father's Indian coachman; when suddenly the dog, without being at all provoked, (for the child was too kind-hearted to tease even a dog,) bit him twice in the arm. Poor John ran into his father's house, crying a little, as the bite was very sore, but not making much noise lest he should frighten his mother. Mr. S——, as soon as he saw his arm, sent for the surgeon; who, when he came, dressed the wound, but thought there was no other apprehension to be entertained than that of a trifling pain and inflammation.

"Nearly two months elapsed without John's feeling unwell, and the bites in the arm were apparently quite healed; when, on the 8th of December, he began to seem shy and uneasy, never lifting his eyes from off the ground, or venturing to look at any one in the face; as yet, however, he complained of nothing. On the 9th he continued to appear uneasy, and loathed his food, showing an especial dislike to anything liquid. The doctor was again sent for, and administered some trifling medicines, but still thought it was only a slight bilious complaint. At breakfast the next morning, which happened to be the sabbath, I sat next him, and offered him a saucer full of tea, when a sudden convulsive shuddering seized him, and tears started into his eyes; but with a strong gulp he swallowed down the tea, as he saw his mother looking anxiously and sadly towards him. The nature of his disease, the dreadful hydrophobia, was become too evident for concealment. John was put to bed, and his mother remained with him while I accompanied Mr. S—— to church. None there as yet knew of what had happened, and were astonished at seeing this excellent man's eyes filled with tears, when, in the course of his sermon, the subject turned on the dreadful sacrifice by which Abraham, in the strength of Divine faith, offered up, at the command of God, 'his son, his only son, whom he loved.' Our pastor's voice became at last almost inarticulate; but a strong sense of his sacred duty, and the never-failing support of Him in whom he trusted, enabled him to complete the Divine service of the day; and we returned from it together in melancholy foreboding of the dreadful spectacle that would present itself to us on our arrival.

"Slight convulsions had seized John previous to our return; and we found with him, besides his mother, three physicians, and a kind-hearted, indefatigable lady, the wife of one of them, who was a native of India. At about two o'clock in the afternoon the convulsions became stronger, and all power of swallowing medicine was lost; a cure was clearly hopeless: but with a view to diminish the violence of the paroxysms, the patient was bleeded, and a warm bath prepared, into which he was plunged, though the instant he saw the water he screamed most violently, struggled, and shook with extreme terror. After having been immersed for a short time, he was taken out, laid on his bed, and not again removed from it, as it was deemed useless to administer any further remedy. Nothing was done from this time, but the occasionally wiping from his mouth the foam which collected there during the violence of the paroxysms. To these were now added a sense of oppression on the chest, and a painful difficulty of breathing, which denoted the further progress of the disorder. All this time, during sufferings which I have rarely seen equalled

in a man, and never before in a child, John only once permitted a word of complaint, and it was but a slight one, to escape his lips. He said, 'It is very sore to die.' In the moments of intermission from acute pain, he sometimes begged his mother to read to him out of a little book, containing stories from the Bible; at other times he wished her to sing some of his favourite hymns; his poor mother being, as may be supposed in such circumstances, quite incapable of singing, now and then repeated to him the words of a hymn, to which he listened with evident pleasure.

"When sorrow overcame her, and tears flowed down her cheeks, he would say, 'Don't cry, dear mamma, I am quite happy;' but when the sacred spirit of a Christian silenced in her for a moment the anguish of a mother, and she once asked him, 'Whether he did not know that he had often been a great sinner in the pure eyes of Almighty God?' 'Oh, yes, mamma,' said the little sufferer; 'but Jesus Christ died on the cross for me.' 'But, Johnny,' she added, 'do you feel sure you shall go to heaven?' 'Yes, mamma; and when I am a little angel I will fly behind you, and take care of you.'

"The mother could bear no more, and few who were present were able to restrain their tears. At the time when his paroxysms were most violent, he would never suffer his mother to come near him; lest, as in his momentary madness he snapped at everything within his reach, he might chance to bite even her. He never would confess to her that he was in pain, but always maintained he was 'quite willing to go to heaven.' By degrees nature, exhausted with suffering and agony, began to grow feebler and feebler, and the spasms were proportionably less violent; but his ideas wandered, and after two hours unquiet yet lethargic slumber, his sweet soul, without any apparent pain or struggle, left its earthly prison, and flew to join the ransomed thousands of those innocents whom Jesus loved, and to chant with them the 'New Song' of the redeemed of the Lamb.

"It was about ten o'clock at night that he ceased to breathe; and to my astonishment no mark of the agonies he had endured was visible on his lovely and placid countenance; it was beautiful even in death. The corpse having been washed, and dressed in a long white robe, was laid out on the bed in which he usually slept; and the attachment of the poor Hindoos covered it on the following morning with sweet flowers. Scarcely a word was spoken which had not some reference to the virtues of this pious and amiable child. His little sister told us a thing, of which his father even was as ignorant as we were, of no common nature. For a long time past, every Sunday, on returning from church, he was accustomed to seek out a retired corner of the house, where no eye could see him but that of his heavenly Father, and there pour out his little soul in earnest prayer. I learned from his father that whenever he had any pocket-money, he made two equal divisions of it; one part was in his father's hands for the support of the Bible and Church Missionary Societies, and with the other he used to visit the huts of the poorer natives, and relieve their wants as far as his means would extend. Such was John S—— at the age of six years and a half, for he was no more when he died. His remains were followed to the grave by a number of poor natives, which stamped upon the melancholy procession a more peculiar interest. They accompanied it in tears; and at the moment of committing the corpse to its last earthly home, they pressed forward to throw each his handful of earth upon the coffin which held all that now remained of him who once enjoyed among them the blessed title of 'The poor man's friend.'

"A small monument has since been erected to his memory; on a tablet of white marble are simply recorded his name, age, and death; together with the words of Him, who, in the days of his sorrow, loved to take up little children in his arms and bless them, saying, 'Of such is the kingdom of heaven.'"

ROMISH INTOLERANCE.

MONSIEUR PACHE, of the village of Morges, in Switzerland, a minister of the Gospel, and a member of one of the most respectable families of the whole country, was sojourning during the summer, for his health, at the baths of Aix, in Savoy. He was so ill that he was often shut up in his chamber, and obliged to keep his bed. An old woman had the care of him as his nurse, a creature as cunning and malicious as she was bigoted. She soon observed by his conversation and manner of life that M. Pache was a religious man; although, knowing the jealousy of the priest, he had prudently abstained from giving her either Bibles or tracts. This, however, did not prevent the old woman from going to her priest, and telling him, it is said, at the confessional, all she had seen or heard of her patient's heresy.

The priest took the alarm; but M. Pache could not be arrested without some plausible pretext, and how should that be gained? Under guidance of her confessor the old woman pretended to her patient to be filled with a very sincere and earnest desire to be instructed as to the interests of her soul. She entered into conversation with M. Pache, and finished by begging him to give her one or two of the religious tracts which she had seen upon his table. The sick man yielded to her request; for who, not knowing her wicked league with the priest, could have refused it?

Soon as the old woman had got possession of the tracts, she ran in triumph to carry them to the priest. M. Pache was at once arrested and conducted to prison. Some influential friends exerted themselves to obtain his liberation, but in vain; they were told that M. Pache must wait in prison the issuing of his judgment. The prisoner next addressed a petition to the king of Sardinia, with whom he had been personally acquainted, had lived with him at Geneva, had dwelt in the same house with him, and studied in the same school. He received for answer the assurance, that the king remembered him very well, but that he could not hinder the free course of justice.

At length, after having waited a long time in vain for his sentence in prison —all bail being refused to him—he was brought before the Senate of Chambers, and there condemned to a year's further imprisonment, a fine of a hundred pieces of gold, and besides to pay the expenses of the process. The infamous treatment would have been still worse had it not been for his personal relations with the king, and the interference of some persons of high rank.

The treatment which this minister of the gospel received while he was in prison was severe and cruel. They only who may have visited the interior of a prison in a Romish country, and especially in Italy, can imagine what M. Pache must have suffered. During a considerable space of time he was shut up in the same cell with eight banditti!! A man of admirable education, of refined manners, a companion of the studies of the king, resorting to the baths of Aix for his health, is taken sick from his bed, and shut up in a foul, infected dungeon, with corrupt and disgusting villains, where he cannot enjoy one moment's repose, not even a corner to himself, but day and night is surrounded with filthy creatures covered with vermin! All this for giving away a religious tract, at the wily instigation of the priest himself!

With all this, it will scarcely be believed, that out of this monstrous piece of persecution and deceit the Romish church arrogated to herself the praise of great tolerance. After M. Pache had suffered in prison nine or ten months, the bishop of Strasburg interfered in his favour by a pompous letter, which spoke of "the pity and compassion of the church," and pretended to implore mercy and deliverance for a heretic justly condemned! This was really adding mockery and insult to the punishment; but, at length, just as the period of imprisonment for their victim was expiring, M. Pache was set at liberty in consideration of the application of the bishop. Of course this was applauded as a proof of the compassion of the Romish church, which may well pretend to be merciful when its very acts of persecution can be turned, by the ingenuity of the priests,

into the strongest and most popular proof of its tolerance. Who can wonder at the appellations bestowed in the Scriptures on such a church? Mystery of iniquity! Mother of abominations! and Man of sin!

I am bound to add, that towards the end of his imprisonment, M. Pache obtained a remarkable alleviation of its miseries, in consequence of his former acquaintance with the king, and the solicitations of some personages of high rank. He obtained the favour of being transferred from the dungeon in which he was surrounded by such a band of malefactors, and was put into another cell in company with a murderer! This was a pleasant companion for a sick man and a clergyman, and a new proof of the *compassion* of the Romish church, in consenting so wonderfully to ameliorate the position of a heretic.

The original account of this most iniquitous procedure may be found in the "Archives du Christianisme." My informant adds, that M. Pache was condemned in virtue of a law which forbids the circulation of the Scriptures and of tracts in the states of the king of Sardinia. If the inhabitants of Savoy have rightly informed me, he says, there is in force in that country a law, called "The Law of Blasphemy," which annexes the penalty of five years in the galleys to every attack made against the Romish religion. He had himself passed a village in the mountains where a man was condemned to two years in the galleys for speaking ill of the Virgin Mary!

What a country is this! what despotism of the priesthood! what degradation and trembling servitude of the people! Surely every man having the least regard for freedom and piety, is bound to exert himself to the uttermost against such a system of intolerance. It is time it were brought to an end; for the whole creation where it exists groaneth and travaileth in bondage under it.—*Cheever's Wanderings of a Pilgrim in the Shadow of Mont Blanc.*

RICHES AMIDST POVERTY.

A TRAVELLER once called at a poor cottage to ask for a draught of fresh water; on entering he found the parents of the family cursing and quarrelling, the half-starved children trembling and crouching together in a corner, and all around bore the marks of wretchedness and misery. The stranger admonished them to live in peace. "Ah, sir," said the man, "you know nothing of the life and trials of a poor man, when, do what he will, everything goes wrong, and all the recompense we get for our hard labour and sufferings is scarcely bread and water, with quarrels and disputes from day to day." The stranger, having drank the water, was about to go, but thought he caught a sight of a Bible on a dark dusty shelf in a corner of the cottage, and therefore addressed them in the following words: "Dear friends, I know well what would help you; there is a treasure concealed in your house; search for it, and you will find it, and if you use it aright, in a short time you will be so rich and happy as never again to envy any one in the world." So saying, he left them. At first they thought what he had said was in jest, but could not help thinking about it. So when the man was at any time left alone, he searched, and even dug, that he might find the treasure, and the woman likewise; still they found it not, and increasing poverty brought only more quarrels, discontent, and strife. One day, however, as the woman was left alone in the house, she began to reflect on what the stranger had said with greater wonder than ever. She looked now here, now there, till she cast her eyes (by chance, as some would say) on the Bible which lay unheeded in a dark dusty corner. A strange foreboding took possession of her mind; and she said to herself, What if it was this book that the stranger meant? She took it from amongst the rubbish where it lay, and opened it; it had been the gift of her mother, and on the title-page was written, in her mother's handwriting, "The word of thy mouth is better to me than thousands of gold and silver." It cut her to the heart. Ah! thought she, this is the treasure the stranger had in view. She read from that old Bible, and every word went to her heart as

she had never felt it before. On her husband's coming home as usual, quarrelling and in a rage, instead of meeting his angry words with angry replies, now she spoke to him with meekness and gentleness. He was astonished and ashamed; but she said, "Husband, we have sadly sinned; we have nobody but ourselves to blame for all our misery; we must lead a different life." He looked amazed, and exclaimed, "What dost thou say?" She brought the old Bible, and sobbing, cried out, "There is the treasure; see, I have found it." Her husband sat down in silence; she read to him out of it, how the Lord Jesus so loved sinners as to die for them. The husband's heart was moved, and he trembled. Henceforth they began to read their Bible every day, and to pray and teach the children out of it. A year had passed by when the stranger returned again that way. "Behold," said he to himself, "yonder is that poor cottage; I will just speak to the poor people once more, and see how they do now." As he said, so he did: but he scarcely could believe it was the same place, it was so clean, so neat, so orderly, and the inmates came to meet him so kindly and cheerfully, with the peace of God beaming in their countenances. "How are you now, good people?" said he. Then they knew the stranger, and for joy could not speak for some time; tears choked their words. "Thanks, thanks, dear sir," they exclaimed; "we have found your treasure; now dwells the blessing of God in our house, and his peace in our hearts." So said they; and their entire condition, and the happy faces of the dear children neatly clothed, said the same still more plainly. May all readers of this, similarly circumstanced, GO AND DO LIKEWISE.

The Letter Box.

DR. STEBBING'S LETTER TO LORD JOHN RUSSELL ON THE CHURCH OF ENGLAND.

THOSE of our readers familiar with naval and military literature, need not be told how keenly alive the gentlemen of those professions are to the wrongs which, from time to time, are perpetrated upon their best and most meritorious officers, by their being overlooked, or put off with very secondary promotions, while beardless boys, sons of the aristocracy, unborn when they entered the service, are lifted over their heads to the most distinguished places. But common sense and the sense of wrong are not confined to the Navy and Army; they are strong in the breasts of churchmen, although in that body there is less courage and more gagging, and greater danger to earthly interests from speaking out, and hence a less free and frequent expression of opinion. But there are in the Church men of manly heart and English spirit, whom no peril can daunt, and no policy can silence. When conscience calls, and the honour of God, in their judgment, requires, they will both speak and compel a hearing. Among this class a distinguished place is due to Dr. Stebbing, a gentleman, a man of genius, a scholar, a liberal, and a Christian; a close observer of the working of the system of which he, and many such as he, are the victims, and who is, therefore, a most competent witness in any pleading which may relate to its merits. Dr. Stebbing has addressed a public Letter to the Prime Minister "on some circumstances injurious to the usefulness

of the Established Church." Referring to the state of things a century back, Dr. Stebbing proceeds:

What, then, were the causes which led to this lamentable failure of spirituality and zeal in our Apostolic Church? They were these, my lord: The indifference of the higher clergy to the spiritual wants of the people; the pride of some of the bishops—the timidity of others. While many were absolutely ignorant of the truth, there were as many more hostile to it, because they foresaw that if its doctrines were made known, they could no longer live as they did, unquestioned, or unrebuked. And further: these haughty prelates—these worldly and ill-informed ministers of the church, had been, for the most part, enriched with preferment by a mere act of power; by patrons who would as soon have thought of questioning the worthiness of the candidate for church preferment, as the courage of a butler or the refinement of a steward. The bishop had been tutor to a nobleman, and what more was needed to his exaltation but the advancement of the nobleman in power? The aspirants after deaneries, prebendal stalls, or rich rectories, had only to pursue a similar path, or make the most of family influence, and a corresponding success was sure to attend them.

And what was the consequence of all this? The church was filled with men who cared nothing about the church; for in reality they owed nothing to the church. It was not the church which had promoted them; it was not religion to which they were indebted for their elevation. No dignified virtues, no high spiritual endowments, no record of triumphs over the powers of sin and darkness, no echoed applauses first breathed by grateful and converted souls; nothing of this kind could be adduced as the origin of their advancement. They were promoted, not because the church loved them for their worth, or desired their aid, or hoped to register their names among its saints; but simply *because some man of wealth or power found a favourable opportunity to thrust them into the sanctuary.*

But further: such was the shameful indifference to the religious condition of the people, and to the character of the church, that the little provision which might easily have been made, to modify the dangerous influence of patronage, was utterly neglected. It was from the universities that the future possessors of all the great offices and benefices in the Church were sent. And is it not quite notorious that these *seminaries permitted the students in them to commit every species of debauchery?* Is it not a known fact, that the wealthier among them were allowed to pass their time in the grossest idleness and revelry, and that the smallest possible quantity of learning was sufficient to enable them both to graduate and take holy orders? Of those who acquired academical distinctions, many had as little religious knowledge, and as little spirituality as the rest: it was enough for them to become scholars. They knew this, and generally cared for nothing beside.

Now such was the preparation which the clergy received for their ministry in the Church. It was from men either thus corrupted in their youth, or thus neglected, thus ill-taught, and ill-disciplined, that candidates were to be selected for all those important stations, the possessors of which are properly chargeable with the instruction of the people.

Lamentable, then, as was the state of religion at those periods when Methodism and Dissent became so powerful, the main causes of that decline of piety may be easily assigned. They were the unholy abuse of the right of patronage; the indiscriminate appointment of men to dignities and benefices in the church, who had no proper, no legitimate qualifications for such offices; the want of a religious, spiritual education for the clergy; and, we may add, the cruel, unjust neglect of men of worth and long experience, if they had not the art to find some powerful patron.

Such is the truthful statement of the author; and let churchmen remember it is that of their own witness. None of our lucubra-

tions ever went beyond this fearful picture, this irrefragable proof that England's Church is anything rather than England's blessing. But things are reformed now? Let us hear Dr. Stebbing:

And why am I anxious to press the consideration of these facts upon your lordship's notice at this time? Plainly, because little has been done essentially to improve the state of the church since the period to which I have alluded. There has been a *delusive appearance of progress, but little real advance;* a busy active spirit has agitated the surface of the waters, but added no new life or power to the stream itself. * * * Bishops proclaim the triumphs of their zeal; but the world still questions the consistency of many of their order, criticises their movements, and even ventures to defy their commands. What is far worse than all this, a vast proportion of the people are still wholly unprovided for by the ministrations of the church. It is only very lately that any idea has been entertained of considering the spiritual state of the poor in this metropolis, and in other large towns; and, unhappily, this idea had its origin *not with the chief men of the church, with the rich rectors and vicars,* whose bounden duty it was to see to these things; but with the founders of the City Mission, and other such unauthorised and irregular, though valuable societies.

Dr. Stebbing, with one of those masterly strokes of common sense which are never lost upon the English people, brings together the spiritual destitution of the masses and the leviathan revenues of the dignified clergy:

If we look again at the general state of religious knowledge, of spiritual feeling, among the vast masses of professed members of the church, the prospect is far from encouraging, compared with other bodies of Christians. The members of the church, generally, are less under the discipline of spiritual government than any of the rest. So too, I fear, if a real examination could be instituted as to the amount of religious knowledge among them—as to their real acquaintance with the doctrines professed, or with the Scriptures upon which they rest—the members of our church would, for the most part, be found inferior to those of other denominations.

And is the church really without the means of providing for the people? Has it not sufficient wealth to furnish teachers, or rules sufficient for its guidance, or a system of doctrine sufficiently full and clear for the purpose of evangelizing the land? No difficulty will arise in obtaining answers to the latter of these questions. But with regard to the pecuniary means of the church, it may be doubted what answer should be returned. Suppose, however, that the father of a large family should die possessed of an ample fortune, but by the obscure wording of his will, or some unforeseen circumstance, nearly the whole of the property should fall into the hands of one or two of the children, and that contrary to his own well-understood wishes;—and suppose that the one or two who were thus raised to disproportionable affluence should be told again and again that their brothers were in poverty, that their energies were cramped by necessity and care, but that they might be made very useful to the world, in a variety of ways, could they only be supplied with sufficient means of existence; suppose the fortunate brothers were told all this, but should still hold with a grasping hand whatever they possessed, absolutely refusing to part with a fraction of their wealth for the maintenance of their brethren, can there be a doubt but that this conduct would be regarded as unnatural and base? Now, are not *the higher orders—the wealthier classes of the clergy,* in *the same position as the brothers of whom we have spoken?* Have they not derived their vast incomes from circumstances which could hardly have been foreseen? or will they have the courage to assert, that the *fathers, or first patrons, of the church, would have provided such revenues for a few dignitaries, and left the great body of its ministers with*

scarcely sufficient to find bread? If they will not venture to assert this, then let them apply the comparison, and aid your lordship in taking measures which may, at least, prevent the continuance of such abuses to a future generation. They cannot but feel that they are enjoying what both a common sense of duty, and the plainest teaching of the gospel, must show them they ought largely to employ, or resign, for the common good of God's people—for the improvement of the church—for increasing the efficiency of their brethren. If the church be in the condition which some of their own body take pains to describe; if there be so many spiritually destitute parishes in this kingdom; so many *overworked and almost starving clergymen*; then it must be plain to every man of common sense, that the church cannot afford to pay even to the highest of its ministers, such sums as £18,000, £12,000, £10,000, *or even* £8,000 *a year*. Nay, it must be evident, that with a clergy, *a vast number of whom have not wherewithal to find bread*, it is scarcely decent that preferments of any kind whatever should exist to any large extent, by which the means of the church are exhausted to support some few families in affluence and luxury.

Dr. Stebbing thus expresses his views of Patronage as it obtains in the Established Church, and of the principles which regulate the ecclesiastical movements of the bulk of the bishops:

The nation is daily becoming more awake to the condition, the real interests and responsibilities of the church. We are in danger of another crisis in her history. The abuses and corruptions which led to the evils already alluded to, are still in operation. Influence on the one side, and caprice on the other, exercise entire power over the disposition of ecclesiastical benefices. It is perfectly awful to find how small a number of men have obtained any fair position in the church because of their real value and legitimate claims. There are preachers of whom the world speaks with devout admiration. These excellent men have been passed over as not deserving a thought on the part of powerful patrons. There are curates, whose simple piety, whose spiritual endowments would grace a saint, who have been allowed to struggle on with hopeless poverty; while the *most worldly, and even the most sensual of men, have been preferred to benefices, and pampered on the spoils of the church.*

Now, when there is so little attention paid to the common teachings of justice in the disposition of ecclesiastical patronage, what are we to look for as the main features in the character of the clergy? I will tell you, my lord, what we really find as chiefly marking the different classes into which they are divided. *Pride and selfishness have been as common to the episcopal dignity in modern times, as profound humility and fatherly tenderness were its ornaments in the apostolic age.* To many of the clergy, alas! who have been enriched by wealthy benefices, we might apply almost the same characteristics, but that they are modified by their diplomatic efforts to rise higher, or by their disposition to enjoy as much as possible the quiet luxuries of their position. Let, however, the ambitious archdeacon, the wealthy rector, the prebend, or canon, meet in society the poor curate, the preacher, or the possessor of some humble benefice, and no one, unacquainted with the truth, would ever suspect that all these men belong to the same order; are nominally brethren; and have been called to carry forward the same great work of charity and religion. If pride and austerity, an air of superiority and conceit, characterise a large number of the wealthier clergy, those of a humbler rank prove by their demeanor, almost approaching to servility, that their spirits are bowed to the very dust; that they know their case to be a desperate one; that they must keep well with their masters; or they may be deprived even of the scant morsel which supplies their wants.

Dr. Stebbing puts a few plain questions, which the bench of bishops would do well to ponder:

But is this state of things to con-

tinue? Will the nation remain satisfied with the pretended zeal of any class of men to support the interests of the church, while *they themselves oppose the greatest obstacles to its usefulness?* Will it be blinded any longer to the flagrant abuses which have thrown the wealth of the establishment into *the hands of a few dignitaries to use for their own private enjoyment?*

Can anything be more monstrous, then, than the present management of ecclesiastical resources? Was it not the characteristic sin of the most corrupt of the Roman hierarchy to grasp at wealth, and appropriate benefices for the pampering of their own pride? So far, indeed, as these things are concerned, what have we gained by the Reformation? *Was nepotism ever practised by Rome to a greater extent than it has been by some of our English prelates? Did the pope ever so entirely disregard the interests of his church in the distribution of its revenues or its patronage, as the great authorities of ours have neglected its wants, when they wished to promote a favourite, or carry a measure?* Were the inferior clergy in the Roman Church ever treated with so little brotherly feeling? Were they ever so neglected —so left to their difficulties and their sorrows by the prelates of that church, as *the same class of men are by many— God forbid* that we should say all—*of the English bishops?* I fear, indeed, my lord, that when the scarlet robe was taken away, it was far from being generally recollected that Christ's own mantle ought to have been sought for as the clothing of his ministers.

Unless some attention be given to this subject, the Established Church will again be shaken to its foundation, as it was in a former age. The clergy themselves have hitherto been doubtful and timid as to the expression of their feelings. Every day affords some fresh proof that they will not long continue to be so; and it is, happily, no less evident, that the people whom they instruct will not suffer their ministers to starve, without protesting against the monstrous system which leaves them in such a state. If nothing be done in answer to these just complaints, then Dissent, with its resolute vigour of purpose, and Catholicism, with its peculiar enticements for many minds, will be far too powerful for our church. Let a law, then, be introduced which will secure to the pious, laborious curate, an income proportionable to his work and the receipts of the incumbent; and let the holders of large livings be obliged to pay for a fitting number of curates, or to subscribe to a general fund, in proportion to their income, and ministers might be provided for many a neglected district. By carrying this system out in respect to bishoprics; by taxing their revenues for the employment of additional clergymen, another great addition might be made to the real strength of our church establishment.

Again: let the declared sense of the nation, let the example of men in power, of statesmen and bishops, correct the present abuses in the disposal of church patronage, and the danger which now threatens the church will be vastly diminished. *The people and clergy unite in their indignant expression of disgust at seeing bishops, whose incomes are so ample, grasping at benefices, to bestow them on their sons, sons-in-law, or nephews.* Their influence as bishops is thereby injured, and the church suffers accordingly. * * * Not satisfied even with conferring livings upon *their family connexions and private friends*, those who enjoy the greatest share of *church patronage offend even still further in the abuse of their sacred trust:* they act with uninquiring, reckless caprice in the disposition of that which remains to them after they have provided for their immediate favourites. Instead of taking pains to discover where the toil-worn curate, or where the patient, unpresuming scholar, may be found, they listen to any recommendation which may be whispered in their ears by some wealthy neighbour, or ostentatiously give the vacant benefice to the first clergyman who may happen to please them by his manners and address.

We trust these extracts will suffice to awaken public attention to this bold, truthful, and powerful Letter. Its great eloquence

is its smallest merit. Its martyr-like courage is above all praise. We cannot withhold the following extract:

I have thus addressed your lordship in obedience to the strongest suggestions of duty. *The sentiments which I have expressed are those of numberless of my brethren, whose lips are closed either by the dread of making their position worse, or from some vague hope* (alas, how rarely fulfilled!) *of future preferment. I have neither hope nor fear to hinder me from speaking; and, if time and opportunity be allowed me, I will pursue this subject till more powerful advocates engage in the cause,* or till the nation become awake to a sense of the injury which it suffers from the present state of the church.

Dr. Stebbing has performed a great public service, for which he deserves the thanks of the whole empire.

With what reception the Letter is likely to meet from the Premier, it is impossible to say. One thing is certain; viewed on religious and public grounds, it constitutes a claim of merit of no ordinary character; but how far a deed so recent, so potent, so palpable, so thoroughly ecclesiastical, so really meritorious, may accord with his lordship's present taste, it is difficult to divine. Will it procure for its author the offer of a pension? Among those in this way distinguished by his lordship, the journals specify *two individuals who have received pensions "in consideration of the services rendered by their ancestors to King Charles II. in his escape after the battle of Worcester"!* Whatever the merit of this act, its selection as the ground of a pension is a step which cannot be denied some claim to originality. As critical philosophers have ruled that invention is a chief ingredient of genius, this attribute surely will not henceforth be denied to the present Prime Minister of England, who, with the will and the means, would be at no loss for grounds of a pension to every man, woman, and child of the whole population.

The Fragment Basket.

PRAYERFUL IMPORTUNITY.—The Saviour thrice repeated in the garden his petition for the removal of the bitter cup. He went to God thrice upon the same account. Christians should not be discouraged, though they have sought God once and again, and received no answer of peace. Christ was not answered in the thing he desired, yet he was meekly submissive to the will of God. God may not answer us in the thing we desire; but an answer will be given in his own good time, such as infinite tenderness and wisdom shall direct. A prayer sent up in faith, according to the will of God, cannot be lost. Is there a Christian inclined to cease praying, because he has asked once and again, and no answer has been received? Has he prayed with the fervency and repetition which the Saviour used? If he is not answered in that he desired, will he complain if God deals with him as he dealt with Jesus Christ? If we are really to effect anything by our prayers, their character must be greatly changed. How unlike the prayers of Christ are our cold and formal offerings! How much better adapted to call down judgments than blessings! You have asked God to revive his work; when you see some neighbour on a death-bed of despair, you will see that it was a very cold prayer that was offered. You have asked God to convert your children;

when disease has brought them to the borders of the grave, you will see that your prayers and efforts for their salvation were imperfect. Study the prayers of Christ; follow his example, if you would have your prayers prevailing.

PORTRAIT OF A CHRISTIAN.—The Christian is a man, and more; an earthly saint; an angel clothed in flesh; the only lawful image of his Maker and Redeemer; the abstract of God's Church on earth; a model of heaven, made up in clay; the living temple of the Holy Ghost. For his disposition, it hath in it so much of heaven as his earth may make room for. He were not a man, if he were quite free from corrupt affections; but these he masters, and keeps in with a strait hand; and if at any time they grow testy and headstrong, he breaks them with a severe discipline; and will rather punish himself than not tame them. He checks his appetite with discreet but strong denials; and forbears to pamper nature, lest it grow wanton and impetuous. He walks on earth, but converses in heaven, having his eyes fixed on the Invisible, and enjoying a sweet communion with his God and Saviour. While all the rest of the world sits in darkness, he lives in a perpetual light: the heaven of heavens is open to none but him; thither his eye pierceth, and beholds those beams of inaccessible glory, which shine in no face but his. The deep mysteries of godliness, which to the great clerks of the world are as a book clasped and sealed up, lie open before him fair and legible; and, while those book-men know whom they have heard of, he knows whom he hath believed. He will not suffer his Saviour to be ever out of his eye; and if, through some worldly interceptions, he lose the sight of that blessed object for a time, he zealously retrieves him; not without a hungry check of his own miscarriage; and is now so much the more fixed by his former slackening, so as he will henceforth sooner part with his soul than his Redeemer. The terms of entireness, wherein he stands with the Lord of Life, are such as he can feel, but cannot express, though he should borrow the language of angels; it is enough, they two are one Spirit. His reason is willingly captivated to his faith, his will to his reason, and his affections to both. He fears nothing that he sees in comparison of that which he sees not; and displeasure is more dreadful to him than smart.

A MOTHER'S LESSONS.—The son of a godly mother, now gone to her heavenly rest, writing to a friend, says: "The text of the last sabbath is forgotten; the impress of truth upon my heart made by my mother's teachings, never. As grace removes the rubbish which sin and Satan had heaped upon my mind and memory for forty years, they stand out in bold relief. O those precious lessons at my mother's knees!" She had often repeated to him a part of the "Dialogue between Christ, a Youth, and the Devil," which he earnestly requested her to get for him. At length, on a sabbath afternoon, as the bell was tolling for public worship, which he was too ill to attend, she placed the Primer in his hand, pointed him to this dialogue, and left him "alone with her God." "The book," he says, "and my tears, and the sensible presence of God on that afternoon, are written indelibly on my memory. I read it and wept, I wept and read it. *On that afternoon I tried to pray.* My mother, my father, and that whole generation have passed away, and joined the undying chorus above"—the influence of the book and the mother's counsels and prayers endure. Boys! mind what your mothers say to you.

SOLICITUDE ABOUT REPUTATION.—If good men, in every age and nation, says Wilberforce, have been often unjustly calumniated and disgraced; and if, in such circumstances, even the darkness of paganism has been able contentedly to repose itself on the consciousness of innocence, shall one who is cheered by the Christian's hope, who is assured, also, that a day will shortly come in which whatever is secret shall be made manifest, and, the mistaken judgment of men, perhaps even of good men, being corrected, that "he shall have praise of God;" shall such a one sink? Shall he even bend or droop under such a trial?

DR. BEECHER AND THE WHALE.—I recollect when I first went to Long

Island, a youth twenty-four years old. I got up one fine spring morning, and looked over the hills by the church, and saw a man raising his jacket on a pole, as a signal that a whale was in the offing. I turned on my heel, went in and took my hat, and went down to the shore. They had a boat all manned except one man; so I said nothing, but jumped in and took the oar. We pulled hard, and drew near the whale; the "pot boiled" just ahead, and the harpoon just ready to strike, but we could not come near enough, and the cry was, "Pull, boys, pull!" and we did pull for half a day, till I began to be so tired that I wished we could strike the whale, so that she would carry us, and I might rest. And now, after forty-five years of pulling and pushing, and more pushing perhaps than pulling, on this track, I began to think that it was time for me to rest. But looking around, and seeing the young men enlisted in this work, and the ardent sympathies which animate them, I feel young again, and I shall ask a furlough of heaven, if God pleases, for a little longer to work with you in this good cause. I don't want to enter into rest till the whale is taken—till my country is safe; and then I shall feel at ease, for that will turn the balance for the world.

Poetry.

JOSHUA'S RESOLUTION.

"As for me and my house, we will serve the Lord."

How sweet is the service of God,
When wean'd from the trifles of time!
How light are the cross and the rod,
While faith enjoys comfort sublime!
Lord, let me but taste of thy wonderful love,
Blest earnest of life everlasting above.

While thousands serve Satan and sin,
And wallow like swine in the mire;
A nobler enjoyment be mine,
To heavenly bliss I aspire.
Jehovah alone I and mine will adore;
Him only we'll serve, now, henceforth, evermore.

Let worldings take riches and fame,
And honour, and pleasure, and praise;
I'll hail want, oppression, or shame,
If God but enrich me with grace
Since Jesus is mine, with sweet peace in my breast,
I'll brave every storm till in heaven I rest.

I'll envy not monarchs their crowns,
Vain titles are lighter than air;
I'll scorn the world's smiles and its frowns,
Its pastimes and delicate fare:
Great emp'rors and heroes may shine for an hour,
Death levels them soon, and lays prostrate their power.

Ah! what feeble reptiles are men,
With all the proud titles they wear!
Their power and malice, how vain!
Then what has a Christian to fear?
Not devils with sinners combin'd will I dread,
If grace rule my heart, while by Jesus I'm led.

But, watching and praying, press on,
Still singing the praise of my God;
For soon will my warfare be done,
His Spirit will guide through the road:
Though feeble and fickle, unworthy and base,
My God hath in heaven prepared me a place.

Nor wisdom nor holiness I
Can boast, for no good I possess;
On Jesus alone I rely;
I am what I am by his grace:
For sinners he died, and his blood set me free;
He now lives in glory, still pleading for me.

Yet guide me, O Spirit divine,
Nor ever depart, lest I stray;
Shine, blest Sun of Righteousness, shine!
Enliven, enlighten my way!
Increase my weak faith, my hope's anchor secure,
That I to the end may with patience endure.

The Children's Gallery.

CATECHISM ON THE CHINESE.

By Rev. I. J. ROBERTS, many years a Missionary in that Country.

1. *What are the customs of the Chinese?*

Ans. This is really so wide a question I can hardly encompass its branches. They have the custom of building houses, marrying wives or husbands as the case may be, eating, sleeping, walking, talking, worshipping idols, making money, and a hundred other little things, many of which, I think, will come out under other questions.

2. *What is the Chinese complexion?*

Ans. Rather of a copper colour, near the complexion of a light mulatto. But their features and hair are quite different from that of the African breed! Their hair is jet black, and very straight, and rather coarse, coarser than ours generally, and their eyes are black. There is no variety with respect to the colour of their eyes and hair, as there is with us! Their features are generally comely among the better class, and some of the ladies are quite pretty and fair, but if exposed to the sun will soon become brown.

3. *What are their habits?*

Ans. The women are in the habit of binding their feet, and making them small from their infancy. This is looked upon as the indication of a well-bred lady; but is not esteemed really a lady, and entitled to be exempt from drudgery, without very small feet! And from their efforts to get them very, very small, one would think the smaller the feet, the more lady-like in their own estimation! The men are in the habit of shaving their heads, and having a long tail or cue plaited down their backs near to their ankles, from a little spot of hair left for that purpose about the crown of their head. This is a universal habit, from the emperor on the throne to the humblest beggar that prowls the streets. One would hardly be esteemed a Chinaman without this long tail!

4. *What do they live on—pork, beef, mutton, poultry, or what?*

Ans. They use a great deal of pork. This is a choice dish if they are able to afford it. One of their principal sacrifices to their gods is a whole roasted hog, which they are careful to eat themselves, after presenting it to their idol! They all eat beef, mutton, and poultry; eggs, fruit, and, indeed, everything that we do, and some things that we do not: for instance, this morning I was passing where they were cleaning a mess of dogs—say four or five—to eat themselves, or sell to others to eat! And it is not uncommon for them to eat both dogs, and cats, and rats—good fat rats are considered a delicate dish!

5. *Do they sit at the table and eat with knives and forks?*

Ans. They have small tables, say from two to three feet square, at which from four to eight persons may sit. Should they have forty persons at dinner, they have many tables of this kind; and divide off to the different tables as it may chance to fall to each one's lot, without much re-

ference to first and last, excepting those at the same table sit down together. They do not use knives and forks; but the food is cut up into small pieces before it comes to the table, and then they use a couple of round straight sticks, called chop-sticks by foreigners, about six inches long, with their right hand, and bring their bowl to their mouth with the left hand, and dish out of the bowl into their mouth with the two sticks. It takes a stranger some time to get used to this manœuvre, so as not to spill his victuals on the floor or in his lap. Were I there, you would ask me if I have ever tried it? Yes, I have become rather proficient in the art.

6. *Do they ride on horseback, in chairs, or go on foot?*

Ans. In the city, and indeed every place, the great majority go on foot; in the streets and elsewhere, I perhaps meet one in five hundred riding in a kind of sedan chair—nothing like it in the West—carried on the shoulders of men, two men most generally, but sometimes four. And though there are a few found on horseback, they are very few, not more than one in ten thousand, and that generally a government officer.

7. *Do they marry and live with wives as we do?*

Ans. They marry and live with wives, but vary a little from us in some particulars, viz.: 1. They are often betrothed several years beforehand. 2. There is no courting about the matter; they take each other for better or worse without a single interview beforehand. 3. They generally employ a go-between, who is to have interviews with both parties, and he makes the whole arrangement between them. 4. The bride is brought to the bridegroom's house in an elegant sedan chair, to be married. She comes crying the first half of the way according to custom, and rejoicing the balance. All goes by rule here, even how much one must cry, and how much laugh. I have often heard them performing the crying part myself. 5. The marriage ceremonies. I have married three or four couples in Christian order, but have never seen a pair married in Chinese style: but I called up one of my assistants last night, who has been married, and inquired particularly in this matter. His account was something like what follows: The bridegroom, of course, secures the indispensable services of some old conjuror, to ascertain when will be the lucky day for taking a wife, and at what hour of that day the ceremony should be performed. For the execution of this delicate duty, the services of some old lady are engaged, who has been lucky, and rather famous for bringing forth prolifically. When the hour arrives she proceeds to celebrate the nuptials, by placing a vessel of rice on the floor, in the middle of which a lamp is placed, with two wicks burning separately; before which, stuck down in the rice, is placed two lighted candles, two boiled eggs with the shells taken off, and two cups of spirits. The loving pair, who have never seen each other before, worship together before this affair, put the two wicks of the lamp together, and thus the dear two become one. They eat two eggs, drink the two cups of spirits, and it is understood that they are married. Then they sit down and look on, to see which of the candles will burn out first, having already determined which is he and which is she, and conclude that the one that burns out first will die first. 6. They may, if they choose, purchase a concubine or two, or more, if able to support them. I doubt, however, whether more than one in twenty avail themselves of this privilege. I have just inquired of my assistant, what portion of the people take concubines. He thinks among the citizens of Canton, especially within the city, about one-third; but among the villages in the country, not more than one in a hundred. Should the first wife, however, prove childless, they esteem it not only a privilege but a duty to take a second, in order to have an heir to build up their posterity.

8. *Do they dress as we do? are they kind and hospitable?*

Ans. They do not dress exactly as we do. Their hats have no brims, their shirts and coats no collars, their breeches no buttons, and their shoes no ears. Their stockings are long, and are tied just under the knees; their coat is long, coming down like a lady's dress near to the ankles. I think they may be esteemed both kind and hospitable, when one associates with them as an equal; and they are peculiarly polite, especially the better class—not exceeded by the French themselves. But their kindness and hospitality are shown in their own way, viz. in their shops or stores—not in the family circle, as is the case with us.

9. *What kind of houses do they live in?*

Ans. Generally in comfortable brick-houses; most commonly, however, but one story high. Their shops are generally two, and sometimes I have seen houses three stories high, but these are very few. But the minutiæ of the internal construction of their houses are as different from ours as their clothes. They have not at all patronized our ideas, but have thought for themselves in all these matters. They generally proceed in their buildings on a cheap scale, and they have no windows in their dwelling-houses.

10. *Do they worship everything, or nothing?*

Ans. They worship idols made with

their own hands. They are chiefly Boodhists. They have a considerable variety of gods—one for the cooking-place, one for the door, and one under the table; and a set of household gods upon the shelf, consisting of six or seven. Their ancestor's tablet is also set on the shelf by these, to be worshipped too. They worship, however, they know not what. And I think when the gospel begins to take effect properly, these dumb idols must fall as Dagon before the ark. I am happy to say that I now have five families in Canton in my connexion, besides individuals who have cast down their idols and set up the worship of the true God instead. For which let the Lord have the praise.

11. *Have they any servants?*

Ans. Nearly all have servants, either bought or hired. The servants, however, are all Chinese, none foreign. The bought servants are generally females; and when grown up are either sold again to some gentleman for a concubine, where they are esteemed but little better than a servant, or they are appropriated to a worse purpose, for the object of making money for the master. I should think their system of slavery is of a mild character, and objectionable chiefly on account of its tendency to prostitution. These poor pitiable creatures are generally owned by some person as slaves, and are compelled thus to make money for their master.

12. *What kind of amusements do they engage in?*

Ans. Gambling is the chief, almost the only one; playing with cards, mostly native cards, also dice; they smoke opium, go to theatres, make processions; but they are chiefly taken up with making a livelihood. This is an old country, and the inhabitants find but little time to attend to anything else but making money—money is their one great thing needful from morning till night.

JOSEPH BIFFEN.

JOSEPH BIFFEN was born of humble, but respectable parents, who, at a very early age, sent him to the sabbath-school in connection with the Congregational Church in this place; this school he regularly attended up to the period of his illness, which commenced at the beginning of the present year, when a violent cold laid the foundation of that disease which confined him to his bed for the space of about five months; during which time his sufferings were very great, but borne with exemplary patience till death terminated his mortal career on July 6th, 1847.

There is no reason to conclude that any religious impressions were made during the period of health—like other boys he was thoughtless, and careless about the things of eternity; but when a day of affliction came, and he was laid upon a bed of sickness, he began to reflect, and the bare probability of death filled him with terror and alarm: sin appeared in all its dreadful character, and he felt it most intensely. "Oh!" he at one time exclaimed, "I am in an awful state to die!" But now, for the first time in his case, appeared the blessed results of sabbath-school instruction. Having, under the influence of God the Holy Spirit, been led to feel his guilt, danger, and misery, from the instructions he had previously received while in the Sunday-school, he knew where to find a refuge and remedy, and consequently was led to apply to Christ for salvation. He frequently was engaged in earnest, agonizing prayer for the pardon of his sins. On one occasion, when very weak in body, he was seen out of bed thus engaged; the words he then employed were, 51st Psalm, Dr. Watts. "Show pity, Lord; O Lord, forgive," &c. This state of mind continued for some time; after which light broke in upon his mind, and he was enabled to rest on Christ alone for salvation. To a friend who called to see him, and asked him if he was happy in the prospect of death, he answered, "Oh, yes." On being questioned as to the grounds of his hope, he said that Jesus had pardoned all his sins, and would take him to heaven. On being again asked how he knew this, he quoted that passage in Isaiah, lv. 6, 7: "Seek ye the Lord while he may be found," &c.; and also John, vi. 37: "Him that cometh unto me I will in no wise cast out." "and," he continued, "I trust I have been to him in prayer, and feel the comfort of it." He often, to others, expressed the same sentiments, though in different language. At one time, several boys of his acquaintance coming to see him, they were addressed on the subject of early piety; and part of Dr. Watts' beautiful little hymns for children being referred to, "Happy the child whose youngest years," &c. (12th Hymn, "Divine Songs,") the person's memory for the time failing, he, though apparently too weak to speak, took up the words and finished the hymn, and then earnestly addressed the boys on the importance of being prepared for death, and urged them to seek an interest in Jesus Christ. Often during his illness he repeated passages of Scripture, hymns, &c., that he had been learnt while at school. He was often talking of heaven, its purity, and of the happiness of being with Jesus; who at one time, he said, had washed him from all his sins in his precious blood. His father (who was ill at the same time) being one day much depressed, he said, "Father, put your trust in God, for he has said, 'As thy day thy

trength shall be.'" Shortly before his eath one of his teachers visited him; nd, on his father expressing his hopes especting his future state, he exclaimed, n a very emphatic tone, "I am not afraid o die;" weakness prevented his saying nore at that time. The day before his eath he wished very much to be alone, nd none be permitted to see him. To ne person he said, "Go down stairs, I ant to be alone to pray." These were is last words; shortly after, his happy pirit took its flight to the mansions of ternal glory. A. B.

Market Lavington, Wilts, August, 1847.

ACCOUNT OF A "DEVIL-HOUSE," AND OF THE ABOLITION OF HUMAN SACRIFICES.

AN English missionary, who is labouring n Calabar, gives the following account:

"Taking a ramble after dinner about he town, to see what was to be seen, accompanied by a sharp boy, I observed a udely carved figure in front of a palaver-ouse. It was quite black, and something ike the human form; its teeth and eyes ere as white as those of figures usually re. It had on a white apron and straw at, and stood on a post, up which an alli-ator on one side, and a serpent on the ther, were represented as climbing. I sked the boy what it was. 'The devil,' e replied. 'What good can it do?' 'No ood,' he answered; 'but bad, plenty bad.' urther on we came to a devil-house, as t is called, a small place consecrated to he dead, and where much property is left o perish as an offering to the deceased. What are these things here for?' I asked: so many pots, and pans, and calabashes, nd dishes, and everything?' 'For the evil,' was his reply. 'What does the evil want with them?' 'To chop,' he nswered. (Chop is the general word here or food, whether meat or drink, or for he act of eating.) 'They have all got oles,' I remarked to him. 'Yes, they ot holes.' 'What are the holes for?' Fear anybody steal them.' 'Can the evil chop out of pots and dishes with oles in them?' He laughed. I then dded: 'My boy, the devil don't want hop, and the dead people don't want hop. It is a pity to see so much good roperty left there to be destroyed.' 'I an't tell,' he replied; 'so they do here.'

"The horrid custom of sacrificing slaves n the death of their master, which prealls still in most parts of the country, as been lately abolished here; and it is o be hoped that so barbarous a practice ill never revive again. It was abolished n the following way, as I have heard reated:—A chief lost a favourite son-in-law two years ago, and it was expected that many slaves would be put to death on the occasion. The great men assembled in the palaver-house. Eyo, the chief, sat with them. After long sitting he heard murmurs of discontent; and, inquiring the cause, was asked, Where are the people to be killed? He replied, he would kill no more people for the dead; white people told him that it was a bad practice, and that they never do so in England, and he would not do so again. The chiefs grumbled much, and attributed it to parsimony. Immediately he went to his house, and brought out the value of many slaves in cloth, with cutlasses, which he put into their hands, telling them that he did not grudge the loss; there was the price of the slaves; they might cut up the cloth and bury it instead of the people; and he declared that, with his consent, no more slaves should be put to death for such purposes any longer!"

THE FLY IN THE HONEY-POT.

How pleasant is the honey-pot to the fly! No wonder the delighted insect should enjoy itself. To have that which it likes best of all things in the world, and to partake of it as freely as it pleases, must be indeed no common pleasure. Who would have the heart to drive away the fly from the honey-pot? There it is, sipping up pleasure, and drinking up delight. Let us leave it to its enjoyment.

How pleasant must light be to the moth! The little creature creeps out of some dark crevice or corner into the cheerful chamber, with the full blaze of the taper before it. It spreads its speckled wings half wild with joy, and flutters nearer and yet nearer round the glittering flame. Happy, happy moth! we will leave thee also to thy enjoyment.

But, see: is that the delighted fly that we left so lately on the edge of the honey-pot? The same, the very same! It has ventured too far into the dangerous delight; the honey has clogged its feet; its wings are sticking to its sides, it can neither fly nor creep; it struggles in vain to escape with life. Why did we not drive it away from the honey-pot? How dearly has it paid for its pleasure!

Look yonder: what has become of the happy moth? Alas! bewildered by the brightness of the flame around which it revelled, it has been burned to destruction. Singed and scorched up, it has fallen on the edge of the hot, melting taper, yielding up its little life. How was it we did not hinder it from going to the flame? What a fearful price has it paid for its pleasure!

Is there no other creature than a fly or a moth that partakes too greedily of plea-

sure?—no other being that for a fleeting joy is in danger of destruction? Give to this question an honest reply.

HINTS FOR BOYS.

SEVEN kinds of company to be avoided:

1. Those who ridicule their parents, or disobey their commands.
2. Those who scoff at religion.
3. Those who use profane or filthy language.
4. Those who are unfaithful, play truant, and waste their time in idleness.
5. Those that are of a quarrelsome temper, and are apt to get into difficulty with others.
6. Those who are addicted to lying and stealing.
7. Those who are of a cruel disposition, who take pleasure in torturing and maiming animals and insects, robbing birds of their young, &c.

All these sorts of company are to be avoided; for if you associate with them, they will soon make you like themselves; and "the companion of fools shall be destroyed."

CARELESS MATILDA.

AGAIN, Matilda, is your work undone?
Your scissors, where are they? your thimble, gone?
Your needles, pins, and thread, and tapes, all lost;
Your housewife here, and there your workbag tossed.
Fie, fie, my child! indeed this will not do;
Your hair uncombed, your frock in tatters too.
I'm now resolv'd no more delays to grant;
To learn of her, I'll send you to your aunt.
In vain Matilda wept, entreated, prayed,
In vain a promise of amendment made.

Arrived at Austere Hall, Matilda sighed,
By lady Rigid when severely eyed:
"You read, and write, and work well, as I'm told,
Are gentle, kind, good-natured, and not bold;
But very careless, negligent, and wild—
You'll leave me, as I hope, a different child."

The little girl next morn a favour asks:
"I wish to take a walk." "Go learn your tasks,"
Replies her aunt, "nor fruitlessly repine:
Your room you leave not till you're called to dine."
As there Matilda sat, o'erwhelmed with shame,
A dame appeared, Disorder was her name:
Her hair and dress neglected—soiled her face,
Her mien unseemly, and devoid of grace.

"Here, child," said she, "my mistress sends you this,
A bag of silks—a flower not worked amiss—
A polyanthus bright, and wondrous gay,
You'll copy it by noon, she bade me say."
Disorder grinned, and shuffling walked away.

Entangled were the silks of every hue,
Confused and mixed were shades of pink, green, blue;
She took a thread, compared it with the flower:
"To finish this is not within my power.
Well-sorted silks had lady Rigid sent;
I might have worked, if such was her intent."
She sighed, and melted into sobs and tears;
She hears a step, and at the door appears
A pretty maiden, clean, well-dressed, and neat.
Her voice was soft, her looks sedate, yet sweet.
"My name is Order: do not cry, my love;
Attend to me, and thus you may improve."
She took the silks, and drew out shade by shade;
In separate skeins, and each with care she laid:
Then, smiling kindly, left the little maid.

Matilda now resumes her sweet employ,
And sees the flower complete: how great her joy!
She leaves the room—"I've done my task," she cries;
The lady looked, and scarce believed her eyes;
Yet soon her harshness changed to glad surprise.
"Why, this is well—a very pretty flower,
Worked so exact, and done within the hour!
And now amuse yourself, and walk or play."
Thus passed Matilda this much dreaded day.
At all her tasks, Disorder would attend:
At all her tasks, still Order stood her friend.
With tears and sighs her studies oft began,
These into smiles were changed by Order's plan.
No longer lady Rigid seemed severe:
The negligent alone her eye need fear.

And now the day, the wished-for day, is come,
When young Matilda may revisit home.
"You quit me, child, but oft to mind recall
The time you spent with me at Austere Hall.
And now, my dear, I'll give you one of these
To be your maid—take with you which you please.
What! from Disorder do you frightened start?"
Matilda clasped sweet Order to her heart,
And said, "From thee, best friend, I'll never part."

Cabinet of Things New and Old.

UNITED PRAYER EXTRAORDINARY.

BY JONATHAN EDWARDS, M.A.

The Word of God is full of precepts, encouragements, and examples, tending to excite and induce the people of God to be much in prayer for this mercy. The Spirit of God is the chief of blessings, for it is the *sum* of all spiritual blessings; which we need infinitely more than others, and wherein our true and eternal happiness consists. That which is the sum of the blessings Christ purchased, is the sum of the blessings Christians have to pray for; but that, as was observed before, is the Holy Spirit. Therefore, when the disciples came to Christ, desiring him to teach them to pray (Luke xi.), and he accordingly gave them particular directions for the performance of this duty, he adds (v. 13): "If ye, then, being evil," &c. From which words of Christ, we may also observe, that there is no blessing we have so great encouragement to pray for as the Spirit of God. The words imply that our Heavenly Father is especially ready to bestow his Holy Spirit on them that ask him. The more excellent the nature of any benefit is which we stand in need of, the more ready God is to bestow it in answer to prayer—the infinite goodness of God's nature is the more gratified—the grand design of our redemption is the better answered—Jesus Christ, the Redeemer, has the greater success in his undertaking and labours; and those desires which are expressed in prayer are the most excellent desires, and consequenely such as God most approves of and is most ready to gratify.

The Scriptures do not only direct and encourage us in general to pray for the Holy Spirit above all things else, but it is the expressly revealed will of God that his church should be *very much* in prayer for that glorious outpouring of the Spirit which is to be in the latter days, and for what shall be accompiished by it.

I know of no place in the Bible where so strong an expression is made use of to signify *importunity* in prayer, as is used in Isaiah lxii. 6, 7, where the people of God are called upon to be importunate for this mercy: "Ye that make mention of the Lord, keep not silence, and give him no rest," &c. How strong is the phrase! and how loud is this call to the church of God to be fervent and incessant in their cries to him for this great mercy! How wonderful the words used concerning the manner in which such worms of the dust should address the high and lofty One that inhabits eternity! and what encouragement is here to approach the mercy-seat with the greatest freedom, humble boldness, earnestness, constancy, and full assurance of faith, to seek of God this greatest favour that can be sought in Christian prayer!

Besides what has been observed of the Lord's Prayer, [viz. that the first three petitions are no other than requests for bringing on the glorious day,"] if we look through the whole Bible, and observe all the examples of prayer that we find there recorded, we shall not find so many prayers for any other mercy as for the deliverance, restoration, and prosperity of the church, and the advancement of God's glory and kingdom of grace in the world."

There is, perhaps, no one thing that the Bible so much promises, in order to encourage the faith, hope, and prayers of the saints, as this; which affords to God's people the clearest evidences, that it is their duty to be much in prayer for this mercy: for, undoubtedly, that which God makes the subject of his *promises*, God's people should abundantly make the subject of their *prayers*. It also affords them the strongest assurances that their prayers shall be successful. With what confidence may we go before God, and pray for that of which we have so many exceeding precious and glorious promises to plead!

The Scripture gives us great reason to think, that when once there comes to appear much of a *spirit of prayer* in the church of God for this mercy, then it will soon be accomplished. It is evidently with reference to this mercy that God makes the promise, Isaiah xli. 17—19: "When the poor and needy seek water," &c. Spiritual waters and rivers are explained by the apostle John to be the Holy Spirit (John vii. 37—39). It is now a time of scarcity of these spiritual waters; there are, as it were, *none*. If God's people, in this time of great drought, were but made duly sensible of this calamity, and their own emptiness and necessity, and brought earnestly to *thirst* and *cry* for needed supplies, God would doubtless soon supply this blessed promise.

Who knows but that the generation here spoken of (Psalm cii. 16, 17, 18) may be this present generation? One thing mentioned in the character of that generation is certainly true concerning the present—viz. that it is destitute. The church of God is in very low, sorrowful, and needy circumstances; and if the next thing there supposed were also verified in us—viz. that we were made *sensible* of our great calamity, and brought to *cry earnestly* to God for help,—I am persuaded the third would be also verified: viz. that our prayers would be turned into joyful praise for God's gracious answers to them.

God has respect to the prayers of his saints in all his government of the world.

God, in wonderful grace, is pleased to represent himself, as it were, *at the command* of his people, with regard to mercies of this nature, so as to be ready to bestow them whenever they shall earnestly pray for them (Isaiah xl. 11).

God speaks of himself as standing ready to be gracious to his church, and to appear for its restoration, and only waiting for such an opportunity to bestow this mercy, when he shall hear the cries

of his people for it, that he may bestow it in answer to their prayers (Isaiah xxx. 18, 19).

The Spirit of God was poured out upon Christ himself in answer to prayer (Luke iii. 21). The Spirit descends on the church of Christ the same way in this respect that it descended on the Head of the Church.

How *becoming*, how *beautiful* and of *good tendency* would it be, for multitudes of Christians in various parts of the world, by *explicit agreement*, to unite in such prayer as is proposed to us!

It becomes Christians, with whose character a narrow selfish spirit, above all others, disagrees, to be much in prayer for that public mercy wherein consists the welfare and happiness of the whole body of Christ, of which they are members.

Such an union in prayer for the general outpouring of the Spirit of God would not only be beautiful, but profitable too. It would tend very much to promote union and charity between distant members of the church of Christ, to promote public spirit, love to the church of God, and concern for the interests of Zion, as well as be an amiable exercise and manifestation of such a spirit. Union in religious duties, especially in the duty of prayer—in praying one with and for another, and jointly for the common welfare—above almost all other things, tends to promote mutual affection and endearment.

Though there be no reason to suppose that prayers will be more prevalent, merely from the circumstance that different persons pray exactly *at the same time*, yet there will be more reason to hope, that prayers for such mercy will be prevalent when God's people are *very much in prayer for it*, and when many of them are *united* in it.

If there should be only a loose agreement or consent to it as a duty, or a thing fit and proper that Christians should be much in prayer for the revival of religion, and much more in it than they used to be, without agreeing on particular times, how liable would such a lax agreement be to be soon forgotten, and that extraordinary prayerfulness, which is fixed to no certain times, to be totally neglected!

Union among God's people in prayer is truly beautiful, as before shown. It is beautiful in the eyes of Christ, and it is justly beautiful and amiable in the eyes of Christians; and if so, then it must needs be desirable to Christians that such union should be visible.

And for the people of God in various parts of the world, visibly, and by express agreement, to unite for this extraordinary prayer, is no more than their duty, and no more than what it is foretold the people of God should *actually* do before the time comes of the church's promised glory on earth; and if this be a duty, then it is a duty to come into some *method* to render this *practicable*.

I think we cannot reasonably doubt but that those ministers have acted a part becoming disciples of the great Messiah and ministers

of his kingdom, and have done the will of God, according to his Word, in setting forward such an affair at this day, and in proposing it to us; and therefore I desire it may be considered whether we shall not really sin against God in refusing to comply with their proposal and request, or in neglecting it and turning it by with but little notice and attention,—therein disregarding that which is truly a call of God to us.

If we are indeed called of God to comply with the proposal now made to us, then let me beseech all who sincerely love the interest of real Christianity, notwithstanding any diversity of opinion and former disputes, now to *unite* in this affair with one heart and voice, and *let us go speedily to pray before the Lord.* There is no need that we should wait for another.

If it be agreeable to the mind and will of God that we should comply with the memorial, by praying for the coming of Christ's kingdom in the manner therein proposed, then doubtless it is the duty of all to comply in that respect also; viz. in endeavouring, as far as in us lies, to *promote others joining in such prayer*, and to render this *union* and agreement as extensive as may be. Private Christians may have many advantages and opportunities for this, but especially ministers.

And I hope that such as are convinced it is their duty to comply with and encourage this design, will remember we ought not only to go *speedily* to pray before the Lord, and to seek his mercy, but also to go *constantly*. We should unite in our practice these two things which our Saviour unites in his precept—PRAYING and NOT FAINTING.

FORSAKING ALL FOR CHRIST.

AMONGST my neighbours, now about twenty years ago, were a family of children, the eldest about my own age. Their father, who was engaged in extensive business, was reputedly very rich. Common report represented him as able to give each of his children thirty thousand pounds, without impoverishing himself. Often have I looked upon the boys in that family with feelings which, though childlike, I feel now were wicked as well as childish. I envied them their riches, and coveted that which Providence denied me. I could not then see that these boys were any happier than myself; I know now that their riches have profited them but little. The family attended regularly at the parish church. To have gone elsewhere would have been a degradation to their dignity and importance. Dissent is only for the vulgar and discontented. Such I find to be the prevailing sentiment amongst those who are raised on the pedestal of wealth above their neighbours; and whose intercourse with religion or religious persons does not extend beyond the forms, rites, and clergy of the Church of England. Though myself taught in early life to regard the church as the place where men ought to worship, I was left free to wander where I would. During my minority it pleased God to reveal his

Son in me, and to make me a partaker of the hope of the heavenly calling. This change altered the light in which I had viewed many things besides myself and my sins. Those youths, envied when boys for their wealth, were now pitied on account of their poverty. I saw, however rich in this world's goods, they were poor and without provision for the longest portion of man's life, the life to come; and not only so, I saw they were not in the way of Jehovah's footsteps. The parish church, true, was regularly visited; to have been absent from worship would have been as great an offence as joining with Dissenters; and that was not regarded as a smaller offence than law made conventicle worship in the days of Charles the Second. True, they were there; but an ungodly vicar ministered there—successor of a race of like men. When God converts a soul, he usually puts honour on those who honour him; the experience and observation of the years since then, convince me I was right in not expecting God to convert sinners by the means of unconverted vicars and curates. Around me I can count thirty such men in the thirty-three parishes nearest to me; and as yet, though seeking them six years, I cannot find a single person in any of their parishes to whom God has manifested his grace in the conversion of their souls, excepting such as hear the gospel in Methodist or Dissenting meeting. All that royal authority and acts of Parliament can do, is to establish the use of certain forms and ceremonies, and the teaching of certain doctrines. The best result of which is the establishment of a cold, dry, formal orthodoxy, which has no power to awaken the spirit of pure religion within its own sphere; but rather to excite the spirit which leads them "that are of the flesh to persecute them that are of the Spirit," and to clothe it with the semblance of zeal for the truth: as witness the hatred manifested towards Evangelism, whether within or without the pale of the Establishment.

Grace had marked the youngest son in that family as a vessel of mercy, by whose conversion important objects were to be accomplished; some which are probably yet in the future. At the risk of displeasure he ventured to hear the Congregational minister; as in the case of Zaccheus, curiosity was gratified, and something more—his soul was converted. Satan, in struggling to maintain his kingdom, still makes the gospel the occasion of strife; and shows the hold he has of human nature by stifling the natural affection of the nearest kindred, and making them the persecutors of those whom every call of Providence, every tie of nature, urges them to love. In the present instance, the adoption of the youth into the family of God, led to his expulsion from the home of his earthly father. Entreaties and threats failed to move the faith of the youth, or to induce him to swerve in the least from the path of duty his conscience, enlightened by the word of God, pointed out to him. He became a member of the Independent Church; and manifested his love to the Saviour in efforts to save the souls of others. The church prejudices and hatred of Evangelism in the heart of the father, went to such extent as to lead him to turn his son out of the house, declaring that he would never again own as his child that boy who had gone mad about his soul; adding, that he would never have a farthing of his money. The son, then about nineteen,

and but a young disciple, submitted to all without regret, feeling that, having faith and a good conscience, he was richer and should be happier than in parting with either for the revenues of an empire. The son's obedience to God the father treated as disobedience to him; his devoted self-sacrifice was obstinacy; his religious duties a fuss about nothing; his zeal for the glory of Christ, and sympathy for perishing sinners, were madness. The willingness and meekness with which the youth resigned a father's smile and fortune, in exchange for his frown, and penury, and self-dependence, were regarded as ingratitude by the parent. The spring of the father's displeasure was, "The church is good enough for his elders and superiors, why not for my foolish boy."

Years have passed on, the father abides by his stern purpose; the son holds fast his profession of faith, still choosing to suffer affliction with the people of God, and esteeming the reproach of Christ as greater riches than his father's untold treasures. The gospel can still produce the spirit that was in the martyrs; he who has thus suffered the loss of all things, would not count his life dear unto him if called upon to part with it for the Saviour's sake.

Since then, providences, calculated to soften the father's heart, and bring back parental affection, have left him, like Pharaoh, hardened rather than softened. The hopes and pleasure entered in his eldest son have been blighted by the hand of death. The grave has been opened to receive his second son, and closed over his only daughter. He is now an aged, childless parent; having now no child to love, nor descendant to succeed to his property, but the one he persists in disowning for his love to the Lord Jesus Christ. He might be a happy father, if he would own and love the one God has adopted. The history of son and father is not yet closed on earth. Providence has made reply to the father's declaration, "I will not own as my son that foolish boy." The reply has been, You shall have no other child to love. It has yet to answer the declaration, "he shall not have a farthing of my property;" that reply, when revealed, may be, He shall have all. In the presence of death the father's heart may relent, and make him his heir; or he may die intestate, and the property, thus becoming his son's, may be consecrated to that Saviour against whom its owner has been fighting, in refusing a father's love and a father's protection to his son, because he has become the Saviour's disciple. "There is no man who hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more." W. D. I.

July, 1847.

DISTINGUISHING GRACE, ILLUSTRATED IN THE LIFE OF J. T. HORNER.

THE subject of this memoir was brought up by an anxious and piously-devoted father, who lost the partner of his life a few days after the birth of his son. He was placed at school at a very early age; and having completed his education, his father apprenticed him in the town of Heytesbury in Wiltshire. While there, he formed an acquaintance with a companion who soon led him into vice, which set at naught all the counsels of his father; in a short space of time he sunk deeper and deeper in iniquity, until it might be said he was completely grounded in sin and wickedness. Before his apprenticeship ex-

pired, his master giving up business, his father was consequently obliged to seek another situation for him; he was recommended to place him where I then lived—being at a distance to escape his old companions; his father accordingly apprenticed him to my employer for the remainder of his time. I always found him a very pleasant and intelligent companion. He was passionately fond of reading, and well-informed on most subjects; he had a great knowledge of the Scriptures, which, instead of having a softening influence, was rendered, by the enemy of souls, a means by which he should become more hardened. He read the works and lives of infidels, which at last rendered him such a confirmed infidel, that he could not bear any one to speak to him on the subject of religion. One night he had a singular dream; upon his diseased imagination the following illusion had a powerful effect:

"JOSEPH THOMAS HORNER,
DIED
JANUARY 25TH, 1845,"

written on a tombstone in the Heytesbury churchyard, in the spot where he had expressed to many he should like to be buried. It so worked upon his mind that he could not sleep by night or rest by day, and had more effect on him at the time than all the volumes he had ever read or sermons heard,—for the ever-faithful monitor (conscience) told him of his sins and wretched life he had lived, and was still living; but this proved to be as the morning cloud that appeareth only for a little time and presently passeth away.

About a week after, another warning was given: he was shaking hands with an individual rather roughly, and in so doing he burst a blood-vessel; the sight of blood so alarmed him, that he ran to the doctor, who succeeded in stopping it. On an examination of his lungs they were found to be diseased, and that he was in a consumption, which would terminate only in death. He was ordered home for a few days, to see if the change of air would do any good. He soon apparently recovered, and returned to business; but instead of being better he only grew worse. He suffered greatly from rheumatism; and from the many sleepless hours he passed, we might naturally suppose had frequent opportunities of reviewing his past life; he at last became very unhappy, and would obtain laudanum frequently to cause him to sleep, which did not refresh him; yet, while suffering so much bodily as well as mental pain, he would not neglect business. He was generally liked; but when any one displeased him, he would curse and swear in such an awful manner, that any one who in the least degree believed in a final judgment would tremble for the consequences.

I well remember one evening, when we were in business rather late, Satan had such a power over him that it appeared as though nothing could stop him in his awful language; I said to him, "Where do you think you would go to if God at this moment were to strike you down?" "Where should I go to? why, I should go to hell! Well, and if I do, what will it matter? I can stand fire!" The reader will easily perceive to what an extent the power of Satan was exercised; he is thus exercising his power over myriads—Christians, do you watch and pray? Whilst in the house of God he would be apparently reading "Milton's Paradise Lost" (which he knew by heart) during the whole time of the sermon, to cause people to believe he would not listen to the words of truth. After having heard a solemn sermon, I have said to him, "How did you like the sermon?" He would reply: "I never found any minister yet that could come home to my heart, for I am proof against them all."

He continued in this awful state till Jan. 17th, 1845, when there were some revival-meetings held in connection with the Independent Chapel. The last of these was held on Friday evening, the 17th of January; and as such he, out of curiosity, thought he would go after business hours, and see what they were doing. He had just gone in, and seated himself in the only vacant place, when the minister began by saying, "I cannot close these meetings

without saying a few words to the unconverted." If the minister had known the life of that young man, his remarks could not have been more appropriate. The Spirit of God accompanied them, and carried conviction and fear to his heart. Like unto the prophet of old, who said unto the king, "Thou art the man!" his word, indeed, wielded by the Spirit, proved to be as a "hammer which could break the rock in pieces." "My word shall not return unto me void, but it shall accomplish that unto which I have sent it."

After it was over, I met him; and he said, "Well, I never liked Mr. T—s before, but now I do for being so faithful." He soon went to bed, but not to sleep, for he could not rest one moment all night; he had been deeply wounded with the arrows of conviction, which soon brought him to cry with the publican, "God be merciful to me a sinner!" which prayer was never left unanswered. All the next day he was in the same state. He had received a letter from a Christian relative, six months previous, the contents of which he suspecting to be of a serious nature, put it in his box *unread*. At this time he was influenced to take it out and read it; and from the perusal of which he appeared to derive some comfort. We were talking all the day about the Spirit striving with man; he felt that the Spirit was striving with him, and he could not get away from his influence. In this state of mind he continued all day, every action of his past life rushing upon him like so many waves beating upon the rocks; his agitation of mind was so great that he appeared more like a madman than a sensible being. I asked him what was the matter. "Ah," said he, "if you were to sin for twenty years, you could not sin as I have done; I have sinned against God, which now comes before me, and I tremble at the very thought." "This will not do," said I, "to talk here; we will meet after business is over." This we agreed to. We both met and walked into the fields, conversing on the features of our past lives, what dreadful ones we had been leading; and were led to wonder that God had not cut us both down. Approaching a tree, we poured out our hearts to God in prayer for the forgiveness of our sins, and for strength to follow him henceforth through evil and good report, determining, in the strength of the Lord, that nothing on earth should prevent us. Pursuing our walk to the Downs, we were again on our knees, (heedless of the dampness of the grass,) pouring out our hearts to him who never sent an humble suppliant away.

On the following Sunday he went to the seven o'clock prayer-meeting, which he continued to do till too ill. A kind friend noticed him and entered into conversation with him, and encouraged him to go on, and never mind the world, but keep close to God, and seek the guidance of his Holy Spirit. In this way he continued to go on; he was led to see more and more his own sinfulness in the sight of God, and to wonder and admire His mercy towards such a worm of the dust. In fact, the progress of the work of grace was so very rapid that his friends concluded he must be either ripening for glory, or that he would be a bright and shining light in this dark world.

He was taken one night with violent pains in his side, and spitting of blood—a sure sign of the return of the complaint under which he was labouring, and the certainty of its taking him off; continuing so the doctor was sent for, who ordered him to be kept very quiet. His sufferings were great; but in all this he praised God and blessed him that he did not cut him off the summer before. He would beg and entreat me to keep close to Jesus, and not mind what the world said of me, but to be firm in the strength of the Lord.

The doctor perceiving that there was no likelihood of his recovery, persuaded his friends to take him home without delay, or he would likely breathe his last before he reached his home, Bristol. Before he went he wished to see the minister, whose message had been blessed to his soul; his wish was complied with, and he asked him to promise that, in the event of his death, he would preach a sermon from the words "The eleventh hour," and to endeavour to impress deeply upon the minds of

the young the necessity of being born again, which was promised.

On April 4th he left the spot which had been rendered dear to him as being the place of his second birth, asking God to spare his life till he had reached his father's house. The fresh air revived him for a time. The motion of the train brought on the spitting of blood. He reached his home. He revived so as to enable him to walk out; in these revivals he would write upon the theme which had now become to him the dearest. He was very anxious for myself, that I might become without doubt a true disciple of the Lord Jesus Christ.

He grew weaker and weaker, till he could not leave his bed;—when he altered so much for the worse that his father thought he was drawing very near his end, he wrote and informed us of it. Being very anxious to see him once more before he died, I obtained leave. When ushered into his chamber, I was much surprised to find his cheek bones sunk; his arms and hands, which had been particularly large, were now, comparatively speaking, nothing. He perceived my surprise, and understanding at what, put out his hand and said, "That is not like it was when I left Warminster." I remained with him for about an hour, when he entreated me to keep close to God and never listen to the devil; but to resist him, and he would flee from me. I asked him if he were happy. "O yes," he replied; "I had the room full of angels the other night. I am ready and willing to depart and be with Christ." I was obliged to leave him, when he took a most affectionate farewell of me. How different were our feelings! He fast hastening to another and a better world, having no doubt of his eternal happiness, while I was returning to the wilderness. I returned to business, while he fell into a senseless state, in which he remained till within a few hours of his death; being able to say with the apostle Paul, "I, the chief of sinners, have obtained mercy;" making good, that there is pardon for the worst of transgressors, who cometh unto Christ by faith; for the blood of Christ cleanseth from all sin.

The minister who had been made the instrument of his conversion, fulfilled his promise by preaching from the words chosen, "The eleventh hour," Matt. xx. 9. May eternity reveal that the solemnity of the event was the means of bringing many, who were as rebellious and as determinedly opposed, to the foot of the cross.

Shall I stop here, without a word or two to the undecided? No; my heart would say, ask yourselves these questions. Do I love the Lord Jesus Christ? If not, remember his *word* says, "Let him be anathema maranatha." If God is not your friend, how can you meet him who is of a consuming fire; can you dare to enter the unseen world in such an awful situation?

Are you asking yourself these questions in earnest? If so, I would say, walk not in the counsel of the ungodly; stand not in the way of sinners; sit not in the seat of the scorner; for by so doing you will be parleying with temptation. "Now is the accepted time; now is the day of salvation!"

July, 1847. G. N.

WHAT CAN WE DO?

SIR,—Permit me to lay before your numerous readers one answer, among the many that may be given to the above question.

It is now more than twelve months since a few humble females met together, and proposed the above question to themselves. It is true they regularly met on the sabbath in a neat little chapel, to unite in singing praises to God, and listening to the voice of their beloved pastor; and it is also true that they attended the week-evening service; but then they saw there was still much to be done, and yet the question as to what *they* could do was not answered. They rejoiced to look at the neat edifice erected for God's service—an ornament to the village; but, then, the apathy of the villagers made them lament, till at length it appeared that *their* work was to try and win (Prov. xi. 30) over their neighbours, if haply they might be induced to attend God's house, and hear those things which make for and concern their everlasting

peace. To this end they resolved to invite a few of their poor neighbours to take tea with them, hoping thereby to have an opportunity of pointing them to Christ, the sinner's friend, and fountain of all happiness. All this, however, wanted some arranging; nevertheless, they set to work, enlisted their husbands in the cause, and the day of meeting was soon fixed. The time came, so did the villagers, and the room was soon filled. As soon as they had finished tea, and returned thanks to Almighty God for the same, one of the deacons of the chapel walked into the room, and, taking his seat among them, began to address them in a kind and affectionate manner; pointing out the relation existing between man and wife, parents and children, masters and servants, and urging upon them to be dutiful and affectionate, thereby increasing their own happiness as well as the happiness of all around them. This was followed by short addresses from other friends, each bearing in mind the great *object* of the meeting. After one of the friends had been speaking of what Jesus did for his people; how they were enabled patiently to bear up under the ills of life; and how, instead of feeling angry at an insult, they are led to pity and pray for their enemies; an aged female, with trembling voice, said she could add her testimony to what had been said,—Jesus had been her friend for more than forty years, and she hoped, ere long, to be with him. She then told them, that a short time previous she was coming from the next town by railway, and being an old woman she could not get into the carriage as quick as those who were younger, when a fashionably-dressed young woman pushed disdainfully past her, and almost knocked her down. "Ah!" said the poor old woman, "she little thought she was pushing by a *king's* daughter." Thus an evening was spent, enlivened by suitable hymns, and concluded by appropriate prayer. The whole expense of the meeting did not exceed a few shillings, which was readily subscribed by those who lamented to see their neighbours living without God and without hope in the world. By this means more than a dozen persons, who were perishing for lack of knowledge, were brought together to hear the advice and prayers of those kind friends who were lamenting over their lost condition. Similar meetings have been held in other houses, and there is abundant reason to believe that they have had a beneficial effect; for some who were never before seen in the house of God, have since very frequently made their appearance there; and, on the whole, a marked change has taken place in the conduct of many of the villagers who have attended these social meetings. E. E. M.

June, 1847.

THE CHRISTIAN'S GRAND PURSUIT.

2 Pet. i. 5—11.

I. A valuable possession supposed:

"Precious faith" saving of the heart, not merely intellectual. The gift of God imparted by the Holy Spirit in the use of means.

II. An exhortation given:

(1.) Add to faith courage,—

1. In the maintenance of right principles, even when example is wanting.

2. In the maintenance and avowal of them midst the opposition of enemies.

3. In the maintenance and avowal of them midst the coldness of professed friends.

4. In the defence of truth with spiritual weapons in a Christian spirit.

5. In resisting the wiles and attacks of spiritual enemies.

6. In striving against inward corruptions.

(2.) Add knowledge,—

1. Of the revealed word of God as a whole, and particularly:

2. Of the necessities of your own hearts. Man is born for both worlds.

3. Of the devices of Satan.

4. Of the requirements of the times in which you live—railroad.

5. Of the moral necessities of those amongst whom you dwell.

6. Of the method of living peaceably with all men, *without defection from principle.*

7. Of the scriptural plan of making the business of the world subservient to

the glory of God and the welfare of the soul.

(3.) Add temperance,—

1. In the enjoyment of the blessings of Providence.

2. Sobriety of mind; keeping the feelings in due subjection to the judgment.

(4.) Add patience,—

1. In enduring trials.

2. In bearing with provocation.

3. In waiting for expected blessings.

4. In the impartation of knowledge.

(5.) Add godliness—conformity to the will of God,—

1. In the state of the heart.

2. In the habit of the life.

3. In devotedness of spirit.

(6.) Add brotherly kindness,—

1. Tender forbearance.

2. Mutual assistance.

3. Friendly oversight.

4. Mutual intercession.

(7.) Add charity—Christian love,—

1. To all believers in Christ, sincere regard for his sake.

(8.) To unbelievers,—

1. Compassion.

2. Instruction.

3. Persuasion.

4. Intercession.

III. The result of obedience to this exhortation—that Christians be neither idle nor unfruitful, &c.; consider diligence as conducive to fruitfulness, because it is accordant with established laws, and soon or late will be rewarded:

1. Diligence brings its own reward: as in the pleasures of benevolence, and in the gratitude of its recipients.

2. Diligence in the cause of Christ blesses both the teacher and the taught, and is the best method of learning.

3. Diligence is the best remedy for doubts and fears.—FULLER.

4. Diligence is the best preservation against temptation and backsliding.

5. Diligence will be rewarded by God in the future world.

6. Fruitfulness, to which diligence conduces, is specially ordained by Jesus Christ.—Matt. xxv. 14—30, &c.; Luke xix. 12, 27; John xv. 16; Col. i. 9, 12.

Note.—The abundant possession of knowledge, &c., is necessary for diligence and fruitfulness.

IV. The miserable condition of those who lack these things:

1. Blind to their own welfare.

2. Blind to the welfare of others.

3. Blind to the glory of Christ.

4. Cannot see the weight of glory in the world to come, which awaits the faithful labourer.

5. Forgetful of the claims arising from the bestowment of pardon of all his sins: hence ungrateful.

Learn that a man may be a Christian, and yet be but scarcely saved.

V. The duty hence urged on all professed believers; viz., to give diligence to make their calling and election an assured thing:

1. Because God has chosen a people for himself, to be heirs of his everlasting kingdom; but their names are not revealed. They are known by being called, justified, sanctified:

2. Because "many are called, but few chosen." Self-deception is possible, and can only be detected by diligent search, and by diligent comparison of the heart and life with the Scriptures.

3. Because a person's calling and election can only be satisfactorily proved by his perseverance in the way of holiness, and by his growth in grace.

VI. The mode in which this diligence is to be exerted:

1. By diligence in the study of the sacred Scriptures.

2. By diligence in self-examination.

3. By diligence in waiting upon God in prayer, &c.

4. By a diligent obedience to the previous exhortation.

VII. The result of obedience to these exhortations:

1. Backsliding or falling into sin is prevented.

2. An honourable and abundant entrance into heaven is secured:

Honourable,—welcome of the Saviour.

Safe,—free from doubts of safety.

Peaceful, or triumphant over every foe!

3. Followed by proofs of service, and the assurance of the rewards of grace.

A WEST-COUNTRY VILLAGE PASTOR.

Sept. 1847.

THE HAPPY MAN.

THE happy man was born in the city of Regeneration, in the parish of Repentance unto life. He was educated at the school of Obedience, and now lives in the plain of Perseverance; he works at the trade of Diligence, notwithstanding he has a large estate in the county of Christian-contentment, and many times does jobs of Self-denial. He wears the garment of Humility, and has a better suit to put on when he goes to Court, called the robe of Christ's Righteousness. He often walks in the valley of Self-abasement, and climbs the mountains of Spiritual-mindedness. He breakfasts every morning on Prayer, and sups every evening on the same. He has meat to eat which the world knoweth not of, and his drink is the sincere milk of the Word.—Thus happy he lives, and happy he dies! Happy is he who has gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, self-divinity in his breast, true humility in his heart, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy the life and glorious the death of such an one. In order to attain which—believe firmly, wait patiently, work abundantly, live holy, die daily, watch your heart, guide your senses, redeem your time, love Christ, and long for glory!

Sept. 1847. X.

A VISIT TO NEWGATE.

I HAVE just returned from visiting our great metropolitan prison; and by the very kind and courteous permission, have been allowed a private interview with a young man, once my constant associate. Never having had but two acquaintances, I feel deep sympathy with the circumstances of both; one I have visited in the Fleet Prison, and now the other in Newgate! Both of these had *first-rate* prospects; when at the usual age they commenced to take upon themselves the responsibilities of commercial life, they entered upon lucrative businesses; and by events brought on through sin, are degraded in their own eyes, and in the eyes of their sorrowful friends.

On my seeing the young man first referred to, he gave a vacant, wild-like gaze on the small room into which he was ushered by a polite officer; and, after a few seconds, seized me by the hand, and fell upon my neck speechless. I assisted him to a chair; and after a few minutes he said, "Oh, William, that you should come to see me in this place! Ah, I trace all my troubles to my disregard of the sabbath. When I went to church with my uncle, all was prosperous; but when I began to take pleasure on the sabbath-day, my troubles commenced; and now I am here. Oh! my wife, my dear babes!" (three in number) "When I was called to see you, I was writing a letter to my wife, and in prayer to God that he might direct my pen. Ah! once I ridiculed prayer; but I do not now. If ever released from this place, I am sure I shall be a praying man. Oh, I remember many things now I have heard from Mr. Faulkner, of Clerkenwell, while preaching. I remember the thief upon the cross; he prayed, and found mercy. I think I can see some relief and comfort now and from this hour." I took from my pocket my Bible, and pointed him to the 5th verse of the 62d Psalm; he seized the sacred volume, held it with both hands, read the psalm in silence with the eagerness only known by the experience of a deep-toned repentance: continued in secret prayer, and motionless for some time, when I was constrained to remove my Bible from his hands, to prevent it receiving injury from the falling tears that poured upon his hands as briny torrents. I then invited him to prayer with me; in which exercise we engaged for some time. Shortly after, I "delivered him to the officer, and the officer to the prison;" there he lies, waiting the awful future which lies before him.

I send you, Mr. Editor, this plain and faithful statement, as my mite and contribution in favour of a careful observance of the sabbath. The confession above made was unasked for, and may be read by sabbath-breakers as the echo from within those dreary stone-walls in the city of London of

dismal notoriety. I cannot conclude this hasty narrative, without ascribing to grace — sovereign, free, unmerited grace!—devout and humble thanksgiving, that through the mercy of our Lord Jesus Christ, by the operations of the Holy Ghost, that I have been preserved from being immured in the walls of a prison, and made to sit in heavenly places among God's people; and that, instead of being engaged in defrauding men, I am raised to testify against the evil of sin,—that abominable thing which God hates,—to assure men "that their sin will find them out;" and, finally, to point men who have sinned to the Lamb of God, to the blood of Jesus, whose blood takes away the sin of the world! W. T.

Sept. 1847.

A DIALOGUE BETWEEN THE REV. DR. SISEN AND A MRS. ALLFORD.

Dr. Sisen. Who lives here?

Mrs. Allford. John Allford, sir.

Dr. S. How many children have you?

Mrs. A. Twelve, sir; ten boys and two girls, sir.

Dr. S. Do you go to church?

Mrs. A. No, sir.

Dr. S. Where, then, do you go?

Mrs. A. To the Independent Chapel, sir?

Dr. S. What do you go there for?

Mrs. A. To hear the gospel preached, sir.

Dr. S. I am sure you do not hear it there.

Mrs. A. I am sure I do, sir.

Dr. S. You will never go to heaven, if you go there.

Mrs. A. I hope I shall, sir.

Dr. S. That is your ignorance.

Mrs. A. I hope not, sir.

Dr. S. You are dead in trespasses and sin.

Mrs. A. For why, sir; is there more roads to heaven than one?

Dr. S. Yes, of course there is.

Mrs. A. Sir, I do not know but one; Jesus Christ, and him crucified.

Dr. S. You will leave me to know better than you, for I have had the bishop's hand on my head (putting his own hand on his head at the same time).

Mrs. A. So have I, sir.

The reverend divine went off in a passion, exclaiming, "Ignorant woman! Ignorant woman!" X. Y. Z.

Sept. 1847.

The Letter Box.

MORAL CHARACTER OF THE LONDON PRESS.

While London, on general grounds, presents a vast and wonderful theme to the Christian philosopher, its moral condition is a subject which most deeply concerns every man, not only in the United Kingdom, but in the British empire. Nowhere on our globe is there such an aggregation of human beings, and nowhere is there such a variety of complex and potent agencies working on the spirit of man. Of those agencies the most powerful are those of the pulpit and the printing press; but, on the present occasion, we are concerned only with the latter. Great and precious are its fruits to society generally, especially to the middle and upper classes; but there is a fearful drawback with respect to the lower orders, and the young of all ranks. The power of the London Press for evil among these, is great almost beyond credibility or conception; its exertions are stupendous, and the success attending them is terrible! The Christian public have no idea

of the true state of the case as it is set forth in a pamphlet now before us, got up with great labour by a gentleman known to us, a member of the London Press, and thoroughly conversant with the theme on which he discourses. We were favoured with a sight of the manuscript, which we not only recommended, but urged him to publish. We are happy to think he has complied; and to further his Christian and patriotic object, we now lay before our readers a portion of his statistical facts:

We now come to the London weekly newspaper press. On the threshold of this part of the subject an awful fact presents itself—viz. that according to the returns before quoted, the weekly papers which have the largest circulation, are obnoxiously irreligious and demoralizing. Three may be specially named:

No. 1, is a paper which in 1843 consumed no less a number of stamps than 3,275,000; that is, a much larger number for fifty-two issues, than any of the daily papers (except the *Times*) for 313 issues.

The entire issue of the British and Foreign Bible Society last year, including the Continent as well as England, Testaments as well as Bibles, (1,441,651,) falls considerably short of half the issues of this one ungodly paper.

The total grants issued by the Religious Tract Society during 1845—6, (2,062,741,) did not amount to more than two-thirds the issues of this one paper.

Next comes a paper, which, in its very title, pours contempt upon the sabbath, and blazons forth its daring irreligion. The stamps consumed by this paper in 1843 were 1,080,000.

Then follows a paper devoted to the maintenance of the baser passions of humanity; which, however, has its circulation perhaps as largely in the upper ranks of life as in the lower. The stamps consumed in 1843 by this paper were 1,014,000.

These three papers consumed 5,369,000 stamps in the year 1843; thus—

	Stamps.
a No. 1 consumed	3,275,000
b No. 2	1,080,000
c No. 3	1,014,000
d Total to three vicious papers.	5,369,000

Being nearly 2,000 more than were consumed by the seventy-seven papers published in Scotland and Wales during the same period; thus—

	Stamps.
e 69 Papers in Scotland consumed	5,027,634
f 8 Papers in Wales consumed.	339,560
	5,367,194
Issues of three sabbath papers...	5,369,000
Difference in favour of sabbath papers	1,806

And upwards of 1,600,000 more issues than of Bibles, Testaments, portions of Scripture, and religious books, issued last year (1846) by the British and Foreign Bible Society, the Trinitarian Bible Society, the Free-Press Bible Company of Scotland, and the grants of the Religious Tract Society. Thus:

g British and Foreign Bible Society, entire issue for 1846...	1,441,651
h Grants of the Religious Tract Society	2,062,741
i Trinitarian Bible Society, entire issue	11,556
k Free-Press Bible Company ...	178,200
	3,694,348
Issues of three sabbath papers...	5,369,000
Difference in favour of the three sabbath papers	1,674,652

Besides the three papers above named, there are three others of a similar character, but much smaller in circulation, whose united issues make a total of 613,800; thus the issues of these six stamped papers, which may be fairly characterised as exceedingly pernicious, amounted, in 1845, to 5,982,800.

But when we proceed to analyse the remainder of the list of weekly papers, and observe the proportion which the vicious issue bears to the other parts, the writer believes that all will be astonished:

l The entire issues of stamps to the 79 daily, weekly, and

	other papers published in London in 1843 was	31,692,092

This amount is made up of the following items:

m	Stamps to the 10 daily papers	16,119,663
n	Stamps to the 13 religious papers (including 1 Roman Catholic and 1 Unitarian paper)	2,490,250
o	Stamps to 23 commercial, professional, and scientific journals, such as the *London Gazette*, *Mark-lane Express*, *Jurist*, *Naval and Military Gazette*, railway papers, &c. &c.	1,751,002
p	Stamps to 6 positively vicious sabbath papers	5,982,800
	In the following proportions:	
q	No. 1 paper 3,275,000	
r	No. 2 paper 1,080,000	
s	No. 3 paper 8,014,000	
t	3 smaller papers ... 613,800	
	Total to 6 papers 5,982,800	
u	Stamps to remaining 27 papers*.....	5,348,377
		31,692,092

It appears, therefore, from the foregoing statistics, that one sabbath-breaking, irreligious paper, consumed nearly one million more stamps than thirteen religious papers in the same period. (Compare *q* with *n*.) And it must not be forgotten that even the most evangelical of these religious papers do not "mind the same thing," as do the worldly in reference to practical religion, but too often practise the very reverse. The same ungodly journal consumed nearly double the amount devoted by twenty-three papers to scientific and useful purposes (compare *q* with *o*); the three of the same evil class considerably more than the thirty-six religious and scientific papers added together (compare *d* with *n* and *o*); and, as we have before seen, a larger number than the seventy-seven papers in Scotland and Wales.

But these calculations are based upon the official returns of stamps, the last of which was made in 1843. A remarkable proof of the progress of newspaper reading is to be found in the fact, that since 1843 four weekly papers have arisen and attained an equally large circulation with the three notorious papers previously named, while these last have increased rather than diminished their weekly issues. Moreover, several other weekly papers have arisen since 1843, and maintain their ground at the present time, with a circulation varying perhaps from 1,000 to 4,000 weekly; and added to all this, we have the weekly unstamped press, of which special mention will be made hereafter.

The four new papers just alluded to circulate a total of about 110,000 per week, or 5,720,000 per year.

Now, although it is readily admitted that these four new papers are less debasing and avowedly irreligious than those previously mentioned, and that this fact indicates the presence of a mental appetite ready to receive still better food, if it were wisely prepared and distributed; it is equally true that the influence of these new papers is pernicious; and that as they *practically desecrate the Christian sabbath*, so do they treat with equal disrespect every religious ordinance which the Christian would consider essential to the welfare of the community.

Let the year's circulation of these four *new* newspapers—viz. 5,720,000—be added to the year's circulation of the six previously mentioned—namely, 5,982,000,—and we have a *total yearly circulation of vicious and sabbath-breaking stamped literature, amounting to* 11,702,000! The issues of the British and Foreign Bible Society, the Trinitarian Bible Society, the Coldstream Free-Press Bible Society, and the grants of the Religious Tract Society, did not amount last year to *one-third* of this immense number.

But we now pass to a more fearful subject, viz., the cheap unstamped literature provided for the masses, which is of a still more debasing character than any yet alluded to.

There are about *seventy cheap periodicals* (varying in price from three-halfpence to one halfpenny) issued weekly; and supposing an extensively circulated

* Of these twenty-seven that remain the greatest portion might justly be classed under the head vicious; for most of them are published on the sabbath, and minister more or less either to the sceptical or the depraved taste of their readers.

series of very popular works issued from Edinburgh (the tendency of which is believed by many to be injurious) are omitted, there remain at least sixty of a positively pernicious tendency. Of these the most innocent is one which has, perhaps, the largest circulation. It is said to issue 100,000 weekly. But though vicious principles are avowedly repudiated, yet a depraved and disordered imagination is fostered in this journal, by the introduction into its pages of *French novels* and similar trash, as a principal feature. Then comes a less scrupulous paper, with a weekly issue of about 80,000; followed by six papers variously entitled, "Journals," "Weekly Volumes," "Miscellanies," "People's Periodical," "Pioneer," "Penny Sunday Times," &c.,—all a degree lower in the scale of corruption, with an average weekly sale of 20,000 each, or yearly sale for the six of 6,240,000. And lastly comes a catalogue of intolerably polluting trash, which, closely examined, will make the Christian shudder at its contemplation; wondering where readers can be found, and amazed at the neglect and idleness of the Church of Christ—1*st*. In not preoccupying the ground, so as to cause the mind of the rising generation to revolt at such mental poison; and, 2*ndly*. In not flooding the land with pure and cheap literature suited to the wants of those who having been under religious instruction in the sabbath-school for a short period, on leaving it become wholly engaged in the active pursuits of life, but who would nevertheless continue, in some degree, under the influence of religion, if suitable literature were provided and placed within their reach.

The writer has almost been led to the conclusion, that it would be better to concentrate all efforts to the *extensive production and circulation of cheap literature*—evangelical, but popular in its tone—rather than expend immense sums in the establishment of a *more mechanically efficient system of education*; that, in fact, the Church of Christ is bound to supply wholesome food to the minds in which she has created an appetite which must be fed, rather than create this appetite more extensively to the neglect of her first-born. At all events, this she should do, and not leave the other undone. But to return to the fearful subject which caused this digression. The titles of some of the works alluded to, will sufficiently indicate their character, and render explanation unnecessary. They may be classified thus: 1st. Infidel. 2ndly. Corrupting.

Amongst the first may be mentioned —"The Reasoner," "The Library of Reason," "The Herald of Progress," "The Commonweal." Amongst the second—"Newgate," "The Highwayman," "The Convict," "The Wife's Tragedy," "The Parricide," "The Love Child," "The Vampire," &c. &c.

Of these two classes there are circulated a total weekly average of 200,000, or a yearly average of 10,400,000

But even beyond this dreadful limit, there is a very large annual circulation into which the writer dared not enter, so awfully polluting is its character. In those previously mentioned, the art of the engraver is brought into constant requisition in order to depict the most marvellous and horrible circumstances imaginable, and the picture of a murder or an execution is a type of the illustrations used; but, in the last-named class, engravings and colourings are employed to excite the lowest passions. It is true, these works are supposed to be sold by stealth, the venders realizing an immense profit; but they are easily procurable from the same sources as the papers and periodicals before mentioned. The vendors of the one generally procure the other; moreover, the unstamped journals previously alluded to, usually contain advertisements of these works; and as the sale of these journals is large, they obtain a wide circulation for the filth which, bad as they are themselves, they would profess to abominate. The circulation may, however, be safely set down at 5 per cent. on the 200,000 per week, or 520,000 per year.

Now, if we sum up the entire yearly circulation of the different kinds of popular, but manifestly pernicious literature, which has been passed in review before the reader, it will stand thus:

10 Stamped papers	11,702,000
6 Unstamped ditto	6,240,000
About 60 miscellaneous ditto	10,400,000
Worst class	520,000
Being a total of	**28,862,000**

The effect of this immense annual issue, which, if at all mis-stated, the writer believes to be considerably below the average, can scarcely be contemplated by the Christian for one moment, without producing a thrill of horror! Week after week—week after week—year after year—year after year—does this literature meet the mind which may have been for a few weeks or months, perhaps, under Christian control one day in seven; or it arrests the attention of those who have never been so privileged. The process and effect are alike in both cases; though in one results may be more gradual. The mental appetite exists, and must be fed; it meets with the food which we have just analysed, at every turn, in every variety, to suit every taste. The startling history of a highwayman—the romantic tale of a lover—the political or social essay—the philosophical treatise, or the daringly blasphemous theory—in the form of a book or a newspaper, unadorned or illustrated, in the beer-shop or coffee-house, or supplied by itinerant vendors: in this or that mode it is presented with a telling effect, which seldom fails, because the unceasing application is aided by affections and propensities naturally depraved.

What has been done to meet this evil? Comparatively nothing.

The grants of the Religious Tract Society last year amounted to	2,062,741
The entire issue of the British and Foreign Bible Society	1,441,651
The entire issue of the Trinitarian Bible Society	11,556
The number of Bibles printed in Scotland	312,000
Making a total of	**3,827,948**

Or about one-eighth of the issues before enumerated.

If, however, we take the entire issues (not grants) of the Religious Tract Society for the last year, printed in a great variety of languages, and in size ranging from the handbill to the volume, we have...

	17,571,413
British and Foreign Bible Society	1,441,651
Trinitarian Bible Society	11,556
Bibles printed in Scotland	312,000
Making a total of	**19,336,620**
If we add the circulation of the *Christian's Penny Magazine* at 101,000 per month	1,212,000
The *Churchman's Penny Magazine* at 100,000 ditto	1,200,000

For miscellaneous London monthly religious literature, which may be thus classified:

1 Magazine average monthly circulation, 30,000, or per year		360,000
2 ditto monthly average	15,000	360,000
4 ditto, ditto	9,000	432,000
6 ditto, ditto	5,000	360,000
7 ditto, ditto	3,000	252,000
10 ditto, ditto	2,000	240,000
37 at about, ditto	1,500	666,000
67 Magazines with a total circulation for one year of		2,670,000
*Grand total		24,418,620

Thus putting together these various efforts of the Church of Christ, to meet the requirements of those within as well as those without her communion, abroad as well as at home, in all known languages as well as the English, it still falls far short of the LONDON issue of pernicious literature,—the balance in favour of the latter being 4,443,380.

Teetotalism, Early Closing, and many similar movements, have their powerful and united aggressive and defensive periodical literature; so have all shades of infidelity and unbelief, and so have

* The writer has designedly omitted the *names* of the *Magazines* included in the above list, though from a different motive by which he was led to adopt the same course with reference to the *pernicious literature* previously analysed. In the latter case, he had no ambition to raise clamour from that portion of the press on which he animadverted; and in the former, he thought it was not worth while creating invidious comparisons between the circulation of one religious magazine and another, especially as it is a somewhat sensitive point in many cases. He has been at great pains to obtain accurate information, and he has reason to believe that his calculations are correct.

the world and the flesh. But, where is the aggressive and defensive literature of the united Church of Christ issuing periodically?

Now the probability is, that in answer to this inquiry, we shall be referred to the Religious Tract Society; and a truly great and glorious Institution it is; but it has done comparatively nothing in the direction indicated. The following extract from the Society's Report for 1846, gives an analysis of the general grants:

District Visiting, London City, and Town Missions, Christian Instruction, Loan Tract, and kindred institutions		562,595
Sabbath-day circulation		35,084
Soldiers, sailors, rivermen, &c.		142,365
British emigrants		62,000
Prisoners		6,210
Hospitals		1,175
Workhouses and Union poor-houses		6,562
Railway workmen		28,376
Fairs		45,892
Races		18,563
Foreigners in England		7,591
Home Missionary agents		44,111
Special occasions on which large assemblies have met, &c.		15,125
Miscellaneous—being 360 grants for destitute districts, villagers, colliers, houseless poor, convict ships, also the *Christian Spectator*, Report, and specimens to subscribers		754,202
		1,729,851
Scotland and the Orkneys	79,953	
Wales	22,778	
Ireland	230,259	332,990
Making an entire total, for twelve months' issues, of		2,062,841

made up principally of small tracts and handbills. ONE MONTH'S ISSUE OF PERNICIOUS LITERATURE FROM LONDON FAR EXCEEDS IT ALL; and when any one item is selected on which a comparison can be instituted, and the circulation of the bane and of its antidote is contrasted, the neglect of the Church of Christ is still more apparent. Thus, take the sabbath-day grants, which were 35,084; on the other side, the paper which in its very title defies and desecrates the Lord's-day, circulates 1,080,000 during the same period, (see page 7); so that two of its issues exceeded the Tract Society's entire grants for sabbath-day circulation.

Again; the Tract Society's issues for fairs and races amounted to 64,455, while the issues of one weekly paper devoted to the maintenance of these and more degrading sports, amounted to 1,014,000; three issues of the latter exceeding the entire of the former. Thus, in two or three weeks the world does more to promote this or that special manifestation of evil, than the Church of Christ does specially to retard it; moreover, the one is generally the work of an individual, the other the united effort of the church.

Infidelity is coming in like a flood, and is wonderfully helped forward by a large class of publications, only one or two of which have been included in the foregoing statistics. In the works alluded to, religion is never openly attacked, nor are the moral feelings ever violated; on the contrary, there is a kind of striving after moral purity, but without the cleansing process being sought through Christ's blood; in some cases there is a seeking after sanctification, (so to speak,) and its results; but Christian atonement and justification are unknown, or repudiated. This class of literature is exceedingly large, and its circulation is fearfully extensive. The best writers, foreign as well as English, are pressed into its service: and in all that relates to mechanical or commercial production, whether as to price or style, journals of this class take the acknowledged lead in our periodical literature. Little or nothing has been done to defend Evangelical Christianity against the attacks of infidelity in this insidious form, and still less has been attempted to combat its open and unblushing advances. Referring again to the Tract Society's Report for 1846, we find that 1,500 copies of Bogue's Essay were granted on reduced terms to a society for the suppression of infidelity in Scotland; but we search in vain for any other allusion to special efforts in this direction.

SABBATH-BREAKING is countenanced and encouraged to a larger extent by the pernicious literature we have been describing, than by any other means whatever. From the most debased to

the most refined of the periodicals previously referred to, they all pervert that Scripture which saith, that "the sabbath was made for man, and not man for the sabbath;" making it to convey the opposite of its true meaning: as though God had set apart one day in seven on which his unchanging law might be violated with impunity, and man's will be done rather than Jehovah's. And the practice is co-extensive with the theory. With but few exceptions all those connected with these journals habitually break the sabbath; and not only is the Lord's-day desecrated *in printing, publishing, posting, and retailing these journals*, but the minds of the readers are retained in unworthy contemplations, until one of the purposes of God in the consecration of the day is entirely forgotten, and a practical atheism prevails: so that instead of the returning sabbath being a memorial to every man that he and all around him were created by God, and that in him we live, and move, and have our being; it has become a day in which vast multitudes of our fellow-creatures openly declare that they are their own, and appear practically to obliterate from their lives the traces of a Supreme Being.

A strange anomaly presents itself in "Christian" England. Our daily press does homage to God's law respecting the sabbath; and in this we are distinguished from some of our continental neighbours; but our weekly press seems to have been invented to counteract the beneficial example, the great majority of its issues being on the sabbath. If the *Times* or the *Morning Chronicle* were to publish on the Sunday, even the worldly man would be startled, and would admit that we were retrograding in the march of nations; but the evil thing *is* done, though in a different manner. In the case of a paper previously adverted to, the sacred interval consecrated by our daily press, is not only filled up by this paper, but it prefixes to its usurpation of the title of our principal daily paper the very name of the sabbath! As a member of the press, the writer is an advocate for its freedom; but assuredly a nation which, while it gives freedom to the stage and the press, requires from both that public morality should be respected, ought never to have licensed an avowedly Sunday paper—ought never to have allowed the national die thus to proclaim our national sin. Some idea of the extent of the evil may be formed from the fact, that while, according to the stamp returns previously quoted, the issues for the daily press were about 53,000 per day; the issues for the three Sunday papers so often referred to, were about 103,000 every sabbath. This, however, is but a small portion of our sabbath issues. At the time the returns were made there were many more Sunday papers than these three; while 53,000 embraces the entire of the daily issues. Since that period one daily paper has been added to the list; but several weekly papers have, as we have already seen, arisen and attained large sabbath circulations: then we have the unstamped sabbath circulation.

Now, looking at these facts, it will be quite safe to affirm, that there are *more newspapers and unstamped publications sold and circulated on the Lord's-day than on the other six days put together.* Or we may view this subject in another way, and say, that as almost all the *twenty-eight millions* of pernicious literature issuing from London in one year is published *on* or *for* the sabbath, it may be safely affirmed that there are 500,000 Lord's-day issues against 63,000 for any one day's issue of the entire daily press; or 500,000 Lord's-day issues against the whole week's issue to the daily press of 378,000. Who can contemplate this fact unmoved? The writer confesses to a conflict of feelings—pain, sorrow, and alarm, in view of the awful facts; remorse, humiliation, and anxiety in their aspect towards the Church of Christ, which has so fearfully neglected the press.

The author having thus fully and fearfully unfolded the sources of the mischief, and developed its magnitude, propounds his remedy. He would have the Church of Christ to seize and "consecrate the Press;" deeming the right use

the sure and only method of correcting the appalling abuse. The following passage deserves consideration:

Is the *pulpit alone* to possess the right of teaching and ministry, and to refuse to share these honourable services with that power which was called into existence by Him who chooses "things that are not, to bring to nought things that are?" Has not the press multiplied our Bibles, and scattered God's Word over the whole world, and in every tongue, rendering a famine of the letter of life a thing almost impossible? *And is the press to be the exclusive property of the men of the world?* Are they its friends? So are we. Are their liberties the offspring of its efforts? So are ours. Does it minister to their idol-gods; and shall it not minister to the one living and true God? Let us, therefore, consecrate the press in the midst of our churches. Let some of our most talented ministers of the Gospel, who are adapted to the work, devote themselves entirely to *teaching by the press*. The world requires their services. Millions of minds can only be reached by means of the press. Does any one shrink back, fearing lest "the office of the ministry" should be degraded? Groundless objection! The Christian ministry is, doubtless, of Divine institution, and none should exercise it but those who are called of God; but the narrow confines of the pulpit-floor will never satisfy the soul enlarged by God's love. Such an one beholding London alone, and seeing in it an empire peopled by upwards of two millions of souls—many myriads of whom never come within the range of the pulpit; and other myriads of whom only gather round it to be willingly deceived, will long to warn every man; to teach every man; and to preach unto every man the "unsearchable riches of Christ," no matter in what way he attains his object. Is the mere *pulpit* anything? Does the sight of the *pulpit* convert the soul? Nay, verily; but conversion is the work of the Holy Spirit; and as the wind bloweth where it listeth, irrespective of the desire or control of man, so does the Spirit operate as to time, place, and means, "according to the counsel of His own will."

The author's practical views are well entitled to the attention of those to whom they are directed. The wonder is, that the churches of Christ have, to such an extent, and for so long a period, neglected to call into full and efficient operation both the stamped and the unstamped Press. The error has been very great; and the consequences to morals, religion, and consequently to social happiness, most disastrous.

N.B. The pamphlet in question is published by Partridge and Oakey, Paternoster-row.

The Fragment Basket.

LOVE AND MERCY IN AFFLICTION.—How simple, and yet how beautifully expressive, is that promise of the Lord to his servant, "He shall make all thy bed in thy sickness!" By affording us the image of a person who assiduously and tenderly watches over another who is sick, arranges the clothes of his bed for warmth and comfort, and smoothes down the pillow when it is ruffled, the inspired writer shows forth the tenderness and care which the Redeemer exercises towards his people in the time of suffering. The Lord, by these severe and protracted trials, is chiselling you into his own likeness; by each stroke he is removing something that diminished the resemblance, and he is making the symmetry and beauty of the Christian character to shine out more and more by every painful dispensation. A figure that is designed to occupy but a comparatively low position in the house of the Lord, receives but little chiselling, and is soon finished; but a figure destined to occupy a more

conspicuous niche, requires the hand of the sculptor to be busy day after day, and month after month, continually shaping and modelling it into a more perfect likeness, till the last exquisite touch is given, and it is removed from the humiliating circumstances of the workshop below, in order to shine in faultless symmetry and beauty in the temple above.

THE BELIEVER SATISFIED.—"'They behold his face in righteousness; and they are satisfied, when they awake, with his likeness,' Psal. xvii. 15. When they leave this world of dreams and shadows, and awake in that bright world of spirits, they behold the face of God, and are made like him, as well as when their bodies shall awake out of the dust of death, in the morning of the resurrection, formed in the image of the blessed Jesus. That glorious Scripture, Rev. xxi. 3, 4, be the sense of it what it may, can never be fulfilled in more glory on earth than belongs to the state of heaven: 'The tabernacle of God is with men; and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.' The saints above see their blessed Lord and Saviour in all his exalted power; and 'they are with him where he is,' according to his own prayer and his own promise, John xiv. 3, and xvii. 24: 'They are absent from the body and present with the Lord.' They have esteemed him on earth above all things; and longed after the sight of his face, whom having not seen they loved, 1 Pet. i. 8; but now they behold him—the dear Redeemer that gave his life and blood for them; they rejoice with joy much more unspeakable, and full of superior glory."—*Watts.*

THE CHRISTIAN'S COUNTRY.—When Anaxagoras was accused of not studying politics for his country's good, he replied, "I have a great care of my country," pointing up to heaven. So a Christian looks upon heaven as his country, and considers himself as a stranger and pilgrim here on earth; nor will his heavenly-mindedness detract from his patriotism; for he is the best friend to order and happiness on earth, whose affections are most set on things in heaven. The idolatrous temple of Diana was so bright and splendid, that the door-keeper always cried to them that entered in, "Take heed to your eyes." But what faculties of vision must we have to behold the glory of the Temple above! If it is said that the righteous themselves shall shine forth as the sun, what will be the splendour of the Eternal Throne? What a delightful change from this world of darkness and imperfection, to that where all shall be light and glory! Happy those who are made meet to be partakers of the inheritance of the saints in light! It was said of Tully, when he was banished from Italy, and of Demosthenes, when he was banished from Athens, that they wept every time they looked towards their own country; and is it strange that a believer should mourn every time he looks heavenward? A distinguished character in a neighbouring nation had an extraordinary mark of distinction and honour sent him by his prince as he lay on his death-bed. "Alas!" said he, looking coldly upon it, "this is a mighty fine thing in this country; but I am just going to a country where it will be of no service."

A PREACHING FARMER.—The late Rev. R. Hill writes thus: "A certain farmer, well known to me, was always moral, yet ignorant of the gospel. By reading some of the sermons of the late Mr. Romaine, he was called to the knowledge of the truth. The farmer was a man of good sense and great integrity; and he now conceived his domestics should not live without family worship. In his kitchen the Bible was always as much in sight as the bacon-rack; and when he read the Bible to them, he could not but express the simple feelings of his heart. He wept, and they wept in concert. And in prayer, he found he was not wanting in 'the spirit of grace and of supplications.' Thus being enabled to tell his own wants before his family, they began to find out their wants also. This an-

swered the end. The family was filled with surprise, and they surprised their neighbours, who stole in to unite in this worship. They now requested him to preach; but the modest farmer resisted the call. He had a gracious sister, who charged him not to fight against God, for that others, besides his own family, were benefited by their attendance. The farmer submitted; yet he was no enthusiast, but a solid, pious, thinking man, and had a good knowledge of his Bible; and no man of good sense, though he has neither Greek, Latin, nor Logic, will ever talk nonsense. Thus he commenced a preacher, and was wonderfully blessed; quite the apostle, the reformer of the neighbourhood. The generous public speedily accommodated the farmer with a convenient place of worship in the town. The farmer was solemnly ordained to the pastoral charge, and the communion among them was very seriously and largely attended."

A Bomb-proof Town.—I have somewhere read of a regiment ordered to march into a small town and take it. I think it was in the Tyrol; but wherever it was, it chanced that the place was settled by a colony who believed in the gospel of Christ, and proved their faith by works. A courier from the neighbouring village informed them that the troops were advancing to take the town. They quietly answered, "If they *will* take it, they must." Soldiers soon came riding in with colours flying, and piping their shrill defiance. They looked round for an enemy, and saw the farmer at his plough, the blacksmith at his anvil, and the women at their churns and spinning-wheels. Babies crowded to hear the music, and the boys ran out to see pretty trainers, with feathers and bright buttons, "the harlequins of the sixteenth century." Of course none of these were in a proper position to be shot at. "Where are your soldiers," they asked. "We have none," was the brief reply. "But we have come to take the town." "Well, friends, it lies before you." "But is there nobody to fight?" "No, we are all Christians." Here was an emergency altogether unprovided for; a sort of resistance which no bullet could hit; a fortress perfectly bomb-proof. The commander was perplexed. "If there is nobody to fight with, of course we cannot fight," said he: "it is impossible to take such a town as this." So he ordered the horses' heads to be turned about; and they carried the human animals out of the village as guiltless as they entered, and perchance somewhat wiser. This experiment on a small scale indicates how easy it would be to dispense with armies and navies, if men only had faith in the religion they profess to believe. When France lately reduced her army, England did the same; for the existence of one army creates the necessity for another, unless men are safely ensconced in the bomb-proof fortress above mentioned.—*L. M. Child.*

Poetry.

NO CONCEALMENT.

Think'st thou to be conceal'd, thou little stream,
That through the lowly vale dost wend thy way,
Loving beneath the darkest arch to glide
Of woven branches, bent with hillock gray?
The mist doth track thee, and reveal thy course
Unto the dawn, and a bright line of green
Tinting thy marge, and the white flocks that haste
At summer noon to taste thy crystal sheen,
Make plain thy wanderings to the eye of day;
And then thy smiling answer to the moon,
Whose beams so freely on thy bosom sleep,
Unfold thy secret, e'en to night's dull noon:
How could'st thou hope, in such a world as this,
To shroud thy gentle path of beauty and of bliss?

Think'st thou to be conceal'd, thou little seed
That in the bosom of the earth are cast,
And there, like cradled infant, sleep'st awhile,
Unmoved by trampling storm, or thunderblast?
Thou bid'st thy time; for herald Spring shall come
And wake thee, all unwilling as thou art,
Unhood thine eyes, unfold thy clasping sheath,
And stir the languid pulses of thy heart;
The living rains shall woo thee, and the dews
Weep o'er thy bed; and ere thou art aware,
Forth steals the tender leaf, the wiry stem,
The trembling bud, the flower that scents the air;
And soon, to all, thy ripen'd fruitage tells
The evil or the good that in thy nature dwells.

Think'st thou to be conceal'd, thou little thought,
That in the curtain'd chamber of the soul
Dost wrap thyself so close, and dream to do
A secret work? Look to the hues that roll
O'er the changed brow; the moving lip behold,
Linking thee unto speech: the feet that run
Upon thy errands, and the deeds that stamp
Thy lineage plain before the noon-day sun;
Look to the pen that writes thy history down
In those tremendous books that ne'er unclose
Until the day of doom, and blush to see
How vain thy trust in darkness to repose,
Where all things tend to judgment. So beware,
Oh, erring human heart! what thoughts thou lodgest there.

ETHIOPIA.

LAND of the burning climes!
Land of the sultry sky!
Where the lofty palm-tree throws
Its shadows from on high;
A cloud of mercy hangs
Above thy parching plains;
Soon in refreshing showers shall fall
The welcome latter rains.

Soon through thy palmy groves
Shall the Christian white man stray;
And far in Niger's secret haunts
The banner'd cross display:
Soon thine own dark-brow'd sons
The welcome heralds be,
And wave on thine enfranchised plains
The banner of the free!

Soon round thy guarded coast
Shall the mission watch-fire burn;
And o'er the waves a ransom'd host
To the fatherland return.
Soon shall thy loneliest wilds
By Christian steps be trod,
And Ethiopia her hands
Lift to the living God!

The Children's Gallery.

FORECAST. — SOMETHING FOR LADS GOING OUT TO BUSINESS.

FEW habits are more valuable than that of forecast; and perhaps no element of character contributes more to happiness, usefulness, and success. Forecast is that anticipation of futurity that calculates against and induces a careful preparation for probable events. It is one distinguishing pro-

perty of reason, which, in penetrating the undeveloped, raises man infinitely above the blind impulses and present gratification of mere instinct. Observe we a few illustrations affecting the bearing of forecast on the every-day concerns of life.

Punctuality.—This virtue is the soul of business. Its exercise is an element of social morality; its violation an outrage upon society. And yet, while few transgressions are more mischievous and commonly practised, few errors are more readily excused and accounted of more lightly. Whoso is guilty in this matter, let him cultivate forecast, and he will reap a rich reward. He will find few helps in his way more timely and effectual.

Engagements.—Truce-breakers are severely reprobated by Divine and human laws. Violated engagements frequently arise from inability rather than indisposition. Unexpected pressure of business, unforeseen contingencies of various kinds, are referred to; and all may be correctly pleaded. The evil lies not in the performance, it lurks in the omission; not in the procedure of the eleventh hour, but in the neglect of the preceding ones. Attentive forecast would, in many cases, "foresee the evil," and escape it.

Self-improvement.—This is an indispensable necessity of the age. Incompetency must now file off to the left, and post itself on the back-ground. Forecast forms a large ingredient in personal advancement. Its operation is immediate rather than remote. Self-culture requires such forecast in regard to the employment of time, the limitation of effort, the course of study, and the tracing of effects from existing or supposed causes, that no great measure of excellence was ever probably arrived at without its vigorous exercise.

Peace of mind.—Who has not felt the sharpest of all stings—those of self-reproach; the offspring of that fruitful parent, neglected duty. And wherefore neglected? Very frequently from being unexpected, because unthought of; culpably unforeseen, and therefore unprovided for. A much greater portion of our every-day disquietude than our philosophy dreams of, may be traced—if the scrutiny be honest and severe—to spirits ill at ease from this cause. Need we adduce the inference.

The foregoing analysis regards chiefly the "life that now is." No phase of neglected forecast, however, is so obnoxious to sound reason, or so fatal in its consequences, as that of disregarding—we speak practically—the existence of a future state of being.

"Of man's miraculous mistakes this bears
The palm."

Beings sentient and rational, to whom all things within, without, around, proclaim their immortality, live as if no such consciousness existed, as if no indications of a state other than the present ever presented themselves. Such indications are unheeded by their very familiarity. Perception is turned aside, feeling is petrified, the understanding blinded, the will paralyzed, by this awful perversion. "Oh! that they were wise; that they understood these things; that they considered their latter end."

W.

Market Drayton, July, 1847.

THE YOUNG MAN.

No position is more critical than that of a young man entering upon business, and beginning to acquire property. If he does not narrowly watch and jealously guard against the influences and tendencies which are then operating upon him, they may gain the ascendancy and become predominant in spite of his better feelings, perhaps even of his sincere intentions. Man is a creature subject almost mechanically to certain laws; and no law is of greater force, and operates with greater certainty, than the law of habit: but it is impossible to come under the power of two opposite habits at the same time. If a man suffer the habit of acquisition to predominate and prevail over him,—as it must predominate and prevail unless carefully held in check, and resolutely counteracted,—he may become, before he is aware, a miserable victim of "the pitiful passion for accumulation." Hence the immense importance

of early forming, and diligently cultivating, the habit of liberality; of beginning to give as soon as a man begins to get; and increasing the amount of his givings in proportion to the increase of his gains. One of the greatest deceptions which men are too apt to practise upon themselves is, to defer being bountiful till their means have greatly increased. This is, indeed, a striking proof of what our Lord calls "the deceitfulness of riches." There is much sound sense and Christian philosophy in the homely rhymes of George Herbert:

"Yet in thy thriving still misdoubt some evil,
Lest gaining gain on thee, and make thee dim
To all things else. Wealth is the conjuror's devil,
Whom when he thinks he hath, the devil hath him.
Gold thou mayest safely touch; but if it stick
Unto thy hands, it woundeth to the quick."

If a young and thriving tradesman do not consecrate his increase unto the Lord, he may expect to gain nothing but "harm and loss;" base and filthy lucre, which will prove his bane and poison. His position is one full of danger; and it becomes him diligently to consider who hath said, "No man can serve two masters"—"Ye cannot serve God and Mammon." Neutrality is impossible; and he must choose, and choose speedily, whether of these two he will serve. If he does not resolve in the strength of Divine grace, vigorously to resist what may be called the tradesman's peculiar temptation, to "lay up for himself treasures upon earth," under the specious pretence of providing for his family, he will, in all probability, become, in process of time, one of the votaries of Mammon.—(*Life of T. Wilson, by his Son.*)

CAUTION NECESSARY IN FORMING A JUDGMENT OF THE FUTURE CHARACTER OF YOUTH.

Such cases as those of Isaac Barrow and Adam Clarke, (and there are many such,) show the folly of pronouncing even a general judgment, adverse to a youth's future prospects in respect of power, before he have completed the seventeenth year of his age; when he shall have passed under that great revolution of his nature, which advances him to the state of manhood; although, therefore, even at the twelfth or fourteenth, he should appear a dull or frivolous boy, beware of slighting him, or treating him disdainfully. Five short years hence he may heavily avenge the wrong. You know not what powers lie latent in him, ready to manifest their life and strength, like seeds which have been deeply buried, but which the revolution of the soil gives more favourable conditions for growth; for *his* constitution, too, will soon be turned over, as by a ploughshare driven through the whole man. I admit, it may be so as to deteriorate him—to bury plants of virtue, of modesty and meekness, of docility, of filial reverence and paternal affection, and of student-like diligence, by which he was formerly adorned; and in their place to present a crop of the foulest weeds—of arrogance and self-will; of contempt of his father, and his father's house, and his father's faith, and of all the vices which are fostered by the company of the debauched and profligate—so that the erewhile beautiful garden of boyhood shall be changed into a waste of thorns and briers. But when I admit the possibility of a consequence so deplorable, I equally warn the boy-contemner of the possibility of the consequence being directly the reverse; and that that deep-ploughing of his constitution may bring up, and give scope for flourishing, to seeds of powers of greatness, both intellectually and morally, which now lie dormant in the obstruction of the darkness and cold. And when he shall thus display himself to the admiration of the world, your position will be little to be envied, should you, on the occasion of some visit to his father's house, have treated him with contempt. And reflect that the boy is not like the infant; he feels and remembers your slight, and it cannot be inflicted on him with impunity. Let us all, then, be cautious how we treat these boys—they are a great mystery.—*Anderson's Sermons*, p. 254.

MEMOIR OF CATHERINE BARRABLE.

CATHERINE BARRABLE was born on the 5th of January, 1836. Her parents were regular attendants on the means of grace, and desirous that their children should be trained up in the nurture and admonition of the Lord. As she grew up, her disposition manifested itself of an amiable and quiet character. She loved her home, and appeared unwilling to seek other society than what she found in her own dwelling. Her manners were kind and gentle. She was obedient to her parents, and always delighted to hear them read the Scriptures, and to accompany them to the house of God. At the age of nine years her father died, and from that time it appeared the special delight of Catherine to pay attention to her widowed mother. Although so young, she would go to market and assist in other domestic affairs, in a way that gave many the impression that her age was farther advanced than was the case. Her mother never had occasion to reprove her for neglect, but always found her willing to do her utmost to obey and please.

At an early age Catherine was sent to Princess-street Sunday-school, Devonport. Her conduct there gave much satisfaction. She loved, and was loved by her instructors. She was regular in her attendance, and diligent in her duties. Her last teacher said, "I never had any occasion to reprove her for bad behaviour." She always listened attentively to questions proposed in the class, and her answers generally proved that she understood them. Her lessons were at all times ready, and she took much delight in repeating them. It was the practice of her teacher to give certain subjects to the children, requiring scripture proofs, and Catherine evidently took much interest in this mode of instruction. Her texts were always prepared, and their selection proved the pleasure she realised in studying the word of God. In her choice of hymns also, she manifested the tendency of her mind. Montgomery's beautiful hyma, commencing, "Prayer is the soul's sincere desire," was her especial favourite. She was, indeed, exceedingly fond of hymns upon the subject of prayer. The last time she was at the Sunday-school, her teacher was speaking to the children upon the subject of justification. In answer to a question proposed, Catherine said, "I think, teacher, I know what you mean; but I hardly know how to express myself." Her teacher said, "Well, write down what you think, and bring the paper with you next Sunday." She promised to do this; but during the week she was taken ill, and never attended her loved school again.

The dear child was very fond of her Bible, and loved to hear it explained. Her governess, upon whose instructions she attended during the week, was a pious woman, and took much pains to instruct her pupils in the word of God. Every Saturday morning was especially devoted to this object, and very great was the interest taken by Catherine in these lessons. During her last illness, this good woman came to remain with her one Lord's-day afternoon, whilst her mother united with the church at Princess-street, of which she had become a member, in the celebration of the Lord's supper. On her parent returning home, the child said, "O, mother, I have had such a delightful afternoon. Mrs. K— has been reading and explaining the Bible to me, as she used to do on Saturday mornings at school. I have been quite happy. I wonder," she added, "how any parents could keep their children at home on these occasions. They used to be the best mornings in the week to me."

Catherine was very fond of the house of God, and much attached to her minister, the Rev. W. Spencer. When requested to remain at home in the evening to take care of her little brother, she always consented without a murmur. But if her mother said to her, "Catherine, shall you or I stay at home this evening with Charles?" she would reply, "You know, dear mother, I would rather be at chapel: but you know which is best, and I will do what you wish me." During the past summer, when her health was delicate, her mother took lodgings for her between two and three miles away from Devonport. Her regret at this was only because she could not go to her accustomed sanctuary. "I should not mind," she said on more than one occasion, "if I could but go to my school and chapel, it does not seem like Sunday to be anywhere else." When in the house of God, her conduct was always what it should be, and her minister often remarked her fixed attention. On returning home she frequently made observations upon what she had heard, and sought explanation of anything she did not fully understand. She would sometimes speak of these things to her younger brother, and tell him he ought to behave well in the house of God. On one occasion, when sickness kept her at home, she said to her mother. "This is the day when Mr. Spencer gives an address to the children; I wish he would not do it, as I cannot be there." Her mother replied, "Catherine, that seems very selfish; you should be glad for the sake of others, although you cannot hear it yourself." She answered, "I did not think of

that, mother; I see I was wrong: but I do so like to hear these addresses, that I cannot but be sorry I shall not be present."

Her last illness was long and painful, but she was never heard to murmur. Her minister and teachers, and all who visited her, found her resigned to the will of God. Her quiet and retiring disposition made her somewhat reserved; but the replies she gave to the questions proposed, and the expression of her countenance, told the interest she felt upon the subject of religion. Her minister said to her upon one occasion, "You cannot now go to your school or chapel as you used to do; but you can think and pray over what you there heard." Her meek and quiet reply, "I hope I do, sir," evidently spoke the language of her heart. "You know who it was said, 'Suffer little children to come unto me?'" said her minister. "Yes, sir, it was Jesus." "And do you love Jesus?" was another question. "I hope I do," was her reply. She evidently united in the petitions presented on her behalf, and always greatly valued the society and the conversation of Christian friends. During the whole of her illness her mind appeared fixed upon spiritual subjects, and her conversation related to Christ and salvation.

When her afflicted mother first realised the impression that the dear child would not recover, she was very anxious to speak to her upon the subject of an exchange of worlds, and prayed for grace equal to the duty. On Tuesday night, the 13th of April, she was exceedingly ill, and it was feared she would not live until the following day. In the morning her mother said to her, "My dear, you have been very ill to-night; if you might have your desire, which would you rather do, remain with us, or die and go to heaven?" Not thinking herself so near eternity as the event proved, she seemed agitated by the question; and at length said, "Oh! mother, I fear I am not prepared to die." "But what preparation do you think necessary," asked her parent: "do you think you can prepare yourself?" "Oh, no," she said, "I cannot do that." Continuing the conversation, her mother said, "Do you hate sin?" "Yes." "Do you love Christ?" "Yes; but not so much as I wish." "Cast yourself, my dear child, upon him alone; pray for the pardon of all your sins through him; and ask of God to teach you to bow to his will whatever it may be." She did not at first return any answer, but seemed lost in thought. At length she said, "Mother, leave me, I wish to be alone." Her request was granted; and on the return of her parent she appeared quite altered. Her countenance brightened with animation as she said, "Mother, I am happy now. I have done as you desired. I have prayed whilst you were out of the room, as I never prayed before. I am not at all anxious about recovery. I have given all up into the hands of God, and I feel no anxiety now. I have prayed for patience, and I am quite happy."

Her teacher, who called to see her this day, found her thus resigned to the Divine will, and heard these same expressions of confidence and resignation. In this frame she continued to the last. During the following night her mother was watching by her bed-side. Her mind appeared wandering, as she heard her saying to herself, "I cannot go to chapel now—I cannot read that book, it is a novel—I must not read it—I heard Mr. Spencer say such books ought not to be read." About half-past five in the morning she requested her mother to pray for her. She was asked, "What shall I pray *for*?" "Ask God," she said, "to give me a little more ease and more patience." The prayer of faith was answered. She lay in comparative ease until the following morning, saying but little, when her happy spirit took its flight to the better world above.

On the 22d of April her remains were conveyed to the grave. The coffin was borne by teachers of the school, and her pastor and superintendent, with several of the children, witnessed the mournful ceremony of her funeral. On the following Lord's-day afternoon her decease was improved to the Sunday-school to which she was so much attached, by the Rev. W. Spencer, in an address founded on Ecclesiastes, iii. 2: "A time to die." It was a solemn occasion. May it be blessed to the good of many.

DOMESTIC PEACE.

Pert to a father! Cross to a mother!
Rude to a sister! Proud to a brother!
What traits are these for a child to possess!
Who, such a child, could love or caress?

NOTHING in the wide world is so pleasant to behold as a *loving family*. This was intended to be the happiest place on earth. When our first parents were formed, it was to make each other happy; and when children were given to them, it were to increase their happiness by sharing it with others who were bone of their bone and flesh of their flesh. God has chosen the family relation to represent his kingdom. He speaks of himself as our father; and tells us, when we pray to him, to say, "Our Father which art in heaven!" He speaks of those who love and obey him as his children—his sons and daughters—adopted into his family, and made his heirs. He teaches us to regard our fellowmen as brethren, and heaven as our final and happy HOME. In all these descrip-

tions, however, it must be that a peaceful as well as a happy home is meant. We have seen houses or rooms in which a father, and mother, and brothers, and sisters lived, whose temper and conduct towards each other would lead us to think of anything rather than happiness. Loud and harsh, and sometimes profane words; sullen looks, selfish and cruel acts, cries and blows; these and other things like them, remind us of that dreadful place to which all the wicked will go at last, and where no kind word, or look, or thought, will ever enter! Is your home as happy as you wish it to be, young friend? If not, can you not do something to make it happier?

RULE FOR GOING TO SCHOOL, OR ON ERRANDS.

Don't stop by the way,
To stare, chat, or play;
Don't slacken your pace,
Till you get to the place;
Then home in a trice,
And you'll prize my advice.

THE way which so many children have of playing truant in going to school or on an errand, does them a great deal of harm. It would be easy to state many cases, with the names of the children and the towns in which they lived, in which the first step in the downward path was taken as a truant. When we see a boy or girl sauntering along the road or street, or lounging about the school-room door, as if they were really inviting the Evil One to come and tempt them, we always feel like taking them by the hand, and saying to them, Do you not know, my child, that the old serpent looks upon a truant, or even an idler, as we look upon a fish with the bait in his mouth, or a bird with one foot in the snare? Move quickly then in the path of duty!

THE ALMOND BLOSSOM.

"MAMMA," said a lovely girl to her mother, as they were walking together in the garden, "why do you have so few of those beautiful double almonds in the garden? You have hardly a bed where there is not a tuft of violets, and they are so much plainer! what can be the reason?"

"My dear child," said the mother, "gather me a bunch of each. Then I will tell you why I prefer the humble violet."

The little girl ran off, and soon returned with a fine bunch of the beautiful almond and a few violets.

"Smell them, my love," said her mother, "and see which is the sweetest."

The child smelled again and again, and could scarcely believe herself, that the lovely almond had no scent; while the plain violet had a delightful odour.

"Well, my child, which is the sweetest?"

"Oh, it is this little violet!"

"Well, you know now, my child, why I prefer the plain violet to the beautiful almond. Beauty without fragrance in flowers is as worthless, in my opinion, as beauty without gentleness and good temper in little girls. When any of those people who speak without reflection, may say to you, 'What charming blue eyes! What beautiful curls! What a fine complexion!' without knowing whether you have any good qualities, and without thinking of your defects and failings, which everybody is born with, remember then the almond blossom; and remember also, when your affectionate mother may not be there to tell you, that *beauty without gentleness and good temper is worthless.*"

THE SENSE OF JUSTICE.

THE boys attending one of our public schools, of the average age of seven years, had, in their play of bat and ball, broken one of the neighbour's windows: but no clue of the offender could be obtained, as he would not confess, nor would any of his associates expose him.

The case troubled the governess; and on the occasion of a gentleman visiting the school, she privately and briefly stated the circumstance, and wished him, in some remarks to the school, to advert to the principle involved in the case.

The address to the school had reference principally to the conduct of boys in the streets and at their sports. The principles of rectitude and kindness which should govern them everywhere — even when alone, and when they thought no eye could see, and there was no one present to observe. The school seemed deeply interested in the remarks.

A very short time after the visitor left the school, a little boy arose in his seat, and said: "Miss L——, I batted the ball that broke Mr. ——'s window. Another boy threw the ball; but I batted it, and struck the window. I am willing to pay for it."

There was a death-like silence in the school as the boy was speaking, and it continued a minute after he had closed.

"But it won't be right for —— to pay the whole for the glass," said another boy, rising in his seat; "all of us that were playing should pay something, because we were all engaged alike in the play; I'll pay my part!"

"And I."

"And I."

A thrill of pleasure seemed to run through the school at this display of correct feeling. The teacher's heart was touched, and she felt more than ever the responsibility of her charge.

Cabinet of Things New and Old.

THE POOR MAN'S PORTION:

Sermon preached by the late Rev. Andrew Fuller, *March* 4, 1795.

Eccles. xi. 1—4.

Solomon lived in times of great plenty; yet they had their poor, and the text proves a regard to them. Charity is here expressed by casting our bread on the waters—either in allusion to sowing seed in some countries on the water, or to express the improbability of ever seeing it again.

I. Point out the duty recommended.

In general it is, to do good with our property. Charity has been brought into disrepute by the superstitious motives of some; but the thing itself is right, and a great duty. The change of dispensation made no change here, except to increase the obligation. It is the glory of true religion that it inspires and inculcates a spirit of benevolence. It is a religion of charity, which none other ever was. There never was a hospital built until Christianity built one. It is true there have been many since, and by people of the world too; but they were provoked to it by Christians. This spirit is not peculiar to the New Testament: Deut. xv. 7—12. Christ went about doing good; he taught the doctrine (parable of good Samaritan); he censured the Pharisees for setting it aside; he set the example to his disciples, and they abounded in it. It is no inconsiderable part of true religion to let our light shine before men. But more particularly,

1. That with which we do good must be our own. "Cast *thy* bread." As there are some who withhold more than is meet, so there are others who, from ostentation, give what is not their own.

2. We are to do good liberally. "Give a portion *to seven, and also to eight.*" It is a great obstacle to many, and a common objection, that cases are so numerous. This is true, and every person must judge whether he ought to give to all. If not, he must select the most deserving and important, and those in his immediate circle. But the caution, "Be not weary in well doing," is not given without reason.

3. For the sake of doing good we should deny ourselves. "Thy *bread.*" It is a notion of many that they are required to give only superfluities; but this is treating God and the poor with only a dog's portion—the crumbs, as it were, which fall from their table. "Cast thy *bread* on the waters." There is something wonderful in that passage, "Ye know the grace of our Lord Jesus Christ, that although he was rich, for your sakes he *became poor*," &c. Deny thyself, especially in such times as these, of luxuries in eating, drinking, apparel, entertainments, appearance, &c. Emu-

late the churches of Macedonia, (2 Cor. viii.), whose deep poverty abounded to the riches of their liberality.

4. We are to do good, notwithstanding discouraging appearances in providence. We must not regard wind and weather, but resemble the husbandman in sowing the grain. The work *must* be done—the corn *must* be sown, let wind and weather be what they may. "Here is a cloud," says one; "stay awhile. I am apprehensive of loss in this quarter and in that; and I may not have enough for myself." Nay; but "in the morning sow thy seed, and in the evening withhold not thy hand." Give as the Lord hath prospered you, and leave another day or another year to take care for itself.

II. Consider the motives by which this duty is enforced.

1. The reward which awaits you. "Thou shalt *find* it again." What we do for the poor is not thrown away, though it may seem to be so. It is sowing the seeds of immortality, and, if done right, we shall find it, though it may be "many days" first. God so orders it, that merciful men meet with mercy in this life, and their children after them, Ps. cxii. 20; and who knows what ours may need? Or, if we never find it here, we shall find it in a dying hour, and still more at the judgment, Matt. xxv. 31—46. The poor are Christ's receivers. Yea, it will add to our joy hereafter, else it could not be called "laying up treasure in heaven."

2. The impending ills that threaten us. "Thou knowest not *what evil shall be upon the earth.*" Covetousness would turn this to another use: "We know not what we shall want; we must every one look to himself." No! that which you now possess may be taken from you: foes may consume it, floods may sweep it away, enemies may invade it, or internal changes may strip you of your all. Do good while you have it in your power—by-and-by you may be unable.

3. The design of God in affording us what we have—not that it may be hoarded, but communicated. If the clouds be full of rain, they *empty themselves on the earth.* Inanimate nature is brought in to provoke us. We are but stewards after all, and must give account of our stewardship.

4. The near approach of death, when all our opportunities will be for ever at an end. The tree will soon fall, and as it falls, so it will lie. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device in the grave, whither thou goest."

MEANS TO BE EMPLOYED FOR OBTAINING THE SPIRIT.

BY REV. J. A. JAMES.

SOME of these are to be engaged in by the churches, in their *collective* capacity; such as *seasons of humiliation, fasting, and prayer*, specially set apart, in addition to the ordinary times of our social devotions.

If we look into the New Testament, and observe the practice of the apos-

tles, we shall find that special occasions led to special seasons of prayer. What is customary generally becomes dull; formality is the usual result of stated forms; we all need something, even in reference to religion itself, to vary the sameness of regularly returning exercises. Who has not felt the need of this, in application to personal religion and closet devotion, and experienced the reviving influence of an hour, an evening, or a day, set apart for extraordinary devotion? And may it not be expected that *churches* would feel *the same* influence from such seasons? How much solemnity generally pervades such meetings! All seem called upon to humble themselves afresh before God; afresh to devote themselves to his service; and afresh to seek his blessing upon the church.

And the solemnity would be much increased by the addition of FASTING! How comes it to happen that fasting is so much neglected in modern times, as to be almost laid aside? Only because we have sunk into a religion which loveth ease, and which excludes all that is self-denying and rigorous. Did not our Lord, in his sermon upon the mount, take it for granted that his disciples *did* fast, though in a way less ostentatious than the Pharisees? Did he not himself fast forty days in the wilderness? Did not the apostles frequently observe the custom? Has not the church, in every age till the present, considered it as a Christian duty? Is it not a dictate of nature, as well as a duty of religion, and thus justified by reason, as well as sanctioned by revelation? For what *is* fasting? and what is its *design*? It is a practice to be observed on seasons of solemn humiliation and confession of sin, when the soul is supposed to be so much grieved, affected, and impressed, on account of guilt, as to have little inclination for the ordinary gratifications of appetite. In great grief such gratifications are not only unsuitable, but undesired. Who, in deep grief, is inclined to go to a feast? Fasting is intended both to express and to aid inward humiliation; it is the conformity of the state of the outward to that of the inward man; it is the communion of the body with the soul, in the act of abasement and self-mortification. *Total abstinence* from *all* food is not necessary, for this would rather impede than aid devotion; but surely, on seasons of solemn and extraordinary prayer, an abstinence from our usual and lawful indulgences of appetite is suitable and necessary.

Such fasts should be observed by individuals in reference to their own personal religion, and by religious societies in their collective capacity. All churches have, in one age or another, admitted this. The Church of Rome has been followed by the Church of England; and in an earlier period of the history of Dissenters, it was common for *their* churches to practice this solemnity. The Christian societies in America are exemplary in their observance of this custom, and why should not we?

Special seasons of solemn prayer, at which assembled churches unite in fervent supplication to God for the outpouring of the Spirit and the revival of religion, are singularly calculated to affect the mind with the importance of the subject, and to produce a very deep impression in reference to it. Let all the members, therefore, make a point of being present on such occasions; and let them go in the most devout

and spiritual manner, as to a business of uncommon solemnity.

But still, these public meetings of the church are of themselves not sufficient to produce the desired end. IF THE MATTER STOP HERE, LITTLE WILL BE DONE. Nothing more will, in this case, result than a mere temporary excitement and stir,—a feeling which, however solemn or affecting at the time, will be but transient, and die away with the occasion, during which it is wrought up. Hence many persons, aware that the excitement produced by such means seldom lasts long, consider them of no great consequence, and do not give them their attendance or encouragement. This conduct would be less unreasonable than it is, if such solemnities were to be considered apart from other things, which they are actually intended to originate. Their object is, in fact, not to supersede, but to lead to, individual anxiety and improvement. The church is called together to humble itself, to confess its sins, to lament its lukewarm state, and to pray for the effusion of the Spirit, in order that each *individual member* may thus, by the weight and influence of the whole body, have the subject brought home with greater effect upon his own heart and conscience. It is the expostulation and admonition of the community to every single member of it.

1. Permit me, then, my dear friends, to remind you *that you must seek the revival of religion generally, in the way of* YOUR OWN PERSONAL IMPROVEMENT. You must say, each for himself, "*I* need to be revived, and must begin with *myself*. *My* religion is at a low ebb, and I am desirous, for myself, to partake of a larger measure of the Spirit's influence." We must not lose sight of ourselves in looking at the church generally. We must not forget that we are parts of the community; and that if the society be revived, it must be by the revival of its individual members. We must not be looking about, saying, "Where, and how, and when, will the work begin?" but should say, "It is to begin now, with us, and by *our* increased attention to all that enters into the essence of vital godliness." In this sense of the words, we may remark, "that the kingdom of God cometh not with observation." Each may say, "I am an Achan who troubleth the camp, or one who intercedeth for the people, and blesseth them." And we should each act as if the interests of the church depended upon our own spiritual condition. Yes; it is this *individuality* of feeling—it is this attempt of each one to seek the revival of his own piety—that will bring on the glorious awakening that we desire.

And then we must seek our personal improvement, at all risks, and hazards, and costs. We should say, "O God, let my *soul* prosper and be in health, at all events! Improve my personal religion, my Christian temper and spirit, though it be at the sacrifice of my temporal comfort. Supply my deficiencies, mortify my corruptions, increase my spirituality, and enkindle in my heart the flame of holy love, though it be necessary, in order to accomplish this purpose, to diminish my worldly ease and enjoyments." Ah! are we prepared to say this? Are we prepared to set up personal religion, as that one grand paramount concern to which all things must be brought into subjection? Do we remember what we ask for, when we ask for a growth in

grace, and consider that God may answer us by terrible things in righteousness?

2. If we would be revived, *we must resist by faith the encroaching influence of the world, and the engrossing power of things seen and temporal.* The address to the church of Laodicea would lead one to suppose that it was a place of trade;—trade produced riches, and riches pride, worldly mindedness, love of ease, indifference to Divine things, and spiritual poverty. Britain, like Laodicea, is a place of trade, and trade is producing the same effects here as it did there; and if there be any people in the world, says Mr. Fuller, to whom the counsel of Laodicea is applicable rather than to others, it seems to be the churches in Britain. Most men appear inordinately intent upon the world. To be rich, or at least to be comfortable, to be reputable, to be genteel, to be fashionable, to live in larger houses, and to have finer furniture and more servants, than their fathers, seems to be the supreme anxiety of most. They must, whether they can afford it or not, vie with their neighbours in all their habits. This seems the rage of the present day; and the church of God is, in a measure, carried away with the delusion. There is a grasping at things beyond their reach, an ambitious and restless aspiring at some undefinable point of elevation, which many seem to possess, to the great injury of their religion, almost without knowing it. All their time, all their attention, is absorbed, and all the vigour of their spirits is exhausted, in this panting race after the world's possessions and comforts. It is evident that, till this disposition be more subdued than it is—till our moderation be more known to all men—till we have lowered our estimate of the importance of wealth—till we have ceased *thus* to mind earthly things—till we have gained a greater victory over the world, or are anxious to gain it—our religion *cannot* be revived: it is like seed growing amidst thorns; and though a fertile shower and a warmer sun should cause it to spring afresh during a more than ordinary genial season, yet it is still amongst thorns, which will be sure to choke the grain. I am afraid that we have not that simplicity of taste, that contentment, that moral courage to be indifferent to the world's opinion, that sobriety of mind, that comparative unconcernedness about finery and splendour, which are necessary to prepare us for a high state of religious feeling. Let us, then, consider this matter—let us attend to the apostolic admonition, "Be not conformed to this world, but, be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of the Lord." The spirit of the world, and the spirit of religion, cannot dwell together in the same bosom. "Ye cannot serve God and Mammon." "If any man love the world, the love of the Father is not in him." "Seekest thou great things for thyself? Seek them not." "Lay not up for yourselves treasures on earth," so much as treasures in heaven. Remember that "ONE *thing is needful*," and that "a man's life consisteth not in the abundance of the things that he hath." But if we *will* be rich—if we *will* be careful about many things—if we *will* be full of ambition, and covetousness, and earthly mindedness—then we cannot experience much revival in piety, and need not add hypocrisy to lukewarmness; for very little

better than an hypocrite is that man who attends meetings to pray for the effusion of the Holy Spirit, and yet will not moderate his extreme anxiety after wealth.

3. If we are in a state of declension, *let us inquire whether any particular cause has produced this effect, and retrace our steps.* "Remember from whence thou art fallen," was the counsel delivered by our Lord to one of the ancient churches; and it was immediately added, "and repent and do thy first works." Perhaps there has been AN HABITUAL NEGLECT OF THE WORD OF GOD. In all declensions in the church of God, a neglect of the Scriptures has been at the root: on the contrary, in all seasons of revival and reformation, the Scriptures have been the grand means of their being brought about. There are several ways in which a want of proper regard to God's Word is discovered;—such as a neglecting to read, meditate, and pray over it; not reading it, for the ends and purposes for which it was written; forming a low opinion of the importance of the truths it contains. If *this* be the case, and I am afraid *it is very generally* the case, let us seek a revival of religion by a revived attention to the Scriptures. The Bible is in great danger of being neglected for periodical publications, reports of religious institutions, fashionable poetry, popular tales, and works of even questionable propriety. The Bible is the great reformer and reviver of religion; this is the instrument the Spirit employs. Perhaps the Bible was never more talked about, and comparatively less read, than it is now. Our piety must breathe the air of revelation, or it cannot be invigorated. We must read, mark, learn, and inwardly digest, the word of God. We must meditate more, we must read more, as upon our knees. We must read for the sake of devotion, spirituality, sanctification, comfort, and not merely for curiosity and controversy.

Perhaps we have declined in religion through A NEGLECT OF PRIVATE PRAYER. We have taken the time once devoted to retirement, and given it to business, or domestic comfort, or personal gratification. We have abridged the season, and lost the spirit of prayer, till our closet exercises have become mere dull, cold, heartless forms, which we observe just as we retire to rest, or rise from our bed. We no longer, probably, go into our closet "to commune with our Father who seeth in secret." Or if we still keep up the habit of stated seasons of retirement, perhaps there is much that is wrong in our *manner* of performing this duty. "When we pray, do we really and earnestly desire what we ask for? Do we merely use words, or does the heart engage? Do we watch unto prayer, looking and waiting for an answer? Are we not apt to be less earnest in matters wherein we should take no denial, than in others wherein it becomes us to be submissive? Do we not feel languid and formal in asking for spiritual blessings, and reserve the energy of our spirits for temporal deliverances? When we pray for good things, is it always for a good end? When we confess our sins, and pray to be restored, do we really lament them, and mean to forsake them? When we pray for Divine direction in matters of faith or practice, are we sincerely determined to follow the dictates of God's Word? Are we not greatly wanting in what may be called religious public

spirit in our prayers? Do we ask blessings wholly in the name of Christ?" Now let us examine ourselves, let us look back upon our habits of prayer, and try them by these tests. If we have become slack in this duty, no wonder religion has declined in our souls; the spirit of prayer is the very essence of piety. If we would be revived, we must renew this holy and delightful exercise. We must renew the habits of communion with God. We must have our stated seasons of retirement, and regularly observe them. We must seek to have the holy fire of devotion rekindled upon the altar of the closet. We must be *much* in prayer, and "pray *always* with all prayer and supplication," and *wrestle* in prayer. And one great object of our prayer must be, the revival of our own religion and the religion of our church; and the outpouring of the Holy Spirit upon unconverted sinners in general. Day and night we must cry to God with intense earnestness for the effusion of his grace. It must be an object on which we set our hearts, and for which we breathe out our longings to Him, who alone can gratify our desires, and give us our requests.

Another circumstance, which often occasions deadness and declension in personal religion, is, that OF SIN LYING ON THE CONSCIENCE UNLAMENTED. If there be any particular evil to which we have been addicted, and that evil is still persisted in, we may be certain that we have not lamented it sufficiently, or to any good purpose; or, if we are refraining from it merely from prudential considerations, and not from hatred of the thing itself; or, if we have accumulated much guilt upon the conscience by smaller sins, secret faults, or minor imperfections, without being affected by a spirit of penitence; or, if we remember past evils with pleasure and approbation; or do not confess, abhor, and reject them;—such a state of mind as this, must necessarily weaken and enervate our graces, cut us off from communion with God, give Satan an advantage over us, and lead to habitual lukewarmness, if not to open apostacy. Tenderness of conscience, and an habitual contrition of heart, are essential to a high degree of spiritual prosperity.*

If we would have amongst us a *real* revival of religion, and not a mere name; if we are anxious that the present stir and excitement should not end in mere talk, but in a permanent improvement of the state of our churches;—these things must receive our most serious attention.

4. *We must remove all stumbling-blocks out of the way.*

The language of the prophet should be attended to: "Prepare ye the way of the Lord, make straight in the desert a high way for our God. Cast ye up, cast ye up; prepare the way, take up the stumbling-blocks out of the way of my people." Now, there are many things which, if not removed, will hinder the work that we are anxious to see going on amongst us. *All contentions must cease*; not only such as affect and divide the church generally—for blessed be the God of peace, my dear brethren, we have none of these—*but all such as exist in private, and alienate the mind of one brother from another.* Wherever two members are living in a state of enmity or estrangement, there is an obstacle to a revival. If we grieve the Holy Spirit, which we do when we

* See Mr. Fuller's Works, vol. viii. from p. 9 to 57.

indulge in anger, wrath, envy, malice, revenge; or when we cherish unkind thoughts, and use uncharitable language towards each other;—this celestial Guest cannot be expected to visit us with the extraordinary tokens of his presence. "The irascible passions surround the church with a sort of turbulent atmosphere, than which nothing is more opposite to that calm and holy light in which the Spirit loves to dwell." "Christ," says Edwards, "appears, as it were, coming in his kingdom, which calls for great moderation in our behaviour towards all men. The awe of the Divine Majesty that appears present or approaching, should dispose us to it, and deter us from the contrary. For us to be judging one another, and behaving with bitterness and fierceness towards one another, when He who is the searcher of all hearts appears so remarkably present, is exceedingly unsuitable. Our business at such a time should be at home, searching and condemning ourselves, and taking heed to our own behaviour. If there be glorious prosperity to the church of God approaching, those that are the most meek will have the largest share in it." It is the prevalence of a spirit of love, that will prepare us for a time of great awakening among those who know not God.

We must also put away *our worldly mindedness, our ambition, our excessive anxiety to be conformed, as far as possible, to the showy, expensive, and luxurious habits of the people of this world.* We must restrain our taste for voluptuous ease, and extravagance, and self-indulgence; we must give up our anxiety to be accounted fashionable and genteel: instead of which, we must, without being mean, or contemptible, or antiquated, be simple, economical, and self-denying, that we may have the more to give to the cause of humanity and piety. Our calling, as Christians, is to holiness and mercy. We must aim to do good, and consider benevolence as our very vocation.

We must give up, also, *our sinful shame and cowardice, our fear of the world's sneer, our dread of ridicule, our painful apprehensiveness of reproach and censure.* Tenderly sensitive to everything that affects our moral character, we must be utterly indifferent to everything else. We must be content to bear the charge of fanaticism, enthusiasm, and cant. We must prepare to be thought weak-minded visionaries, and be utterly regardless of the contempt thrown on our understanding by those who neither know us nor the Scriptures. If we would have the presence and the power of Christ amongst us, we must have his cross too; for if we are ashamed or afraid of his cross, he will not come. A real revival of religion will expose us to flippant, ignorant, and ill-natured remark; and cowardly shame of these things will unquestionably keep away the benefits.

5. *We must be very diligent in our attendance upon* ALL *the public means of grace.*

Our sabbaths must be most diligently, and even *anxiously*, improved. Instead of satisfying ourselves with *one* service on the Lord's day, as is the case with many professors, we must at least go twice to the house of God; and if we have not conveniences for carrying our families thither, we must not go to such a distance from the place of worship, that in bad weather they are prevented from going at all, and in fine weather from going more than once.

If our religious enjoyment and improvement be thus sacrificed to the love of the country, how can we expect the influence of the Spirit in any large measure? There is an evil creeping into, and spreading through, our religious societies, of a very serious nature, which, if it be not checked, will disappoint all our hopes of revival;—I mean this practice of partial neglect of the public means of grace—this habit of going to such a distance from the house of God, as to prevent a constant and frequent attendance upon its public services. *Week-day services* are also, by this means, almost entirely given up by many. And there are some who live in the neglect of *these* services, without even the excuse of distance for the omission. Can we expect the blessing we seek, if we do not avail ourselves of every suitable opportunity to obtain it? Is not a prayer-meeting, a week-day sermon, eminently calculated to perpetuate and keep alive the impressions produced on the sabbath, and to maintain, amidst the urgency of worldly cares, a sense of religion upon the mind? Do we not need constantly returning admonitions, frequently repeated helps, to keep up our regard to eternal and unseen things? Let us, then, be found in our places, as far as a due attention to other duties will allow, on these week-day services. Let us make no voluntary engagements of pleasure or visiting for those evenings, but consider them as sacred to our souls' concerns. The people called Quakers, who are by no means deficient in attention to the duties of their worldly calling, devote an hour every Wednesday morning to a religious meeting; and thus redeem one of the most valuable portions of the day from the things that are seen and temporal, to devote it to the things that are unseen and eternal. In the Establishment, all cathedral churches have religious service twice every day; and morning prayers are also read in many churches every day, and in others several times in the week—a practice which is evidently founded on the supposition, that we need all possible helps to devotion from public worship, and need them during the week as well as on the sabbath. It is quite vain for us to look for any improvement in our habits of religious feeling, unless we are prepared to give ourselves to the means likely to produce it. We must awake from our sleep, we must throw aside our sloth, we must employ the diligence which we observe in the man whose determination it is to be rich; for it is thus only we have any right or reason to look for a growth in grace.

6. In order to obtain this revival, as it respects the more frequent and numerous conversions of sinners, *there must be* A GENERAL EFFORT *to obtain it.*

In this great work there is something for *all* to do. Here is room *for* all, and a demand *upon* all. None of the friends of Zion, whether in a public or a private situation, should stand by as idle spectators. MINISTERS, of course, must *take the lead.* It belongs to them in virtue of their office, and calling, and vows. We should be tremblingly anxious to encourage and promote the work by every means in our power. We should first seek an enlarged measure of Divine influence upon our own souls. *We* need a double portion of the Spirit of God at such a time as this. "We need to be as full of light as a glass that is held out in the sun; and with respect to love and zeal, we need to be

like the angels who are as flames of fire. The state of the times extremely requires a fullness of the Divine Spirit in ministers, and we ought to give ourselves no rest till we have obtained it. And, in order to this, I think that we, above all persons, should give ourselves to fasting and prayer, both in secret and one with another." We should also promote this work in every possible way—by preaching about it; speaking of it in our church meetings; conversing with our friends in reference to it; by instituting special seasons for public prayer; by reading suitable accounts to our churches of revivals in other places, especially Mr. Edwards's account of the work in New England, and the modern statements from America; by a diligent and serious catechising of the children in our congregations; by appointing meetings for the encouragement and direction of persons under religious concern; and by every other means which a holy ingenuity can devise. *Our* responsibility just now is awful indeed. Our churches are in a crisis, and can *we* be indifferent?

The DEACONS and more INFLUENTIAL MEMBERS of our churches, should come forward and give all their assistance to the work. Instead of standing by with cold indifference, or sceptical hesitation, they should do all they can in the way of ready and judicious activity. They should animate their brethren by their example, and stimulate them by their conversation. They should endeavour to be present at all meetings for prayer, and obviously attach great importance to the work.

HEADS OF FAMILIES should give themselves with renewed zeal to the work of domestic religion, and labour with fresh vigour to train up their children and servants in the fear of the Lord. There must be a revival in *domestic piety*. Family prayer must be performed with greater punctuality, constancy, fervour, and solemnity; and the fire of devotion kindled afresh upon the altar in our own house, as well as in our closet.

SUNDAY-SCHOOL TEACHERS must have a deeper impression of their obligations to seek the spiritual welfare of their youthful charge, a more awful sense of their accountability, and a more ardent zeal for their success. They must consider, that the salvation of the souls of the children is the highest end of their office, and leave no effort untried to accomplish it. They must be anxious to see a revival of religion in the scene of their labours, and among the objects of their solicitude. And, for their encouragement, they should be informed that the great work which God is doing in America may be traced up, in a great measure, to the Bible classes in the Sunday-schools of the UNITED STATES; and the same remark applies to the extraordinary awakenings which have taken place in Wales. Mr. Charles, of Bala, distinctly states this fact, in letters printed in his Memoirs lately published. If all Sunday-school teachers were qualified for their work, and eminently devoted to its spiritual objects, a wonderful change might be looked for in the religious state of this country through their instrumentality. They prepare the children, by instruction, to hear the ministers of religion with greater edification.

HEADS OF MANUFACTORIES may do much, by discouraging vice in their establishments; by establishing libraries of suitable books, to be read by their

workmen at their own homes; by encouraging their attendance upon public worship; occasionally admonishing them to fear God; and, above all, by setting an example of all morality, piety, and Christian temper.

SERVANTS, whether domestic or manufacturing, may admonish their fellow-servants, and labour in the way of counsel, persuasion, and admonition, to reclaim them from the ways of sin, to impress them with a sense of religion, and to save their souls from death.

THE MASTERS AND MISTRESSES OF BOARDING-SCHOOLS should be anxious, not only about the mental culture, and general habits, and elegant accomplishments of their pupils, but also about their personal religion—remembering that the souls of the children are committed to their care, as well as their bodies and their intellectual interests. The *religious character* is too frequently lost sight of in such establishments, and the advancement of the understanding in general knowledge alone attempted.

SKETCH OF THE LATE MR. DAVID PENROSE.

THE labours of a village preacher, as was the deceased, are much secluded; and being carried on within a narrow sphere, as well as among the humbler classes, obtain little notice. The occupation is considered by many religious professors as having, at best, only a slender claim upon their sympathy or encouragement. He may have taken many a wearisome step in his benevolent, disinterested efforts—have travelled far—have braved the winter's storm, and been exhausted by the summer's sultry heat, and have spent years of patient toil in his heavenly Master's work. These pursuits on the sabbath may have succeeded days of manual labour either in the field, the shop, or the manufactory, and, consequently, been undergone at the sacrifice of personal ease. In addition to all this, there may be little of what is promising in the scene of his pious effort: he has to grapple with difficulties arising from the ignorance, indifference, and narrow prejudices, as well as the natural depravity of the people. Sometimes few can be drawn to listen to his message, and fewer still respond to his earnest entreaties.

Did mercenary considerations influence, he would soon relinquish a course imposing this demand upon patience and the powers of the physical frame. The task would be galling; sense would prevail, and settle down upon the couch of repose. In the absence, therefore, of inducements likely to corrupt the motives, the *prevailing* impulse must be found in love to Christ, and deep compassion for the perishing souls of men.

It was under the governance of these hallowed principles that the subject of this memoir employed for many years his energies in the work of village preaching, not coming behind any similarly engaged in the measure of his zeal, fidelity, and devotedness. He was born at Coseley, a hamlet in the mining districts of Staffordshire, in the year 1796, and descended from pious parents. His youthful days, which were spent at home, were marked by nothing more than a decorous and dutiful line of conduct. On arriving at manhood he removed to Birmingham, an event which, under the overruling providence of God, led

to consequences of the highest moment to his spiritual interests. He went thither a stranger to the power of vital religion, with no other view than that of advancing his temporal welfare, and commenced a day-school. Here he attended the ministry of the Rev. Jehoiada Brewer, whose preaching obtained a just celebrity, and was greatly blessed to many. Thus it proved to the friend now referred to. He had not long sat under the word ere the truth was accompanied with saving efficacy to his heart. As the natural result, he sought the fellowship of the church, and being approved, on satisfactory evidence of his piety, was admitted to the desired privilege.

Thus divinely blest and settled in his religious associations, he began to cherish a strong desire for usefulness. Not unmindful of the favourable opportunity which his position afforded as an instructor of youth—hence, while communicating elementary knowledge of a general kind, he carefully endeavoured to instil religious principles into the mind, knowing their importance to the proper formation of character; and it was his happiness to see in some of his pupils the beneficial effect of his watchful solicitude.

By what particular circumstances he was brought forward into the path of usefulness as an itinerant preacher the writer cannot now ascertain. Suffice it to remark, that he commenced the work about twenty-five years prior to his decease, and that in his early labours he often supplied places at the distance of three, and even ten, miles from his own residence. And to his honour it must here be added, that he went to these scenes of labour with the same promptitude as when the local circumstances were more encouraging, as they became at a later period of his career.

After the death of his pastor, and the subsequent removal of Rev. Mr. Eagleton, Mr. Brewer's successor at Livery-street Chapel, he wished for a change of religious fellowship, owing to the unsettled state of the church he had been hitherto connected with, and he, with his beloved partner in life, united themselves to the church under the pastoral oversight of Rev. J. A. James. Here a wider scope for his talents as a village supply was opened to him. There were more stations and more labourers, all whose operations were conducted with a spirit of love, and guided by the skilful hand of a senior deacon of the church, (still living,) eminent for his piety, wisdom, and zeal.

Our departed friend, along with the other members of this fraternal band, being one in heart and in object, felt a desire for some periodical seasons of devotion and counsel in "a *collective capacity*." Ends of importance seemed likely to result from such an arrangement. All of them at once concurred in the scheme, and in the year 1834 was formed the Carr's Lane Village Preachers' Association; its design being, at quarterly-meetings held where most convenient, to unite in prayer, consider the state of the several stations, and concert measures for their improvement; to reciprocate brotherly affection, and afford mutual counsel and encouragement as circumstances might seem to require. This organization has happily realized more than was anticipated at its origin. Mr. Penrose was unanimously chosen secretary at its commencement, and filled the

office until his death. His active services and judicious management proved of considerable advantage, and secured for him the grateful esteem of all the brethren.

It is remarkable that the last time at which he met with them in their associated capacity was in his own house, and within one month of his decease. The season was one of deep interest, as the writer well remembers. The countenance of this man of God wore its accustomed hue of health, and beamed with cheerfulness. He was active, as usual, at his post. Had it been inquired which of the assembly would, in all probability, *first* fall a victim to the stroke of the last enemy, *he* would certainly have been passed over. But Oh, the mysteries of Providence! how baffling to our calculations! how admonitory to our too confident sense of security! The mortal blow fell where it was least expected.

"In human hearts what bolder thought can rise
Than man's presumption on to-morrow's dawn?
Where is to-morrow? In another world.
For numbers this is certain—the reverse
Is sure to none." YOUNG.

By too great exposure to the weather in the business he now followed, (having for some time relinquished the scholastic profession,) he laid, it is thought, the foundation of that malady which terminated so fatally. One cold upon another issued in a severe inflammation of the air-vessels of the lungs, which resisted all medical skill, and within one week from his being laid aside from his ordinary duties he finished his probationary term on earth.

In his last sickness he could speak but little, owing to the excessive difficulty in his breathing; but all he did say clearly evinced that religion was richly enjoyed within: and even in those hours when from the height of the inflammation he appeared bewildered, he discovered most strikingly the spiritual bias of his affections. Happily in his case no death-bed testimony was requisite in order to afford to others satisfactory evidence of his preparation for the great change. He had lived the life of the righteous, and would, as the sure consequence, enter at death on the inconceivable blessedness of heaven. Faithful till his work was done, he then received the crown of life. He died on January 15th of the present year, and was interred at the general cemetery. The funeral obsequies were performed by his beloved pastor, who, both at the grave and in the sanctuary on the following sabbath, made honourable mention of his consistent piety, meekness of spirit, steady aim at usefulness, generous disposition, and other excellences. Nor were his fellow-labourers wanting in the appropriate expression of their sorrow for his removal, and their sense of his great worth, both to his mourning widow, and at the several places where, in common with themselves, he had been accustomed to proclaim the word of life.

A fragment, illustrative of the frame of his mind in the closing part of his brief illness, is too valuable to be omitted. In his musings he quoted aloud the beautiful language of the apostle Peter, "To you that believe *he* is precious"—referring to Christ, the sinner's hope. His dear partner, who was near him, made the inquiry, not from doubt, but to elicit *fully* his views

in the near approach of dissolution, "*Do* you believe?" He replied with great emphasis, "I *do* believe; he *is*, he *is* precious." What a balm must such an assurance have been to her wounded heart!

This departed saint was one of a class in the Christian church who are valuable pioneers in furthering the spread of vital religion, and through whose agency, accompanied by the Holy Spirit's blessing, many villages and hamlets in our own land have been rescued from gross moral darkness, with its attendant evils, and visited with the light of gospel truth. Places which had been only a moral desert, where the noxious weeds of vice grew with luxuriance, have been transformed into the garden of the Lord, lovely to the eye, and rich in fruits of choicest excellence. Let the imagination dwell upon the interesting fact, that every sabbath hundreds of these unpretending advocates of the truth go forth, often a distance from their own abodes, to carry the message of celestial mercy to the rustic assembly convened either in the village chapel, or in the still humbler edifice, the cottage or the barn. Myriads of immortal beings are thus brought under instruction, not only scriptural in its character, but addressed in a form and style suited to their capacities and limited education. As a consequence fairly to be expected from this adaptation of means, their sympathies are awakened in some degree; and by being enabled to apprehend the important subjects which are elucidated with much simplicity and enforced with earnestness, they begin to feel an interest in the preaching of men who assume no official rank or honour. This spirit of hearing is in many cases a step to the accomplishment of the great end sought to be attained, namely, the conversion of the soul to God. Not unfrequently is the way at length prepared and the foundation laid for an interest which obtains the oversight of a stated pastor.

Facts like these most undeniably prove "the Itinerant System" to be deserving of more support from our churches generally than it has yet received; and if those members not otherwise occupied, whose position gives them influence, who have an intimate knowledge and experience of "the truth as it is in Jesus," who have a tolerable share of leisure for reading and meditation, who, in addition, have a readiness of utterance and correctness of diction, all being aided by education, and who only want bringing out into the field of action in order to be useful and acceptable,—if they could be combined with those who are already working in this department of Christian effort, who can conceive the wide extent which scriptural truth would obtain in the rural districts of our country, and with it the setting up of many churches of our own faith and order where none now exist?

Would that the dormant talent in our churches were brought into energetic operation, either in this or some other form, bearing upon the progress of religion in our beloved country! For if Britain is to prove a blessing to other lands to the extent we could wish, and for which our devout aspirations should daily ascend to Heaven, she must be herself "thoroughly" evangelized.

Birmingham. H. P.

The Letter Box.

To commence on Friday, Jan. 7, 1848,

"THE BRITISH BANNER:"

A NEW WEEKLY JOURNAL

OF

Literature, Liberty, Humanity, and Religion.

Sixteen Pages, Sixty-Four Columns. Price FOURPENCE.

TO BE CONDUCTED BY

JOHN CAMPBELL, D.D.,

EDITOR OF "THE CHRISTIAN WITNESS" AND "CHRISTIAN'S PENNY MAGAZINE."

To the Readers of the Christian's Penny Magazine.

FRIENDS AND FELLOW-CHRISTIANS.—The history of this great undertaking on behalf of religion, liberty, and humanity, which has sprung out of the CHRISTIAN WITNESS, will be found detailed at length in the *Prospectus* stitched up with the Number of that Journal for the last month, which we most earnestly beg you will read and consider; and then, with promptitude, render all the assistance you may think it deserves. The following is the outline of the Journal, from which its object and importance will at once appear:

POLITICAL PRINCIPLES.

The Politics of THE BRITISH BANNER will be those generally held by the great body of English Nonconformists, in the largest sense liberal, but rational, to the exclusion of all that is theoretic, wild, and visionary, holding as we do, that to raise the nations we must raise the individual—that moral is alike the sure precursor and the only safe foundation of all political reform. We will never cease to insist that National can only be the effect of Individual regeneration. On these grounds, not simply rejecting, but resenting the idea that the ignorant, the idle, the improvident, the vicious can be raised to happiness and respectability by mere legislation, the conductors of THE BRITISH BANNER will strain every nerve to elevate the moral character of the People, as the only path which will infallibly place them within the pale of the Constitution. Politics, in their columns, will occupy much the same proportion as, in their judgment, they should in the mind of a superior Christian citizen. As to social economics, while they contend for the rights of Labour, they will boldly assert the claims of Capital, not forgetting, however, the duties of the Capitalist. They will take the moderate common-sense practical view of all subjects, to the exclusion of crotchets, and they will in no case waste their breath in the pursuit of the airy to the rejection of the substantial; but notwithstanding this, their motto will be —PROGRESS IN EVERYTHING.

The following are the divisions under which the matter of THE BRITISH BANNER will generally be distributed. All points may not be found in each number, but taking the year throughout, the whole will be found to have received a measure of attention proportionate to their respective importance.

THE BRITISH CONSTITUTION.

The position of the British Elector is honourable and momentous, imposing on him the obligation to understand the system of things of which he is so important an element. It behoves him to be well read in the History of his country, and tolerably conversant with the principles of its Constitution as an object of love, admiration, and reverence, except as it relates to matters ecclesiastical. To accomplish this, with

proper aid, were a task so easy as to entitle the performer to small praise; but to be wholly ignorant of these things is discreditable to the man, and culpable to the citizen. He ought to be as familiar with Blackstone's Commentaries on the Laws of England as with the alphabet of his mother tongue. What illumination of the path of British History, what insight into the reason of things, and the true foundations of the social fabric, a thorough digest of that work would impart! THE BRITISH BANNER, in popular Essays, Dissertations, and Lectures, will expound the main elements of the mighty theme, directing the reader to the best sources of information.

POLITICAL ECONOMY.

The importance attaching to the subject of Political Economy can hardly be conceived by those unacquainted with it. It is a theme in which all are concerned, and the interest of which is imperishable. As the foundation of this science, every British citizen would do well to familiarize his mind and memory with the immortal work of Adam Smith—*The Wealth of Nations*. This great treasure of Economic philosophy deserves to be in the hands of every young man in England, and as correctors and illustrators, we would add Malthus, Ricardo, Macculloch, and others. THE BRITISH BANNER will teem with simplified lessons and disquisitions on the large and ever-extending field of Political Economy.

RURAL ECONOMY.

The culture of the Earth will continue to be a science of every-day interest so long as man requires food. Apart from its all-important practical bearing as a section of human knowledge merely, it is full of pleasurable instruction. Since, therefore, we anticipate a multitude of readers in the agricultural districts, we shall devote a due proportion of our attention to the wants of the Farmer, who may look for frequent dissertations and essays on Rural Economy; and in particular for what he will value, a Digest of all works which relate to the applications of Chemistry to Agriculture, as also of the Periodical Literature of Husbandry.

BRITISH MANUFACTURES.

Since the strength of the Nation lies very mainly in the manufacturing districts, our readers there have strong claims upon our consideration. The history, progress, and present state of British Manufacture will, therefore, occupy a very considerable portion of attention. It is hoped in this way to diffuse a mass of useful knowledge on a very wide scale, and thus to stimulate the mechanical genius of our youthful countrymen to the ardent pursuit of studies in the direction of their several avocations, which will eminently make for their own improvement and the good of their country. The field is large and abounding with wonders, which will be diffused with instruction, delight, and profit to masses of our readers.

GENERAL LITERATURE.

The pure, the good, and really useful Literature of our country will occupy a large space in the columns of THE BRITISH BANNER, through which the best portions of it will be sown broadcast over the mind of its readers. In addition to a copious analysis of works of merit, ample selections will be made from their essential parts, thus often presenting the marrow of a book in a condensed form. The whole of the Quarterly Reviews will, from time to time, be canvassed, and extracts made of the most valuable portions of the chief articles. But our attention will not be confined to the days which are passing over us. We shall occasionally commune with the spirits of the mighty dead, and reproduce the best parts of the best works of the Poets, Orators, and Philosophers of former times. By such means we hope to achieve somewhat in the way of awakening, enlightening, and elevating the mind of the Millions. We shall thus enable the peasant and the peasant's child to sit down at the same feast with the nobles and princes of the land.

PARLIAMENT.

The proceedings of both Houses of Parliament will be carefully watched, and an elaborate digest of the same set forth in the BRITISH BANNER. In doing this, however, a sound discretion will be exercised: there is much said

and done there of little public consequence, which would only serve to cumber our pages; while, on the other hand, there are occasionally speeches of the highest importance made on matters most deeply affecting the interests of truth, justice, liberty, humanity, religion, and Nonconformity, which all the world should hear, but which are burked by the Daily Press. In the present Parliament there will probably be more speeches made of this description than have been made there since the days of Cromwell; and care will be taken by THE BRITISH BANNER, that, henceforth, such speeches shall not be lost.

EDITORIAL LEADERS.

The chief worth of the general Press consists in those ofttimes admirable articles, denominated Leaders, consisting of comments on passing events, and original disquisitions on the principal topics of the day. These, the chief feature of all Journals, will form a conspicuous department of THE BRITISH BANNER.

FOREIGN NEWS AND CORRESPONDENCE.

In addition to a full and careful digest of all in Foreign lands that refers to the condition of man, and the progress of liberty, provision is being made for regular correspondence in all parts of the world with which it is important to keep up an intimate and constant intercourse. Correspondents are being appointed in all the principal British Colonies. The foreign Correspondence of THE BRITISH BANNER, for intelligence will equal—and for Christian integrity, Christian patriotism, and Christian philanthropy, will immeasurably surpass that of the London Daily Press. Nor will our Correspondence be merely occasional, but regular at fixed periods. In this way the columns of THE BRITISH BANNER will be a standing terror to all Colonial evil-doers, and a praise to them that do well. By this arrangement, the Authorities there will henceforth act, in all matters affecting religion and liberty, under the eye of the British Public to a greater extent than they have hitherto done, and thus be brought more fully under the control of public opinion. In addition to our regular correspondents, the friends of Freedom and of Man, abroad, will uniformly find in THE BRITISH BANNER an organ through which they may boldly assert the rights, and indignantly proclaim the wrongs whether of the Aborigines or of the Settlers; and while doing this on right principles, and in a proper spirit, they will find in THE BANNER advocates to defend and uphold them. In its own line, THE BRITISH BANNER aspires to the useful office of an unpaid Home Agent for the Colonial Voluntary Churches of all Denominations. From the outburst of Churchmanship, and the settlement of Bishops in all the Colonies, a special importance attaches to such an arrangement as that here announced.

HOME NEWS AND CORRESPONDENCE.

A carefully-prepared digest of all Home News, so far as important to the citizen, the Christian, and the philanthropist, will regularly appear in THE BRITISH BANNER, to the uniform exclusion of all nonsense, and gossip, and horrid recitals of crime and blood. Here, too, as in the case of foreign lands, a body of Correspondents is being appointed, in all the chief centres of the Three Kingdoms—men of intelligence, integrity, and judgment, who will report whatever is connected with the public weal. Here, too, regularity will be secured by the fixing of special periods of communication, besides providing for extraordinary occurrences.

PHILANTHROPY.

While both Home and Foreign News will, as far as practicable, be made subservient to the interests of philanthropy, means will be adopted for their express promotion; and as all true philanthropy is the fruit of Gospel knowledge, so the highest philanthropy is that the object of which is, to bring men home to God, and, therefore, Missions—City, Home, and Foreign Missions—will receive special attention. In this matter the Missions of all Orthodox Voluntary Communities will be treated alike. Their Annual Reports and Periodical Statements, which have hitherto been turned to very little account by the Public Press, will be regularly analyzed, reviewed, and, as much as may be, converted into

ailment for the sustenance and increase of the spirit of Missions. In this respect it is hoped THE BRITISH BANNER will earn for itself a good degree, by rendering special service to every section of the Church of God. Reports of Prisons, Penitentiaries, Government Inspectors, and Commissioners on all subjects affecting the Sanatory condition of the People, will be carefully examined and faithfully discussed, nor will matters affecting Peace and Temperance be forgotten. All that appertains to the Poor, the Aged, the Widow, and the Orphan, will ever find sympathy, and, when needful, advocacy in the columns of THE BRITISH BANNER.

PROTESTANTISM.

The conductors of THE BRITISH BANNER will wage eternal war with Rome! On this great field they will put forth all their strength, and bring to the conflict all the resources they have at their command. They hold the subject to be vital, not only to true religion, but to the liberties of England; and they will not fail, in the spirit of the Prophets and Apostles, to teach and warn the People of these Nations. But while they smite the system, they will spare the man, showing all tenderness towards those who are the dupes and victims of the cruel and impious imposture. They will, moreover, fairly and fully represent the just and generous views of the Protestant Dissenters on this subject, contending for the same civil rights and privileges on behalf of the Catholics as for themselves; but to the uttermost opposing all Catholic endowment and Ecclesiastical ascendancy, on the same principles which lead them to oppose *all* endowments and all ascendancy whatsoever. The spirit, the doctrines, the ordinances, the orders, the whole system of Popery—these are the subjects to be assailed in THE BRITISH BANNER.

NONCONFORMITY.

A steady, an intense, an unmitigable opposition to the principle of Ecclesiastical Establishments will form a regular feature of THE BRITISH BANNER. That opposition, however, will be in no respect sectional or sectarian. It will in no way interfere with the special work of denominational Journals and Magazines, but leave them to do their own work, which they are doing ably, admirably, in their own way. THE BRITISH BANNER will be the Journal *of all classes of Nonconformists, but the organ of none.* Each will find in it a friend, a teacher, and an advocate, and, when occasion requires, a monitor and a corrector. It will strenuously labour to expound, inculcate, and diffuse the principles of true Dissent in the spirit of the Gospel, and endeavour, in all possible ways, to show its benignant bearing on Civil and Religious Liberty, and on the best interests alike of the Church and the State.

EDUCATION.

Education, of the best kind, and on the best principles, as a theme intimately connected with the highest destinies of our native country, and the complete emancipation of our great globe from the cruel tyranny of ignorance and sin, will ever be a congenial subject to the conductors of THE BRITISH BANNER. Works on Education will command prompt and special attention; reports of Colleges, of every class, and of Educational Societies of all sects, will be analyzed and reviewed, and their main facts recited. While occasional Essays and Dissertations on the general subject will adorn and enrich its pages.

JUVENILE ENTERTAINMENT.

Since THE BRITISH BANNER strongly aspires to the enviable honour of a *Family Journal*, it will labour to interest and benefit the young. To this end it will provide for them appropriate history, biography, tales, poetry, stories of missions, lessons of wisdom, and, occasionally, lectures on Science, and whatever may most conduce to instruct, delight, and improve: and thus we hope, through the affections of the boy, to gain the judgment of the man, and draw him to the ranks of Christian patriotism.

LAW COURTS.

Much that passes in the Courts of Law is of no interest to the bulk of mankind, and will, therefore, be entirely omitted; but their proceedings will be carefully watched, and whatever is of importance to trade, com-

merce, religion, liberty, or humanity, will be faithfully recorded and commented on.

POLICE COURTS.

As now managed by the bulk of the London Press, our Police Courts are so many Cess Pools, so many pits of moral pollution, where all that is vile, foul, putrid, and pestilential, is weekly collected to be cleared out and spread abroad on the minds of the British people every Sabbath-day! In this respect even the better portion of the public Press is by no means irreproachable or unimpeachable. Much, very much is recorded and proclaimed through all the land, which, for the interests of morality, were a thousand times better buried in oblivion. It is simply a process for manuring the hearts of the more corrupt portions of society for a fresh and more luxuriant crop of iniquity. THE BRITISH BANNER will watch the proceedings of these Courts for the purpose of selecting all such matters as may contribute to teach, to warn, and be turned to the good of society, for which comments will often accompany narration; but whatever is not both safe and useful will be excluded. On the same grounds those sources of wickedness, those scandals of our age—*Quack Advertisements, which, for gold, obtain ready admittance to nearly all Journals, not excepting the religious, will find no place in* THE BRITISH BANNER.

SIZE AND PRICE.

The *size* of this Journal will be the largest allowed by law, comprising *sixteen* pages, bearing SIXTY-FOUR columns, with new and beautiful type.

The *price* will be *Fourpence*, while the amount of matter will be more than *double* that contained in the bulk of the *Fivepenny* papers.

The Children's Gallery.

THE WAY TO PERDITION DESCRIBED BY AUTHORITY.

Village Annals. Price 9d. Ninth Edition. Published under the Direction of the Committee of General Literature and Education appointed by the Society for Promoting Christian Knowledge. London.

IT contains the story of Hetty Jones, a supposed poor child, first put to a village church school, then placed out at service. The lady who kindly did these good offices for her, proceeds, in the 12th chapter of the "Annals," as follows:

"Having heard about this time that there was to be a confirmation by the bishop, I sent for Hetty, to talk to her on the subject, as I thought she was now come to an age when she was fit to take upon herself the promises made for her at her baptism by her godfather and godmothers, and to renew her vow to be a Christian. I began by asking her if she would not like to be confirmed?

"'I don't know, ma'am,' she replied; 'I never thought about it.'

"'It is time, however,' said I 'that you should think about it. I intend to speak to the clergyman of the parish, and beg him to examine you, and give you some instructions on the subject, which he will do much better than I can; but in the meantime I will do my best to give you some idea of what you are going to undertake in receiving the sacrament of the Lord's Supper, which you cannot do till you are confirmed. Do you know what is meant by confirmation?'

"'Not exactly, ma'am.'

"'I will try to explain it to you. What did your godfather and godmothers promise for you in your baptism?'

"'They promised and vowed three things in my name.'

"'Why did they promise these things for you?'

"'Because I was an infant, and could not do it for myself.'

"'Now you are come to a reasonable age, should you not take these promises on yourself?'

"'Yes, ma'am, I think I should.'

"'Then, in order to be true Christians, and heirs of the kingdom of heaven, our Saviour has desired us to observe two sacraments. Which are they?'

"'Baptism and the Lord's Supper.'

"'What do we do at our baptism?'

"'We become Christians, and enter into covenant with God.'

"'What is the covenant we make with God at our baptism?'

"'We promise and vow three things; and if we do these three things, God agrees to save our souls, for Christ's sake.'

"'Have we not all broken our agreement or covenant?'

"'Yes, we have very often sinned against God.'

"'Have we, then, any right to expect that God will keep his part of the agreement, and save our souls?'

"'No, we should not expect it.'

"'True; but happily for us the sacrament of the Lord's Supper restores to us the hopes we have lost, and renews the covenant we have broken. Do you know what examining yourself means?'

"'Not exactly, ma'am.'

"'The way to examine ourselves is this,—to recollect our past actions and present way of living, and compare them with the laws of God in the gospel. If our life and conversation agree with those laws, we are fit to receive the holy sacrament to our comfort. Do your very best, and you need not doubt being accepted at the table of the Lord. To sum up all in a few words,—God must be obeyed, or we shall not be blessed by him; Jesus Christ must be obeyed, because he came from God, and is God. We must believe what he has taught us to believe; we must do what he has told us to do, which is,

"1st. To enter into covenant with him by baptism, in which we renounce the devil and all his works, promise to believe all the articles of the Christian faith, and keep God's holy will and commandments as they are explained in the gospel.

"2nd. To renew our covenant by receiving the Lord's Supper, that the merits of Christ's death may be applied to us for the pardon of our sins.

"AND THIS IS THE WHOLE DUTY OF MAN."

*** TO ALL ENGLISH PARENTS.

Friends! We ask you to compare the above Lesson with the word of God, and you will see, that, so far from pointing out the way of life, it subverts the very foundation of the gospel! Woe, woe, woe to the blind guides who issue such instructions to the children of England.

A PRAYER,

Written on first becoming a Sabbath-school Teacher.

FOUNTAIN of Wisdom! Source of Truth!
Oh listen, while I bend my knee;
Grant that myself before I teach
May first be truly taught of thee—

How vain is all the treasured store
The foolish world doth wisdom deem,
For only that is wise and true
Which man shall draw from thy pure stream.

Assist me, then, that flood to draw,
That living flood to scatter round,
Till, nourish'd by its genial dew,
Strange flowers adorn the parched ground:

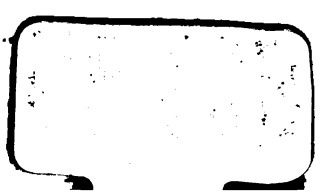
Grant, too, a constant, prayerful mind;
And if, perchance, no fruits appear,
Still may I labour on in faith
From month to month, from year to year;

That if the childish eye should rove,
And if the ear be turn'd away,
And if swift smiles fleet o'er the face
Where trickling tears should wis their way;

Still I may love those priceless souls,
And imitate the incarnate Son,
Who, meeting scorn and cold neglect
And faithlessness, did yet love on.

And grant, O God, that while I feed,
My own poor spirit may be fed;
And while another's steps I lead,
My own may into truth be led:

That, labouring in this harvest-field,
My soul may be in blessing blest;
Until the Lord shall come and take
Teacher and taught to endless rest.

C. C. P.

Tyler & Reed, Bolt-court, Fleet street.